OLD OCCITAN SERIES · VOLUME 21

The Troubadours of 1180

Raimbaut d'Aurenga
Arnaut de Maruelh
Raimbaut de Vaqueiras

The Troubadours of 1180

Six Poets, with the Lives

---

with a word-for-word interlinear English translation

preserving the original word order

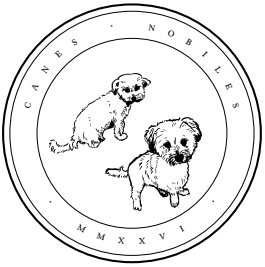


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The Old Occitan text follows C. A. F. Mahn's Die Werke der Troubadours, in provenzalischer Sprache I and II (Berlin: Dümmler, 1846 and 1855)

Translated and composed with AI, edited by Christopher Hench
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The text and spelling are Mahn's: Raimbaut d'Aurenga, Arnaut de Maruelh, and Raimbaut de Vaqueiras from his first volume, Guillem de Saint-Didier, Blacatz, and Savaric de Mauleon from his second, each poet's pieces in his order and with his numbers, his Roman set as Arabic, and the life first where he prints one. Mahn's points of omission in the pieces he prints in excerpt print as an ellipsis, and Raimbaut d'Aurenga's eighth piece alternates verse and prose as he prints it. The speaker's name stands above each stanza of a tenso: Mahn's in Savaric's, and this press's in Blacatz's exchange with Peire Pelissier, where Mahn prints the manuscript's rubric. The editor's notes are not reproduced, and the English titles are this press's.

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RAIMBAUT D'AURENGA

The Songs

With a new heart, desire, knowledge, and sense he begins a good new vers, as the new season brings new leaves and the birds' new cry. He loves the fairest beyond telling or thinking, and her smile, a gift from God, gladdens him more than four hundred laughing angels would. His joy would make a thousand grieving men rich and feed all his kin. He sees his lady naked in his heart, begs all to sing his new vers to her, says she keeps him firm in joy, and asks God to guard her and his jongleur.

Ab nou cor et ab nou talen,
With new heart and with new desire
ab nou saber et ab nou sen,
with new knowledge and with new sense
et ab nou belh captenemen,
and with new fair bearing
vuelh un bon nou vers comensar;
I-wish a good new vers to-begin
e qui mos bons nous motz enten,
and who my good new words understands
ben er plus nous a son viven,
well will-be more new for his life
qu'om vielhs s'en deu renovelar.
for-one old himself-by-it ought to-renew

Qu'ieu renovelh mon ardimen;
For-I renew my boldness
qu'el novelhs volf vielh pessamen,
for-the new overturns old thought
farai novelh ab ferm parven,
I-shall-make new with firm showing

er quant em al novelh temps clar,
now when we-are at-the new season clear
qu'els novelh fuelh naysson desen
that-the new leaves are-born descends
lo novelh crit, don jois en pren
the new cry whence joy thereof takes
els auzels qu'intran en amar.
in-the birds that-enter into loving

Doncs aman mi fan alegrar,
Then loving me make to-rejoice
qu'ieu am si qu'om non pot comtar
for-I love so that-one not can to-tell
tan be cum ieu am, ni pensar;
so well as I love nor to-think
et am la gensor ses conten,
and I-love the fairest without dispute
si dieus m'am, e no y met cuiar,
if God me-love and not there I-put thinking
qu'al mielhs d'amar la m saup triar
for-at-the best of-loving her me knew to-choose
amors, quan nos ajustet gen.
love when us joined nobly

D'amor me dey ieu ben lauzar,
Of-love myself ought I well to-praise
mielhs qu'ad amor guazardonar
better than-to love to-reward
no puesc, qu'amors m'a, e m ten car,
not I-can for-love me-has and me holds dear
dat amors, per son chauzimen,
given love by its clemency
plus qu'amors non pot estujar
more than-love — can to-store
a sos ops d'amor, ni donar
for its needs of-love nor to-give
a autrui, don ai cor rizen.
to others whence I-have heart laughing

Rire deg ieu, si m fatz soven,
To-laugh ought I if myself I-do often
qu'el cors me ri, neys en durmen;
for-the heart me laughs even in sleeping
e mi dons ri m tan doussamen
and my lady laughs-at me so sweetly
que belh ris m'es de dieu, so m par;
that fair laughter to-me-is from God so to-me seems
e me fai sos ris plus jauzen
and me makes her laughter more joyful
que si m rizian quatre cen
than if me laughed-at four hundred
angel que m deurian gaug far.
angels who to-me should joy to-make

Gaug ai ieu tal que mil dolen
Joy have I such that thousand grieving
serian del mieu gaug manen,
would-be of-the my joy rich
e del mieu gaug tuit mei paren
and of-the my joy all my kin
viurian ab gaug ses manjar.
would-live with joy without eating
E qui vol gaug sai l'an queren,
And who wishes joy here it-they-go seeking
que ieu ai tot gaug eissamen
for I have all joy likewise
ab mi dons qui'l me pot tost dar.
with my lady who-it to-me can soon to-give

Domna, d'als non ai a parlar
Lady of-else not I-have to speak
mas de vos, domna, que baizar
but of you lady for kissing
vos cug, domna, quant aug nomnar
you I-think lady when I-hear named
vos, domna, que ses vestimen
you lady that without garment
en mon cor, domna, vos esguar,
in my heart lady you I-gaze-at
qu'ades mi ven, domna, estar
for-ever to-me comes lady to-stay
vostre bel cors nou avinen.
your fair body new comely

De mon nou vers vuelh totz preguar
Of my new vers I-wish all to-beg
qu'el m'anon de novelh chantar
that-it for-me-they-go of new to-sing
a lieis qu'am senes talan var;
to her whom-I-love without desire fickle
dieus m'abais'et amors, s'ieu men,
God me-cast-down-and love if-I lie
qu'autre ris me sembla plorar,
for-another laughter to-me seems to-weep
si m ten ferm en gaug, ses laissar,
so me holds firm in joy without ceasing
mi dons, qu'autre drut non consen.
my lady that-another lover not allows

Dieus guart ma domn'e mon joglar,
God guard my lady-and my jongleur
e jamais domna no m prezen.
and ever lady not me may-esteem

2 · MY ENEMY

He wishes he had better matter, but he will make a gay song for a lady who will not deign to heed him and holds his heart so that he can hope nowhere else; he would rather live despairing than be loved by another. Love wills that he love his enemy, so he does all her wishes and asks only that she not slay him unloved, or else make him forget her face. Nothing turns him from her, and he will love her, be it sense or folly. He sends the song to his Devil, and will then be well counseled by his Counsel, who has left Orange.

Si de trobar agues melhor razo
If of composing I-had better matter
que ieu non ai, sapchatz que be m plairia;
than I not have know that well to-me it-would-please
mas, tal cum l'ai, farai gaya chanso,
but such as it-I-have I-shall-make gay song
si far la sai tal qu'elha fos grazia
if to-make it I-know such that-it were welcomed
per ma domna, que no m denha entendre,
for my lady who not to-me deigns to-heed
e ten mon cor qu'alhors non puesc'atendre;
and holds my heart for-elsewhere not I-can-to-hope
e platz mi mais viure desesperatz,
and it-pleases to-me more to-live despairing
que si ieu fos per altra domn'amatz.
than if I were by other lady-loved

Viure m'es greu, ni morir no m sap bo.
To-live to-me-is grievous and to-die not to-me tastes good
Que farai doncx? amarai ma enemia?
What shall-I-do then I-shall-love my enemy
Amar la dei, si non fas falhizo,
To-love her I-ought if not I-do wrong
qu'amors o vol qui m'a en sa bailia;
for-love it wishes who me-has in its power
al sieu voler no me vuelh ieu defendre,
to-the its will not myself wish I to-defend
ni enves lieis de nulha re contendre;
nor toward her of any thing to-contend
ans dei ben dir qu'ieu mi tenh per pagatz,
rather I-ought well to-say that-I myself hold for paid
pus que ieu fas totas sas voluntatz.
since that I do all her wishes

Son voler fas, e quier li'n guizardo
Her will I-do and I-ask to-her-thereof reward
que, s'a lieys platz, desamat no m'aucia,
that if-to her it-pleases unloved not me-she-slay
o que m fezes oblidar sa faisso
or that me she-made to-forget her features
que m'es miralhs, en qualque loc qu'ieu sia.
which to-me-is mirror in whatever place that-I be
E pus amors me vol d'amar sorprendre,
And since love me wishes with-loving to-seize

ben deuria a mi dons far aprendre
well it-ought to my lady to-make to-learn
com ieu pogues de lieys esser privatz,
how I could of her to-be intimate
pueis m'auria mos mals guiardonatz.
then to-me-would-have my ills rewarded

Trebails, maltraitz, cuidatz ab pensazo,
Toils sufferings cares with brooding
ni guerreyars qu'ieu fas, no m'en desvia
nor warrings that-I make not me-thence turns-aside
de vos amar, que m tenetz en preizo:
from you to-love who me hold in prison
offensio no us fis jorn de ma via,
offense not to-you I-did day of my life
ni en ferai, com que m'en dega prendre,
nor thereof I-shall-do however that to-me-thereof must to-befall
ni no m faretz ad autra domna rendre;
and not me you-will-make to other lady to-surrender
que ab mon cor me sui ben acordatz
for with my heart myself I-am well agreed
de ben amar, sia sens o foldatz.
on well to-love be-it sense or folly

E non per so molt me sabria bo
And not for that much to-me would-taste good
qu'ieu fezes sen; mas, sitot fauc folhia,
that-I did sense but although I-do folly
de tal foldat no vuelh qu'hom m'ochaizo,
for such folly not I-wish that-one me-blame
quar en amar non sec hom drecha via,
for in loving not follows one right way
qui gent no sap sen ab foldat despendre;
who nobly not knows sense with folly to-spend
mas selh qu'o fai se pot ben tant estendre
but he who-it does himself can well so-far to-stretch
qu'elh er amicx sivals o drutz clamatz;
that-he will-be friend at-least or lover called
si'n aisso falh, non er a dreit jutjatz.
if-in this he-fails not he-will-be by right judged

A mon Diable, qui belhs motz sap entendre,
To my Devil who fair words knows to-understand
t'en vai, chanso, e si te denh'aprendre,
thyself-thence go song and if thee he-deigns-to-learn
pueys poirai dir que sui ben cosselhatz
then I-shall-be-able to-say that I-am well counseled
de mon cosselh, qu'es d'Aurengua laissatz.
by my counsel who-is from-Orange departed

He will call his vers a song, in light words, light tune, and plain rhyme, since he is blamed for making worthless words, and he will say what he thinks whoever loves or hates him for it. God kept heaven and thunder for himself but left his lady lordship on every side, so that the whole world owes her service. May God never save him from death or prison if she is not worth far more than any other, and every man who looks on her sets his heart on her. He owes her thanks for all he can do and say well. Mahn prints the song in excerpt.

A mon vers dirai chanso
To my vers I-shall-say song
ab leus motz et ab leu so
with light words and with light tune
et en rima vil e plana,
and in rhyme cheap and plain
pois aissi son incolpatz,
since thus I-am blamed
quand fatz avols motz o'ls fatz,
when I-make worthless words or-them I-make
e dirai so qu'en cossir,
and I-shall-say what that-thereof I-ponder
qui que m n'am mais, o m n'azir …
who ever me thereof-love more or me thereof-hate …

dieus retenc lo cel e'l tro
God kept the heaven and-the thunder
a sos obs ses compagno,
for his needs without companion

et es paraula certana
and it-is word certain
c'a mi dons laisset en patz
that-to my lady he-left in peace
la seignoria vas totz latz,
the lordship toward all sides
qu'el mons totz li deu servir
so-that-the world all to-her ought to-serve
e sos volers obezir.
and her wishes to-obey

Ja de mort ni de preizo
Ever from death or from prison
no m gart dieus, ni gaug no m do,
not me may-guard God and joy not to-me may-give
si mi dons, que m te ses cana,
if my lady who me holds without fail [?]
no val pro mais c'autra assatz,
not is-worth much more than-other plenty
segon qu'eu cre, e sapchatz
according-to what-I believe and know
que totz hom que la remir
that every man who her gazes-at
s'enten en lieis al partir …
himself-sets on her at-the parting …
domna, ieu vos dei grazir
lady I to-you ought to-thank
so qu'ieu sai ben far e dir …
that which-I know well to-do and to-say …

4 · WHEN THE ASH LOSES ITS LEAVES

Now the ash loses its leaves, the sap no longer rises through the bark, and the birds fall silent with the cold, but that does not change his heart or keep it from a lover's deeds. Let no troubadour hold back: since Adam ate the apple, no one's composing has been worth a turnip against his. No one has climbed as high, for he has found the best of love, and whoever denies it may take up hauberk, lance, and shield, and he will leave him vanquished. Mahn prints the song in excerpt.

Er quan s'embla'l fuelh del fraisse
Now when itself-steals-the leaf from-the ash
e'l sim s'entrencon pel som,
and-the tips themselves-break at-the top
que per la rusca non pueia
that through the bark not rises
la dous'umor de la saba,
the sweet-humor of the sap
e l'auzel son de sisclar mut
and the-birds are of whistling mute
per freg que cug qu'els destrengua,
for cold that I-think that-them constrains
mas ges per aiso no m remut
but at-all for this not myself I-change
qu'el cor no m tragua fag de drut ...
that-the heart not me draw deed of lover …

e ja trobaire no s laisse,
and ever troubadour not himself let-hold-back
qu'anc pus Adams manget del pom
for-ever since Adam ate of-the apple
no val d'un, qui que s'en bruia,
not is-worth of-one who ever himself-thereof roars
lo sieus trobar una raba
the his composing a turnip
contra'l mieu que m'a encrebut,
against-the mine which me-has made-proud [?]
ni crey q'us tan aut s'emprengua,
nor I-believe that-one so high himself-undertakes
qu'ieu ai trobat cossegut
for-I have found attained
lo miels d'amor, tant l'ai quesut.
the best of-love so-much it-I-have sought

E qui m'en desmen, tost prengua
And who me-thereof gives-the-lie soon let-him-take
l'ausberc e la lansa e l'escut,
the-hauberk and the lance and the-shield
qu'ieu l'en farai estar vencut.
for-I him-thereof I-shall-make to-stand vanquished

He is ill-starred by right, so he makes an ill-starred, cold vers. A great ill-luck has come to him; a thousand ill-starred men would be filled with his, and the less he expects it, the more he has. His lady wishes him ill, and his ill-luck is worth nothing to her. He will cut off his ill-starred hair, and since he finds no worthy ill-starred companion to seek ill-luck with him, he alone bears its flower and its honor. The one he addresses is ill-starred in a lord, he in love.

Er no sui ges mals et astrucx,
Now not I-am at-all ill and lucky
quan sui ben malastrucx de dreg;
when I-am well ill-starred by right
e pus malastres m'a eleg,
and since ill-luck me-has chosen
farai vers malastruc e freg;
I-shall-make vers ill-starred and cold
si truep un malastruc adreg
if I-find an ill-starred adroit-one
que mon malastre mi pesseg.
who my ill-luck for-me crumbles

E pus tos temps sui malastrucx
And since all time I-am ill-starred
per un gran malastre que m ve,
for a great ill-luck that to-me comes
selh que per malastruc no m te
him who for ill-starred not me holds
dieu prec de malastre l'estre,
God I-pray of ill-luck him-to-be

que mil malastruc serion ple
for thousand ill-starred would-be full
del malastre qu'ieu ai en me.
of-the ill-luck that-I have in me

Er auiatz cum sui malastrucx!
Now hear how I-am ill-starred
Qu'on meynhs cug de malastr'aver,
For-where less I-think of ill-luck-to-have
ieu sui plus malastrucx en ver;
I am more ill-starred in truth
qu'en malastre m laissei cazer,
for-in ill-luck myself I-let to-fall
e pueis vinc malastre querer
and then I-came ill-luck to-seek
don aurai malastruc esper.
whence I-shall-have ill-starred hope

Domna, per vos sui malastrucx,
Lady for you I-am ill-starred
quar per malastre m voletz mal;
for for ill-luck me you-wish ill
e fis ben malastruc jornal,
and I-made well ill-starred day's-work
qu'anc nuills malastrucs no'l fetz tal;
for-ever any ill-starred-one not-it made such

doncx mos malastres res non val,
then my ill-luck anything not is-worth
per que d'est malastruc no us cal.
for which of-this ill-starred-one not to-you matters

Mas pus ara sui malastrucx,
But since now I-am ill-starred
mos pels malastrucx mi tolrai,
my hair ill-starred from-me I-shall-take
aitan de malastre perdrai;
so-much of ill-luck I-shall-lose
e si'l malastres no s'en vai,
and if-the ill-luck not itself-thence goes
malastrucx sia cui no m plai,
ill-starred let-him-be whom not to-me it-pleases
quar tan grans malastres m'eschai.
for so great ill-luck to-me-befalls

Mas s'atrobes dos malastrucx
But if-I-found two ill-starred-ones
qu'anesson malastruguamen
who-would-go ill-starredly
ab me mais malastre queren,
with me more ill-luck seeking
adoncx for'ieu malastrucx gen;
then would-be-I ill-starred nobly

mas non trueb malastruc valen
but not I-find ill-starred-one worthy
qu'ab mi de malastres prezen.
who-with me of ill-luck takes-up

Et ieu sui aitan malastrucx
And I am so-much ill-starred
que de malastre port la flor,
that of ill-luck I-bear the flower
et ai de malastre l'honor
and I-have of ill-luck the-honor
levat, malastre de senhor;
carried-off ill-luck of lord
ieu cant en malastre ab plor
I sing in ill-luck with weeping
d'aquest malastruc amador.
of-this ill-starred lover

Tu est malastrucx de senhor,
Thou art ill-starred of lord
et ieu sui malastrucx d'amor.
and I am ill-starred of-love

6 · LESSONS IN LOVE

He can speak of love for other lovers' use, not his own. So he teaches them: if a lady answers grudgingly, threaten her; if worse, punch her on the nose; be fierce with the fierce; use ugly songs and boasting, honor the vilest, and keep houses like neither churches nor ships. He himself will be loyal to all ladies as to sisters, and warns his hearers not to copy him. Too much speaking is worse than mortal sin, so he keeps his heart enclosed. No ill will come to him from his Fair Jongleur, and the vers is set down at Rodez.

Assatz sai d'amor ben parlar
Enough I-know of-love well to-speak
ad ops dels autres amadors;
for need of-the other lovers
mas al mieu pro, que m'es plus car,
but for-the my profit which to-me-is more dear
non sai ren dire ni comtar,
not I-know anything to-say nor to-tell
qu'a mi non val bes ni lauzors
for-to me not avails good nor praises
ni los mals ditz ni motz avars;
nor the ill sayings nor words grudging
mas ar sui vas amor aitaus,
but now I-am toward love such
fis e bos e francs et liaus.
true and good and noble and loyal

Per qu'ensenharai ad amar
For which-I-shall-teach to love
los autres bos domneiadors,
the other good courters
e, si'n crezon mon ensenhar,
and if-thereof they-believe my teaching
far lor ai d'amor conquistar
to-make them I-shall of-love to-conquer
tot aitan quan volran de cors;
all as-much as they-will-wish of heart
e, si'ogan pendut o ars
and let-them-be-this-year hanged or burned
qui no m'en creira, quar bon laus
who not me-thereof will-believe for good praise
n'auran selhs qu'en tenran las claus.
thereof-will-have those who-thereof will-hold the keys

Si voletz domnas gazanhar,
If you-wish ladies to-win
quan querretz que us fassan honors,
when you-will-ask that to-you they-do honors
si us fan avol respos avar,
if to-you they-make worthless answers grudging
vos las prenetz a menassar;
you them take to threaten
e, si vos fan respos peiors,
and if to-you they-make answers worse
datz lor del ponh per mieg las nars;
give them of-the fist through midst the nostrils

e si son bravas, siatz braus:
and if they-are fierce be fierce
ab gran mal, n'auretz gran repaus.
with great ill thereof-you-will-have great rest

Enquaras vos vuelh mais mostrar
Yet to-you I-wish more to-show
ab que conquerretz las melhors:
with what you-will-conquer the best
ab mals ditz et ab lag cantar
with ill sayings and with ugly singing
que fassatz tuyt, et ab vanar,
that you-do all and with boasting
e que honretz las sordeiors,
and that you-honor the vilest
per lor anctas las levetz pars,
for their shames them you-raise equals
e que gardetz vostres ostaus
and that you-guard your houses
que non semblon gleisas ni naus.
that not they-seem churches nor ships

Ab aisso n'auretz pro, so m par;
With this thereof-you-will-have profit so to-me seems
mas ieu m tenrai d'autras colors,
but I myself shall-hold of-other colors
per so quar no m'a grat d'amar,
for that for not to-me-has pleasure of-loving

que jamais no m vuelh castiar
that ever not myself I-wish to-correct
que s'eron totas mas serors;
as if-they-were all my sisters
per so lor serai fis e cars,
for that to-them I-shall-be true and dear
humils e simples e leiaus,
humble and simple and loyal
dous, amoros, fis e coraus.
sweet loving true and heartfelt

Mas d'aisso us sapchatz ben gardar,
But from-this yourselves know well to-guard
que so qu'ieu farai er folhors;
for what that-I shall-do will-be folly
non fassatz ver, que nescis par;
not do true which foolish appears
mas so qu'ieu ensenh tenetz car,
but what that-I teach hold dear
si non voletz sofrir dolors,
if not you-wish to-suffer griefs
ab penas et ab loncs plorars;
with pains and with long weepings
qu'aissi lor for'envers e maus,
for-thus to-them would-be-perverse and ill
si mais m'agrades lor ostaus.
if more me-pleased their houses

Mas per so m pocs segur gabar
But for that myself I-could safe to-boast
qu'eu, et es me gran deshonors,
that-I and it-is to-me great dishonor
non am re ni sai qu'es encar.
not love anything nor know what-it-is yet
Mas mon anel am que m ten clar,
But my ring I-love which me holds bright
quar fon al det ... ar son trop sors;
for it-was on-the finger ... now are too blond
lengua, no mais: que trop parlars
tongue no more for too-much speaking
fai pieg que peccatz criminaus:
does worse than sins mortal
per qu'ieu m tenrai mon cor enclaus.
for which-I myself shall-hold my heart enclosed

Mas be'l sabra, mos Belhs Jocglars,
But well-it will-know my Fair Jongleur
qu'ilh val tant, e m'es tan coraus,
for-she is-worth so-much and to-me-is so heartfelt
que ja de lieys no m venra maus.
that ever from her not to-me will-come ill

E mon vers tenra, qu'era'l paus
And my vers will-keep for-now-it I-set-down
a Rodes, don son naturaus.
at Rodez whence I-am native

7 · TO PEIRE ROGIER

Since Peire Rogier has come, he will break his covenant with his lady and sing again. True praise lies in deeds, not in words bought with wealth. Asked whether he is a lover, he says he is not, because he is not wanted, but he loves well, if only his lady loved him. He wonders how he lives on wind; she now has it in heart to hate him, yet he owes her thanks for the good he once had. If she let him be her suitor, he would ask only a good hope to live on, and if her power will not take him in, he advises her to hang him.

Peire Rogiers, a trassaillir
Peire Rogier to overleap
m'er per vos los ditz e'ls covens
to-me-it-will-be for you the sayings and-the covenants
qu'ieu ai a mi dons, totz dolens
that-I have with my lady all grieving
de chantar, que m cugei sofrir;
of singing which myself I-thought to-forbear
e pus sai etz a mi vengutz,
and since here you-are to me come
chantarai, si m n'ai estat mutz,
I-shall-sing though myself thereof-I-have been mute
que non vuelh remaner cofes.
for not I-wish to-remain convicted

Mout vos dei lauzar e grazir,
Much you I-ought to-praise and to-thank
quar anc vos venc cor ni talens
for ever to-you came heart or desire
de saber mos captenemens:
of knowing my bearings
e vuelh que m sapchatz alques dir;
and I-wish that to-me you-know something to-say
e ja l'avers no m sia escutz,
and ever the-wealth not to-me be shield
s'ieu suy avols ni recrezutz,
if-I am worthless or craven
que pel ver non passetz ades.
that by-the truth not you-pass ever

Quar qui per aver vol mentir,
For who for wealth wishes to-lie
aquelh lauzars es blasmamens,
that praising is blaming
e torn en mals ensenhamens,
and turns into ill teachings
e s fai als autres escarnir;
and himself makes by-the others to-mock
qu'en digz non es bos pretz saubutz,
for-in sayings not is good worth known
mas als fagz es reconogutz,
but by-the deeds it-is recognized
e pels fagz ven lo dir apres.
and by-the deeds comes the saying after

Per me voletz mon nom auzir,
From me you-wish my name to-hear
quals suy o drutz; er clau las dens,
what I-am or lover now I-close the teeth
qu'ades pueia mos pessamens
for-ever rises my thought
on plus de prion m'o cossir.
where more from deep to-myself-it I-ponder
E dic vos ben qu'ieu no sui drutz,
And I-say to-you well that-I not am lover
tot per so quar no sui volgutz;
all for that because not I-am wanted
mas ben am, sol mi dons m'ames!
but well I-love if-only my lady me-loved

Peire Rogiers, cum puesc sufrir
Peire Rogier how I-can to-endure
qu'ades am aissi solamens?
that-ever I-love thus alone
Meravil me si viu de vens;
I-wonder myself if I-live on winds
tort ai, si m fai mi dons murir.
wrong I-have if me makes my lady to-die
S'ieu muer per lieys, farai vertutz;
If-I die for her I-shall-do miracles
per qu'ieu cre que, si fos perdutz,
for which-I believe that if I-were lost
dreg agra que plus m'azires.
right she-would-have that more me-she-hated

Ara'l ven en cor que m'azir,
Now-to-her comes in heart that me-she-hate
mas ja fo, qu'er autres sos sens,
but already it-was that-now other her mind
qu'aitals es sos captenemens;
for-such is her bearing
per qu'ieu lo y dei tos temps grazir,
for which-I it to-her ought all time to-thank
sol pel ben que m n'es escazutz.
only for-the good that to-me thereof-is befallen
Ja no m'en vengues mais salutz,
Ever not to-me-thereof came more greeting
li dei tos temps estar als pes.
to-her I-ought all time to-stand at-the feet

Si m volgues sol tan consentir
If to-me she-would only so-much to-grant
qu'ieu tos temps fos sos entendens,
that-I all time were her suitor
ab bels digz n'estera jauzens,
with fair sayings thereof-I-would-be joyful
e fera m senes fag jauzir;
and she-would-make me without deed to-rejoice
e deuria n'esser cregutz,
and I-ought thereby-to-be increased
qu'ieu non quier tan que m fos crezutz
for-I not ask so-much that me were believed
mas d'un bon respieg don visques.
but of-a good hope whence I-might-live

Bon Respieg, d'aut bas son cazutz;
Good Hope from-high low I-am fallen
e si no m recep sa vertutz,
and if not me receives her power
per cosselh li do que m pendes.
for counsel to-her I-give that me she-hang

8 · NOBODY KNOWS WHAT IT IS

He offers his listeners a piece that is neither vers, estribot, nor sirventes, and he cannot name it: stanzas of verse, each followed by a prose comment. He complains of a lady who keeps him languishing with fair words and delays, four months that seem a thousand years, and says no death would be finer than one of desire for her. He names the piece the No-Name: whoever asks who made it should be told Sir Raimbaut, who can do any business when he wants.

Escotatz, mas no sai que s'es,
Listen but not I-know what itself-is
senhor, so que vuelh comensar;
lords what that I-wish to-begin
Vers, Estribot, ni Sirventes
Vers Estribot nor Sirventes
non es, ni nom no'l sai trobar,
not it-is nor name not-it I-know to-find
ni ges no sai col me fezes,
nor at-all not I-know how-it myself I-should-make
s'aital no'l podi'acabar.
if-such not-it I-could-to-finish

Que ja hom mais no vis fach aital per home ni per
For ever one more not saw deed such by man nor by
femna en est segle, ni en l'autre qu'es passatz.
woman in this world nor in the-other that-is past

Sitot m'o tenetz a fades,
Although to-me-it you-hold for folly
per tan no m poiria laissar
for so-much not myself could-I to-leave
que ieu mon talan non disses;
that I my desire not said
no m'en poiria hom castiar:
not me-thereof could one to-chastise
tot quant es no pres un poges,
all as-much-as is not I-prize a pougeoise
mas so qu'ades vei et esguar.
but what that-ever I-see and gaze-at

E dir vos ai per que; quar s'ieu vos o avia mogut, e
And to-say to-you I-have for what for if-I to-you it had begun and
no us o trazia a cap, tenriatz m'en per folh; quar mais
not to-you it drew to end you-would-hold me-thereof for fool for more
amaria VI deniers en mon punh que milh soltz al cel.
I-would-love six pennies in my fist than thousand shillings in-the sky

Ja no m deman ren far que m pes
Ever not me may-ask anything to-do that to-me weighs
mos amicx, aquo'l vuelh preguar,
my friend that-thing-it I-wish to-pray
s'als ops no m vol valer manes,
if-at-the needs not me wishes to-avail at-once
pus m'o profer; al lonc tarzar,
since to-me-it he-offers at-the long delay

pus leu que selh que m'a conques,
more easily than he who me-has conquered
no m pot nulh autre gualiar.
not me can any other to-deceive

Tot aisso dic per una dona que m fai languir ab belhas
All this I-say for a lady who me makes to-languish with fair
paraulas et ab loncx respiegz, no sai per que: pot mi
words and with long respites not I-know for what can to-me
bon esser, senhors?
good to-be lords

Que ben a passat quatre mes,
For well has passed four months
oc, e mais de mil ans so m par,
yes and more than thousand years so to-me seems
que m'a autreiat e promes
that to-me-has granted and promised
que m dara so que pus m'es car.
that to-me she-will-give that which most to-me-is dear
Domna, pus mon cor tenetz pres,
Lady since my heart you-hold captive

adoussatz me ab dous l'amar.
sweeten me with sweet the-bitter

Dieus ajuda, in nomine patris et filii et spiritûs sancti,
God help in name of-father and of-son and of-spirit holy
aiso que sera, dona!
this that will-be lady

Qu'ieu sui per vos guais, d'ira ples,
For-I am for you gay of-grief full
iratz, jauzens mi faitz trobar:
grieved joyful me you-make to-compose
e sui m'en partitz de tals tres
and I-am myself-thereof parted from such three
qu'el mon non a, mas vos, lur par;
that-the world not has but you their equal
e sui folhs chantaires cortes,
and I-am foolish singer courtly
tals qu'om m'en apela joglar.
such that-one me-thereof calls jongleur

Dona, far ne podetz a vostra guiza, quo fetz N'Aima
Lady to-do thereof you-can at your will as did Lady-Aima
de l'espatla, que l'estuget lai on li plac. E no sai
of the-shoulder who it-stowed there where to-her it-pleased And not I-know

qu'ieu m'anes al re contan, qu'a gensor mort no
that-I myself-should-go other thing telling for-of finer death not
posc morir, si muer per dezirers de vos.
I-can to-die if I-die for desires of you

Er fenisc mon no sai que s'es,
Now I-finish my not I-know what itself-is
qu'aissi l'ai volgut batejar:
for-thus it-I-have wished to-baptize
pus mais d'aital non auzi ges,
since more of-such not I-heard at-all
be'l dey en aissi apellar;
well-it I-ought in this-wise to-call
e chan lo, quan l'aura apres,
and let-sing it when it-he-will-have learned
qui que s'en vuelha azautar.
who ever himself-thereof wishes to-delight

Vai, Ses Nom; e qui t demanda qui t'a fag, digas
Go Without Name and who thee asks who thee-has made tell
li d'EN Rainbaut, que sab ben far tota fazenda, quan
him of-Sir Raimbaut who knows well to-do every business when
se vol.
himself wishes

9 · AGAINST THE SLANDERERS

He makes a vers against the hard, cruel, stinging slanderers, whose trickery has almost burst his heart. They hinder the courtly, the just, and bold ladies, and good knights who believe them fail. They beset the bravest and most generous men, and can make a lover angry. Many a man thinks himself wholly courtly who is a churl on all four sides, felt passing for silk. He bids his messenger fill his baskets with the vers and carry it to Sir Giraut at Perpignan beyond Leucate, for he sings of slanderers who have brought joy down from head to foot.

Als durs, crus, cozens lauzengiers
To-the hard raw burning slanderers
enuios, vilans, mals parliers
irksome churlish ill speakers
dirai un vers que m'ai pensat
I-shall-say a vers that for-me-I-have thought
que ja d'als no i aura parlat;
that ever of-else not there will-be spoken
c'a pauc lo cors no m'esclata,
for-by little the heart — me-bursts
per so qu'ieu ai vist e proat
for that which-I have seen and proved
de lor mals serva barata.
of their ill servile dealing

E dirai vos de lurs mestiers
And I-shall-tell you of their trades
si cum cel qu'en es costumiers
so as one who-thereof is accustomed
d'auzir e de sofrir lur glat;
of-hearing and of suffering their yelping
si m peza, mas non er laissat
if to-me it-grieves yet not will-be left
qu'ieu de mal dir no'ls combata,
that-I with ill speaking not-them fight
e ja del plus no m sapchon grat
and ever of-the more not to-me let-them-know thanks
car mos cors totz non los mata.
for my heart wholly not them kills

Lauzenjador fan encombriers
Slanderers make obstacles
als cortes et als dreituriers
to-the courtly and to-the righteous
et a cellas qu'an cor auzat …
and to those who-have heart bold …
son vergoingnos d'avol barat,
they-are shameful of-worthless dealing
aissi son de fera escata.
so they-are of wild breed

Per que i faill totz bos cavaliers
For which there fails every good knight
qu'els cre, c'us no l'es plazentiers
who-them believes that-one not to-him-is pleasing
mas per qu'en traga miels son at,
but for that-thereof he-draws better his profit
qu'els penson ist malaurat
for-them think these ill-fated
mas d'als no val una rata
but of-else not is-worth a rat
de qui'l fara sa voluntat,
of who-for-him will-do his will
si no'l ditz lauzenga plata.
if not-to-him says flattery smooth

Qu'els plus pros e'ls plus galaubiers
For-the most worthy and-the most lavish
vei de lauzengiers presentiers
I-see of slanderers eager
e pes mi d'ome qu'a amat,
and it-grieves to-me of-man who-has loved
com pot far amador irat;
how he-can to-make lover angry
mas ges, qui qu'en crit ni'n glata,
but at-all who ever-thereof shouts or-thereof yelps
non amon tut sil qu'an baisat,
not love all those who-have kissed
so sap mi dons NA Lobata.
this knows my lady Lady Lobata

Tal cug esser cortes entiers
Such-one thinks to-be courtly entire
q'es vilans dels quatre ladriers
who-is churl of-the four sides
et a'l cor dins mal enseignat,
and has-the heart within ill taught
plus que feutres sembla sendat,
more than felt resembles sendal
ni cuers vielhs bon'escarlata,
or leather old good-scarlet
no sabon mas que s van trobat
not they-know but that themselves go found
e quecx, quo s pot, calafata ...
and each as himself can caulks …

d'aquest vers empli tos paniers,
with-this vers fill thy baskets
e porta m tot ton col cargat
and carry for-me all thy neck loaded
a'N Giraud, de cui ai peccat,
to-Sir Giraut of whom I-have sinned
a Perpignan, part Laucata ...
to Perpignan beyond Leucate …

ben chant, qui que s'en debata,
well I-sing who ever himself-thereof struggles
de lauzengiers qu'an joi baissat
of slanderers who-have joy lowered
del suc entro la sabata.
from-the crown down-to the shoe

10 · GREEK FIRE

In the season when the gray one sings on the wall below the cornerstone, he praises a joy that burns without Greek fire and a fire that kindles without tinder. Baseness rusts and wears away youth, mixing grief with joy. Mahn prints only scattered lines of the song.

El temps qu'el gris pres del sivre
In-the time that-the gray near to-the sivre [?]
canta el mur jos lo caire
sings on-the wall below the corner-stone
que s compassa e s'escaira ...
which itself measures and itself-squares …

car jois e giens ses fuec gresesc ...
for joy and wit without fire Greek …
que greu er qu'en leis conderga
for hard will-be that-in her dwells [?]
fis jois, ses flama gresesca ...
true joy without flame Greek …

malvestatz roill et usa
baseness rusts and wears
et enclau joven e serca,
and encloses youth and hems-in
per qu'ira e jois entrebesca …
for that-grief and joy interweaves …

que non tem correg ni verga
which not fears strap nor rod
lo fuecs que compren ses esca.
the fire that kindles without tinder

He sings not for bird or flower, snow or frost, cold or heat, but for his lady, the fairest in the world. He has parted from the worst lady ever found and now loves the most prized. He would have great honor if he were ever granted to hold her naked in his arms under the coverlet, for she is worth the best hundred. If she gave him a shift such as Iseut gave Tristan, never yet worn, he would not envy the fair brother he addresses.

Non chant per auzel, ni per flor,
Not I-sing for bird nor for flower
ni per neu, ni per gelada,
nor for snow nor for frost
ni neis per freich, ni per calor,
nor even for cold nor for heat
ni per reverdir de prada;
nor for greening of meadow
ni per nuill autre esbaudimen
nor for any other rejoicing
non chan ni non fui chantaire,
not I-sing and not I-was singer
mas per mi dons en cui m'enten,
but for my lady on whom myself-I-set
car es del mon la bellaire.
for she-is of-the world the fairest

Ar sui partitz de la peior
Now I-am parted from the worst
c'anc fos vista ni trobada;
that-ever was seen or found
et am del mon la bellazor
and I-love of-the world the fairest
domna e la plus prezada,
lady and the most prized
e farai ho, al mieu viven,
and I-shall-do it in-the my living
que d'al res non sui amaire,
for of-else anything not I-am lover
car ieu cre qu'ill a bon talen
for I believe that-she has good desire
ves mi, segon mon vezaire.
toward me according-to my seeming

Ben aurai, domna, grand honor
Well I-shall-have lady great honor
si ja de vos m'es jutgada
if ever by you to-me-is adjudged
honransa, que sotz cobertor
honor that under coverlet
vos tenga nud'enbrassada,
you I-hold naked-embraced
car vos valetz las meillors cen,
for you are-worth the best hundred
que non sui sobregabaire,
for not I-am over-boaster

sol del pretz ai mon cor gauzen
only of-the worth I-have my heart rejoicing
plus que s'era emperaire …
more than if-I-were emperor …

sobre totz aurai gran valor,
above all I-shall-have great merit
s'aitals camisa m'es dada
if-such shift to-me-is given
cum Yseus det a l'amador
as Iseut gave to the-lover
que mais non era portada;
that ever not was worn
Tristan mout prezet gent presen;
Tristan much prized noble gift
d'aital sui eu enquistaire;
of-such am I seeker
si'l me dona cill cui m'enten,
if-it to-me gives she on-whom myself-I-set
no us port enveia, bels fraire.
not to-you I-bear envy fair brother

12 · WHY HE SINGS SO OFTEN

Those who blame him for singing so often would find it hard if his songs cost them anything; he sings because it pleases the lady who keeps him joyful, not for gain. He fears that if word of it spreads through the world, other ladies will make him go without, and he wonders whether he will recover his heart. Great love never was or will be a sure warrant, and the wonders of loving are great; he prays that God, who gave him a joyful evening, will not let him see love fall. Mahn prints the song in excerpt.

Ben sai qu'a selhs seria fer
Well I-know that-to those it-would-be harsh
que m blasmon quar tan soven chan,
who me blame because so often I-sing
si lur costavon mei cantar;
if to-them cost my songs
mielhs m'estai
better for-me-it-stands
pos leis plai
since to-her it-pleases
que m ten jai,
who me holds joyful
qu'ieu non chan ni ja per aver,
that-I not sing nor ever for wealth
qu'ieu n'enten en autre plazer …
that-I thereof-aim at other pleasure …

si ben en amar lieys m'esmer,
so well in loving her myself-I-refine
qu'ieu sai que si pel mon s'espan
for-I know that if through-the world itself-spreads
qu'autras m'en faran fraiturar,
that-others me-thereof will-make to-lack
don m'esglay.
whence myself-I-dismay
Qu'en faray?
What-thereof shall-I-do
Cobraray
Shall-I-recover
doncs mon cor ab jauzen ver?
then my heart with rejoicing true
Oc, si m'avia lo poder.
Yes if to-me-it-had the power

Mas tos temps fo e tos temps er
But all time it-was and all time will-be
que grans amors no te guaran;
that great love not holds warrant
grans meravelhas son d'amar.
great wonders are of-loving
Qu'en dirai,
What-thereof shall-I-say
s'amors chai
if-love falls
quar va'n bai?
for it-goes-thence down
Ailas! ja no m'o lais vezer
Alas ever not to-me-it may-let to-see
selh dieu que m n'a dat jauzen ser …
that God who to-me thereof-has given joyful evening …

13 · NO NIGHTINGALE SINGS

Now the nightingale and the oriole are silent and no yellow or blue flower appears, yet his heart nearly leaps from him, and no squirrel or roebuck is as light as he, for his lady wants his songs. The troop of false slanderers, may God batter them, does not frighten him if his lady takes and fetters him for a thousand years. Mahn prints the song in excerpt.

Aras no siscla ni canta
Now not whistles nor sings
rossinhols,
nightingale
ni crida l'auriols
nor cries the-oriole
en vergier ni dins la forest,
in orchard nor within the forest
ni par la flor gruegua ni blava ...
nor appears the flower yellow nor blue …

qu'a pauc lo cor no m'avanta,
for-by little the heart — from-me-leaps
qu'esquirols
for-squirrel
non es ni cabirols
not is nor roebuck
tan leus cum ieu sui ...
so light as I am …

don guais e trenchans
whence gay and keen
serai tot l'ans,
I-shall-be all the-year
pus ma dona vol mos chans.
since my lady wishes my songs

E neis noqua m n'espavanta
And even never me thereof-frightens
lor estols
their troop
dels fals, fols, trics e mols
of-the false foolish tricky and soft
lauzengiers cui dieus tempest,
slanderers whom God batter
si m pren mi dons e m'entrava
if me takes my lady and me-fetters
per mais de mil ans
for more than thousand years
tot als sieus comans
wholly to-the her commands
qu'en als non ai cor que m'eslans …
for-in else not I-have heart that myself-I-launch …

14 · HE DARES NOT COMPLAIN

If he dared, he would complain of his lady with tears, but he may not blame her, for she is worth so much that all she does and says is good even when it goes against him. Mahn prints only these lines and the opening of a prayer.

Dona, si m'auzes rancurar,
Lady if myself-I-dared to-complain
de vos ploran mi clamera,
of you weeping myself I-would-complain
mas no vos deg encolpar;
but not you I-ought to-blame
qu'ieu sai ben que tan valetz
for-I know well that so-much you-are-worth
que tot quant faitz ni dizetz
that all as-much-as you-do or say
es bon, sitot a me tira;
is good although to me it-grieves
mas dieu que no faill en re,
but God who not fails in anything
prega lo hom de son be ...
prays him one for his good …

In fine little rhymes he likes light, subtle words built without rule or line, but he never leaves the straight thread, for his desire does not rust. His lady has fenced well with him, and from Aix to Signa there is no equal to her. Mahn prints the song in excerpt.

En aital rimeta prima
In such little-rhyme fine
m'agradon leu mot e prim
to-me-please light words and fine
bastit ses regl'e ses ligna ...
built without rule-and without line …

mas eu no m part del dreg fil;
but I not myself part from-the straight thread
car mos talans no m roilla
for my desire not for-me rusts
qu'en joi no s ferm que s roill ...
for-in joy not itself fixes which itself rusts …

qu'asatz m'a saubut d'escrima
for-enough to-me-has known of-fencing
ni tan can vas mi s'escrim,
nor so-much as toward me herself-fences
mas non a d'Aix tro a Signa
but not there-is from-Aix up to Signa
sa par defor ni dinz vil.
her equal outside or within town

It pleases him now to show his knowledge anew, and plainly, to the subtle know-alls who go prinking: with a child's sense he speaks and conducts himself, follows his heart, and shows openly all that his lady allows him. Mahn prints only the opening.

Era m'es belh
Now to-me-it-is fair
que, de novelh,
that of new
fassa parer
I-make to-appear
de mon saber,
of my knowledge
tot plan, als prims sobresabens
all plain to-the subtle over-wise
qui van conhdan
who go prinking
qu'ab sen d'enfan
that-with sense of-child
dic e fatz mos captenemens;
I-say and do my bearings
e sec mon cor
and I-follow my heart
e'n mostri for
and-thereof I-show out
tot aisso don ilh m'es cossens …
all this whereof she to-me-is consenting …

17 · A DESIRE SOWN IN THE HEART

He makes a vers in which he wants his sense to show. His aspiration is so high and his desire so far from fulfillment that he fears he may not live a single day. A desire sown in his heart grows until he remembers nothing else. Love has wounded him past the cure of any physician of Provence and bound him with a chain sweeter than honey. He dares not show his need, and prays God to give his lady understanding of it. He is rich if she keeps him in joy, but if she understands and does not care, he does not know why he lives.

Un vers farai de tal mena
A vers I-shall-make of such kind
on vuelh que mos sens paresca,
where I-wish that my sense appear
mas tant ai rica entendensa
but so-much I-have rich aspiration
que tost n'estauc en bistensa
that soon thereof-I-stand in delay
que no poc anc complir mon gaug,
for not it-could ever to-fulfill my joy
ans tem q'un sol jorn viva,
rather I-fear that-one single day I-live
tant es mos dezirs del fag lonh.
so-much is my desire from-the deed far

Qu'ins e mon cor me semena
For-within in my heart to-me sows
us voler, e crey que y cresca
a desire and I-believe that there it-grows
d'amor que y met tal creyssensa
of-love which there puts such growth
que d'als non ai sovinensa,
that of-else not I-have remembrance
ni res qu'ieu aya no m fa gaug;
and anything that-I have not to-me makes joy
ans lays e mos cors esquiva
rather I-leave and my heart shuns
autre joy que non a lay sonh.
other joy that not has there care

Pero si'n suefr'ieu gran pena
Yet thus-thereof suffer-I great pain
qu'ins e mon cor sal e tresca,
for-within in my heart it-leaps and dances
qu'anc hom per belha parvensa
for-ever man for fair appearance
non trays tan greu penedensa,
not bore so heavy penance
mas non ai per qu'ieu n'aya gaug
but not I-have for what-I thereof-have joy
quar us volers m'en abriva
for a desire me-thereof spurs
e m ditz qu'en altre joy non ponh.
and to-me says that-in other joy not I-strive

Be m'a nafrat en tal mena
Well me-has wounded in such manner
est'amors qu'era m refresca
this-love which-now me refreshes
don nulhs metges de Proensa
whence any physician of Provence
no m pot far ni dar guirensa
not to-me can to-make or to-give cure
ni mezina que m fassa gaug;
nor medicine that to-me make joy
ni ja non er hom qu'escriva
and ever not will-be man who-writes
lo greu mal qu'ins el cor m'esconh.
the grievous ill that-within in-the heart from-me-hides

Qu'amors m'a mes tal cadena
For-love on-me-has put such chain
plus doussa que mel de bresca;
more sweet than honey of comb
quan mos pessars en comensa,
when my thinking thereof begins
pus pes qu'el dezirs me vensa;
more I-think that-the desire me conquers
don per que torn mon plor en gaug
whence for which I-turn my weeping into joy
e vau quo fai res penssiva?
and I-go as does thing pensive
Quar non aus mostrar mon besonh.
For not I-dare to-show my need

Mas ben grans talans afrena
But well great desire curbs
mon cor que ses aigua pesca
my heart which without water fishes
pus vos no puesc a prezensa
since to-you not I-can in presence
dir, dieus l'en do entendensa
to-say God to-her-thereof may-give understanding
a lieys tal que me torn en gaug,
to her such that me turn into joy
qu'el vers farai que m caliva
for-the vers I-shall-make which me warms
dir a lieys a cuy pretz se jonh.
to-say to her to whom worth itself joins

Ricx hom suy s'ilh me ten en gaug,
Rich man I-am if-she me holds in joy
mas ieu no sai per que m viva,
but I not know for what myself I-live
s'ilh enten e pueys non a sonh.
if-she understands and then not has care

Non entendray mo mal en gaug,
Not I-shall-understand my ill in joy
qu'el bos respiegz no vol qu'ieu viva,
for-the good hope not wishes that-I live
e'l mal mostra, don non ai sonh.
and-the ill shows whereof not I-have care

18 · FROST, WIND, AND MUD

Between frost, wind, mud, sleet, and storm, his fierce thoughts of his lady leave him a hundred times a day sad and gay. He wants to know what pleases her, begs her by God not to let their joy break, and reminds her of the sweet kiss, recalling how true their joy was until base slanderers parted them. He swears that no sister, cousin, or kinswoman of his ever guarded herself from him or kept silent; he so longs for her that he wishes her to undress him, since one day's feasting does not fatten a man for a month. Mahn prints the song in excerpt.

Entre gel e vent e fanc,
Between frost and wind and mud
e giscl'e gibr'e tempesta
and sleet-and hoarfrost-and storm
el braus pensars que m turmenta
and-the fierce thinking that me torments
de ma belha domna genta
of my fair lady noble
m'a si mon cor mout en pantais
me-has so my heart much in anguish
c'ar vau dretz et ar en biais;
that-now I-go straight and now on slant
cen ves sui lo jorn trists e gais ...
hundred times I-am the day sad and gay …

domn'ab cor cortes e franc,
lady-with heart courtly and noble
ar m'es puiat en la testa
now to-me-it-is risen into the head
qu'ieu sapcha que us atalenta;
that-I know what to-you appeals
ai! douza res, car'e genta,
ah sweet thing dear-and noble
per dieu no s fraingna nostre jais;
by God not itself may-break our joy
sol remembre vos del dolz bais,
only let-it-remind you of-the sweet kiss
quar alegrera us, si'n dic mais ...
for it-would-gladden you if-thereof I-say more …

quan mi soven, domna genta,
when to-me it-recalls lady noble
com era nostre jois verais
how was our joy true
tro lauzengiers crois e savais
until slanderers vile and base
nos longeran ab lor fals brais.
us estranged with their false cries

Quar, si m sal dieus, non aic anc,
For so me may-save God not I-had ever
que mos cors m'o amonesta,
for my heart to-me-it admonishes
sor, cozina, ni parenta,
sister cousin or kinswoman
s'amar vol de guiza genta,
if-to-love she-wishes in manner noble
qu'anc de mi si gardes ni s tais …
that-ever from me herself guarded or herself kept-silent …

qu'ieu en pert la color e'l sanc,
for-I thereof lose the color and-the blood
tal talent ai que m devesta
such desire I-have that me she-undresses
c'ab vos fos ses vestimenta,
that-with you I-were without garment
aissi com etz la plus genta,
so as you-are the most noble
que tan grans voluntatz m'en nais;
for so great will in-me-thereof is-born
qu'en un jorn hom tan be no s pais
that-in one day one so well not himself feeds
en per so que d'un mes engrais.
in for that that from-a month he-fattens

19 · WITH THE TONGUE

The cold breaks and the birds rejoice, each in its tongue. Whoever once feigned love should not uproot it now, and whoever cannot say with his tongue what he should must learn. He was a true friend to a lady who deceived him; he will not say her love constrains him, and she may keep the wicked one. A new joy has taken him: he would rather lose his tongue than believe slander of her or leave her, even for Orange, since God himself hardly managed her beauty. He asks her only to tell him how to behave, and to let him clasp her in both arms with a kiss.

Er ai gaug car s'esbronda'l freis,
Now I-have joy for itself-crumbles-the cold
e remanon sol li abric,
and remain alone the shelters
e li auzellet en lor leis
and the little-birds in their law
cascus de cantar no se tric;
each of singing not himself let-delay
usquecs s'alegr'en sa lenga
each himself-rejoices-in his tongue
per novel temps que lur sovenga,
for new season that to-them recalls
e dels arbres qu'eran tut sec
and of-the trees that-were all dry
lo fueilz pels branquitz s'arenga.
the leaf along-the branches itself-ranges

E qui anc jorn d'amar si feis
And who ever day of-loving himself feigned
no s tanh qu'eras s'en desrazic,
not itself befits that-now himself-thence uproots
qu'ab lo novel temps que pareis
for-with the new season that appears
deu quecs aver son cor plus ric;
ought each to-have his heart more rich
e qui non sap ab la lenga
and who not knows with the tongue
dir so que il coven, aprenga
to-say that which to-him befits let-him-learn
cossi ab lo nou temps s'esplec,
how with the new season himself-he-employs
c'aissi vol pretz que s captenga.
for-thus wishes worth that himself he-bears

Estat ai fis amics adreis
Been I-have true friend upright
d'una que m'enguanet ab tric;
of-one who me-deceived with trickery
e car anc s'amors mi destreis,
and because ever her-love me constrained
totz temps n'aurai mon cor enic,
all time thereof-I-shall-have my heart vexed

per qu'ieu no vuelh ab la lenga
for which-I not wish with the tongue
dir que s'amors mi destrenga
to-say that her-love me constrains
per c'autres ab leis s'abric,
for that-another with her himself-shelters
et ieu cas so qu'aissel prenga.
and I chase that which-that-one takes

Ab leis remagna'l malveis
With her let-remain-the wicked-one
et elh'estei'ab son amic
and she-let-stay-with her friend
que tals jois m'a pres e m'azeis
for such joy me-has taken and me-reached
don ja non creirai fals prezic;
whence ever not I-shall-believe false preaching
ans vuelh qu'om me talh la lenga,
rather I-wish that-one me cut the tongue
s'ieu ja de leis crezi lauzenga,
if-I ever of her believe slander
ni de s'amor me desazic,
or from her-love myself I-detach
s'ieu sabia perdre Aurenga.
if-I knew to-lose Orange

Be s tanh qu'ieu sia fis vas leis,
Well itself befits that-I be true toward her
quar ancmais en tan aut non cric
for ever in so high not I-rose
que nostre senher el mezeis
for our lord he himself
per pauc de far no i faillic,
by little of making — there failed
qu'a penas saup ab la lenga
for-with difficulty he-knew with the tongue
dir aitals vuelh que devenga
to-say such I-wish that it-become
la grans beutatz qu'en leis assic,
the great beauty that-in her he-set
no vuelh qu'autra si espenga.
not I-wish that-other herself paints

Domna, no us sai dir loncs plaideis,
Lady not to-you I-know to-say long pleadings
mas far de mi podetz mendic
but to-make of me you-can beggar
o ric plus que anc no fo reis;
or rich more than ever — was king
del tot sui en vostre castic
of-the whole I-am in your correction
sol que m digatz ab la lenga
only that to-me you-say with the tongue
cossi volretz que m captenga,
how you-will-wish that myself I-bear

qu'ieu ai cor qu'en aissi estic
for-I have heart that-in thus I-stay
e que ja vas vos no m fenga.
and that ever toward you not myself I-feign

Domn', als no quier ab la lenga
Lady else not I-ask with the tongue
mais qu'en baizan vos estrenga
but that-in kissing you I-clasp
en tal loc on ab vos m'azic,
in such place where with you myself-I-settle
e que d'ams mos bras vos senga.
and that with-both my arms you I-gird

20 · IF MY SINGING WERE WELCOME

If his singing were welcome to the lady who disdains him, many places would ring with it. She knew he deigned no other, and he will die, his heart maddened; his senses have gone stale and made him say foolish words. The wrong he has done in serving her is small, yet she holds him in disdain; may the married man be hanged by the nape. Humble and guileless, her erring serf asks her mercy.

Si m fos grazitz
If to-me were welcomed
mos chantars ni ben aculhitz
my singing or well received
per cella que m'a en desdeing,
by her who me-has in disdain
d'aitan mi feing
of-so-much myself I-feign
que mains bos locs for'enbruzitz
that many good places would-be-noised
mais que non er …
more than — it-will-be …

mos cors me ditz
my heart to-me says
per que sui per lei enveillitz,
for which I-am for her aged
car saup que nuill'autra non deing;
for she-knew that any-other not I-deign
per so m n'estreing;
for that myself thereof-I-restrain

morrai, car mos cors enfollitz,
I-shall-die for my heart maddened
mas ges non quier …
but at-all not I-seek …

trop sui arditz;
too-much I-am bold
domna, mos sens eissaboritz
lady my sense gone-stale
m'a faig dir fols motz qu'ieu non deing;
me-has made to-say foolish words that-I not deign
contra mi reing
against me I-strive
tan sui fors de mon sen issitz,
so-far I-am out of my sense gone
non sen qui m fer.
not I-feel who me strikes

Molt es petitz;
Much is small
domna, 'l tortz qu'ieu vos ai servitz;
lady the wrong that-I you have served
per que vos m'avetz en desdeing,
for which you me-have in disdain
faig n'es deveing;
made thereof-is forbidding
pendutz fos aut per la servitz
hanged be-he high by the nape
qui a moiller!
who has wife

Humils ses geing,
Humble without guile
domna, vostre sers faillitz
lady your serf erring
merce vos quier.
mercy of-you I-ask

Love, he says, has the way of Barabbas, and he will die of it: it buries its own ill deeds, does nothing to the angriest, and is sullen without appeal only toward those in its power. The surer he is of Love, the more dismay it gives him; he is amorous to his harm and cannot be ashamed. Between the sea and the river Jordan there is no Saracen or Christian he could not defeat two or three of, yet great grief spurs him and makes him speak the truth, which does not please him. Mahn prints the song in excerpt.

Mas vos avetz don morai,
But you have whence I-shall-die
amors, l'us de Barabas,
love the-way of Barabbas
qu'els vostres faitz soteiras
for-the your deeds you-bury
qu'estan mal, per qu'ieu viu blos,
which-stand ill for which-I live bare
no faitz ges als plus iros;
not you-do at-all to-the more angry
mas ves aquels etz ombriva
but toward those you-are sullen
c'avetz en poder ses plai.
whom-you-have in power without plea

Ades mi datz plus d'esmai
Ever to-me you-give more of-dismay
on miels sui vas vos sertans,
where better I-am toward you sure
e fas i be que vilans,
and I-do there well as churl
car per mal sui amoros,
for for ill I-am amorous
mas non sai esser anctos
but not I-know to-be ashamed
vas vos, c'ades recaliva
toward you for-ever rekindles
mos leus cors on pieg m'en vai …
my light heart where worse for-me-thence goes …

mas non es de mar en sai
but not there-is from sea to here
ni lai on es flum Jordans
or there where is river Jordan
Sarrazis ni crestians
Saracen or Christian
qu'ieu no venques tres o dos;
that-I not would-vanquish three or two
e sai qu'en serai joios
and I-know that-thereof I-shall-be joyful
mas grans ira m'en abriva
but great grief me-thereof spurs
que m fai ver dir e no m plai.
which me makes truth to-say and not to-me it-pleases

22 · THE PEASANT WOMAN

If he ever truly loves a peasant woman like the one he sings of, may he be caught in such a snare here between Monteil and Gourdon, and lose the strength of his haunches, his liver, and his gall; if he had a herd of iron-gray horses, he would not make war tomorrow. Mahn prints only these lines.

Si per razo am vilana
If for reason I-love peasant-woman
com es cesta don ieu chan,
as is this-one of-whom I sing
hi fos enpres ab tal engan
there were seized with such deceit
sai entr'el Monteil e Gordo;
here between-the Monteil and Gourdon
la forsa qu'ai en las ancas
the strength that-I-have in the haunches
perda ieu e'l fetg'e'l fel,
may-lose I and-the liver-and-the gall
s'ieu troppel agues ferran,
if-I herd had iron-gray
non fezes guerra deman ...
not I-would-make war tomorrow …

23 · FULL SAIL

It pleases him that his heart so masters him that he can keep from revealing his desire, for he always climbs under full sail whenever he sees joy come down on anyone. Against this he can find no defense, and he has suffered too much in making his conquest appear. Mahn prints only these lines.

Bo m sap quar tan m'apodera
Good to-me tastes because so-much me-overpowers

mos cors qu'el m'en puesc sufrir
my heart that-it myself-thence I-can to-refrain

de mon talan descobrir,
from my desire to-uncover

qu'ades pueg a plena vela
for-ever I-climb with full sail

cui que veia joi dessendre
whomever that I-see joy descend

per que no i puesc nul'escrima
for which not there I-can any-fencing

trobar, ans ai trop suffert
to-find rather I-have too-much suffered

de far parer la conquiza.
of making to-appear the conquest

24 · THE JUDGE WHO PARDONED

He reminds his lady that God, the judge, pardoned a great crime to the man scripture calls traitor and thief; likewise, whoever in his right sense does not readily forgive will never have God for his pardoner. Mahn prints only these lines.

Domna, cel que es jutgaire
Lady he who is judge
perdonet gran forfaitura
pardoned great crime
a cel, so ditz l'escritura,
to him so says the-scripture
que era trachers e laire;
who was traitor and thief
eissamen,
likewise
en son sen
in his sense
qui no men
who not lies
e no perdona coren,
and not pardons readily
ja no l'er dieus perdonaire.
ever not to-him-will-be God pardoner

ARNAUT DE MARUELH

The Life and Songs

THE LIFE OF ARNAUT DE MARUELH

Arnaut, a poor cleric of Maruelh in Périgord, could not live by his letters and took to the road. Fortune brought him to the countess of Burlats, wife of the viscount of Béziers. She honored him; he loved her and made songs of her, but said another made them, until love made him reveal it in La franca captenensa. *She welcomed his prayers. King Alfonso, who courted her, grew jealous and made her dismiss Arnaut and forbid him to sing of her. He went in despair to his lord Guillem of Montpellier, and there made* Molt eran dous miei cossir.

Arnautz de Maruelh fo de l'avescat de Peiragorc, d'un castel
Arnaut of Maruelh was of the-bishopric of Périgord of-a castle
que a nom Maruelh, e fon clergue de paubra generasio.
that has name Maruelh and he-was cleric of poor lineage
E car no podia viure per las suas letras, el s'en anet
And because not he-could to-live by the his letters he himself-thence went
per lo mon: e sabia ben trobar e s'entendia be.
through the world and he-knew well to-compose and himself-understood well
Et astre et aventura conduis lo a la cort de la comtessa
And star and fortune led him to the court of the countess
de Burlatz, que era filha del pros comte Raimon, molher
of Burlats who was daughter of-the worthy count Raimon wife
del vescomte de Beders que avia nom Talhafer. — Aquel
of-the viscount of Béziers who had name Taillefer That
Arnautz e cantava be e legia be romans: si era avinens
Arnaut and sang well and read well romances thus he-was comely
hom de sa personna, e la comtessa li fazia gran be e
man of his person and the countess to-him did great good and
gran honor. Et el enamoret se d'ela, e d'ela fazia sas
great honor And he enamored himself of-her and of-her made his

cansos; mas non las auzava dire a ela ni a negun per nom
songs but not them he-dared to-say to her or to anyone by name
qu'el las agues faitas, ans dizia que autre las fazia. Mas
that-he them had made rather he-said that another them made But
amors lo forset tan que dis en una canso: „La franca
love him forced so-much that he-said in a song The noble
captenensa Qu'ieu non posc oblidar." et en aquesta canso
bearing That-I not can to-forget and in this song
el li descobrit l'amor qu'el li avia. E la comtessa non
he to-her uncovered the-love that-he to-her had And the countess not
l'esquivet, ans entendet sos precs e los receup e los
him-shunned rather heard his prayers and them received and them
grazic; e'l mes en arnes, e det li baudeza de trobar
welcomed and-him put in harness and gave to-him boldness of composing
e de cantar d'ella. E fon onratz hom de cort; don fe
and of singing of-her And he-was honored man of court whence he-made
mantas bonas cansos d'ela, lasquals cansos mostran qu'el
many good songs of-her which songs show that-he
n'ac de grans bens e de grans mals. — Vos avetz auzit
thereof-had of great goods and of great ills You have heard
d'EN Arnaut com s'enamoret de la comtessa de Bezers,
of-Sir Arnaut how himself-enamored of the countess of Béziers
filha del pros comte Raimon, maire del vescomte de Bezers
daughter of-the worthy count Raimon mother of-the viscount of Béziers
que il Frances auciron quan l'agron pres a Carcassona;
whom the French killed when him-they-had taken at Carcassonne
laquals comtessa era dicha de Burlatz, per so qu'ela fon nada
which countess was called of Burlats for that that-she was born
dins lo castel de Burlatz; molt li volia gran be Arnautz
within the castle of Burlats much to-her wished great good Arnaut

ad ela, e moltas bonas cansos en fes de leis, e molt
to her and many good songs thereof made of her and much
la preguet ab gran temensa; et ela volia gran ben a lui.
her prayed with great fear and she wished great good to him
E lo rei'N Anfos, que entendia en la comtessa, s'aperceup
And the king-Sir Alfonso who was-courting with the countess himself-perceived
que volia ela gran be ad Arnaut de Marueil. E'l rei fo
that wished she great good to Arnaut of Maruelh And-the king was
ne fort gilos e dolens, qu'an vit los semblans amoros
thereof very jealous and grieving for-he-has seen the looks amorous
qu'ela fazia ad Arnaut, et auzit las bonas cansos qu'el fazia
that-she made to Arnaut and heard the good songs that-he made
d'ela. Si la occaizonet d'Arnaut; e dis tan, e tan li
of-her So her he-accused of-Arnaut and said so-much and so-much to-her
fes dire, qu'ela donet comjat ad Arnaut, e'l vedet que
made to-say that-she gave leave to Arnaut and-him forbade that
mais no'l fos denan ni mais cantes d'ela e dels sieus
ever not-to-her he-were before or ever sang of-her and of-the his
precx d'ela. Arnautz de Marueil, quant auzi lo comjat,
prayers of-her Arnaut of Maruelh when he-heard the dismissal
fo sobre totas dolors dolens; e si s'en parti com
was above all griefs grieving and so himself-thence parted as
hom desesperatz de lieis e de sa cort. Et anet s'en
man despairing from her and from her court And went himself-thence
a'N Guillem de Monpeslier qu'era sos amics e sos senher,
to-Sir Guillem of Montpellier who-was his friend and his lord
et estet gran temps ab lui. E lai plays e ploret, e
and stayed great time with him And there lamented and wept and
lai fes aquesta canso que dis: Molt eran dous miei cossir.
there made this song which says Much were sweet my cares

1 · THE NOBLE BEARING

His lady's noble bearing, sweet smile, gaze, and look make him better than he can say or think, and if mercy does not overcome her he must die. He loves her without guile beyond all thought; if she thinks his devotion a failing, he begs her to bear it. He would rather find mercy with her than win another, for a comely poor man who keeps love's secrets deserves more honor than an ungrateful rich one. He has no assurance of her love, but will not despair, since fortune and sense raise the poor to wealth. The king and all welcome her for her deeds.

La franqua captenensa
The noble bearing
qu'ieu non puesc oblidar,
that-I not can to-forget
e'l doutz ris e l'esgar
and-the sweet smile and the-gaze
e'l semblan, qu'ie us vi far,
and-the seeming that-I you saw to-make
mi fan, domna valens,
me make lady worthy
melhor qu'ieu no sai dir,
better than-I — know to-say
ni del cor cossirar;
or with-the heart to-ponder
e si per me no us vens
and if for me not you conquers
merces e chauzimens,
mercy and clemency
sai que m n'er a morir.
I-know that to-me thereof-will-be to die

Ses geinh e ses falhensa
Without guile and without failing
vos am, e ses cor var,
you I-love and without heart fickle
plus c'om non pot pensar;
more than-one — can to-think
d'aitan no us puesc forsar
of-so-much not you I-can to-force
part vostres mandamens.
beyond your commands
Ai! domna cui desir,
Ah lady whom I-desire
si conoissetz ni us par
if you-know or to-you it-seems
que sia falhimens
that it-be failing
car vos sui benvolens,
because to-you I-am well-wishing
soffretz m'aquest falhir.
suffer for-me-this failing

Tant etz de gran valensa,
So-much you-are of great worth
mais vos am ab cor clar,
more you I-love with heart clear
si puesc merce trobar,
if I-can mercy to-find
qu'ab autra gazanhar.
than-with other to-win

E'l vostre chauzimens,
And-the your clemency
pus no m'en puesc partir,
since not myself-thence I-can to-part
fassa us humiliar
let-it-make you to-humble
tan qu'el vostre cors gens,
so-much that-the your person noble
amoros e plazens
loving and pleasing
si no m val no m'azir.
if not to-me avails not me-hate

Domna, per gran temensa,
Lady for great fear
tan vos am e us tenc car,
so-much you I-love and you I-hold dear
no us aus estiers preyar.
not you I-dare otherwise to-pray
Mas plus fai ad honrar
But more deserves to honor
us paupres avinens,
a poor-man comely
qu'en sap honor grazir
who-thereof knows honor to-welcome
e'ls bes d'amor celar,
and-the goods of-love to-conceal

qu'us rics desconoissens
than-a rich-man ungrateful
cui par que totas gens
to-whom it-seems that all people
lo deion obezir.
him ought to-obey

Non ai tant de plivensa,
Not I-have so-much of assurance
ni puesc razon trobar
nor I-can reason to-find
don m'aus assegurar
whence myself-I-dare to-assure
que ja m denhetz amar;
that ever me you-deign to-love
ans dic mos ferms talens
rather I-say my firm desire
que poiri'avenir;
that it-could-happen
no m dei dezesperar,
not myself I-ought to-despair

que tals es pauc manens
for such-one is little wealthy
qu'el fai astres e sens
whom-him makes fortune and sense
en gran ricor venir.
into great wealth to-come

D'onratz faitz avinens
With-honored deeds comely
del rey e d'autras gens
of-the king and of-other people
vos faitz a totz grazir.
yourself you-make by all to-welcome

The beauty, breeding, worth, and courtesy of his lady give him skill to sing, but fear stops him saying that she is the one he sings of. He loves her so secretly that only he and Love know it; she herself does not. He will never yield, whether loving her is sense or folly, and asks that humility conquer her pride so that his service may please her. He gives her his heart and will turn nowhere else; let her not show it, but give him some rich reward when the season is right. His Fair Look has such discernment that all good qualities refine her worth.

La grans beutatz e'l fis ensenhamens
The great beauty and-the fine breeding
e'l verais pretz e la bona lauzors
and-the true worth and the good praise
e'l cortes aips e la fresca colors
and-the courtly qualities and the fresh color
que son en vos, bona domn'e plazens,
that are in you good lady-and pleasing
mi donan gienh de chantar e sciensa;
to-me give skill of singing and knowledge
mas grans paors m'en tolh e grans temensa,
but great fear from-me-thereof takes and great dread
qu'ieu non aus dir, dona, qu'ieu chan de vos;
for-I not dare to-say lady that-I sing of you
e ren no sai si m'er o dans o pros.
and anything not I-know if to-me-it-will-be or harm or profit

Ieu vos am tan, dona, celadamens
I you love so lady secretly
que res no'l sap mas quant ieu et Amors,
that anyone not-it knows but only I and Love
ni vos eyssa, tan grans sobretemors
nor you yourself so great over-fear
me tolh ades que no us aus far parvens!
me takes ever that not to-you I-dare to-make apparent
Tal paor ai qu'ira e malsabensa
Such fear I-have that-anger and displeasure
n'aiatz, domna, quar vos port entendensa!
thereof-you-have lady because to-you I-bear devotion
E pus no us aus ren dire a rescos,
And since not to-you I-dare anything to-say in secret
dirai vos o sivals en mas chansos.
I-shall-say to-you it at-least in my songs

Ja non serai vencutz ni recrezens
Ever not I-shall-be vanquished or craven
de vos amar, sia sens o folhors;
of you to-love be-it sense or folly
quar s'ieu follei per vos, mais m'er honors
for if-I play-the-fool for you more to-me-it-will-be honor
que s'ab autra m'aondava mos sens;
than if-with other for-me-abounded my sense
e si ricors mi tolh vostra valensa,
and if wealth from-me takes your worth
per merce us prec qu'umilitatz vos vensa,
for mercy you I-pray that-humility you conquer

sivals d'aitan, dona genser qu'anc fos,
at-least of-so-much lady fairer than-ever was
que mos servirs vos plas'e us sia bos.
that my service to-you please-and to-you be good

Aissi us autrei, pros domna conoissens,
Thus to-you I-grant worthy lady discerning
mon cor, e ja no m virarai alhors:
my heart and ever not myself I-shall-turn elsewhere
e vos, faitz mi, quan vos plaira, socors,
and you give me when to-you it-will-please succor
qu'ieu vos serai de totz los mals sufrens,
for-I to-you I-shall-be of all the ills enduring
sol que us plassa que m donetz mantenensa,
only that to-you it-please that to-me you-give support
o cor, domna, que d'amor vos cossen fa
or heart lady that of-love you consent makes
que non siatz de semblant orgulhos
that not you-be of look proud
vas mi, que us suy fizels et amoros.
toward me who to-you am faithful and loving

Dona, genser qu'anc fos de nullas gens,
Lady fairer than-ever was of any people
e la melher de totas las melhors,
and the best of all the best
per vos morrai, so m ditz ades paors,
for you I-shall-die so to-me says ever fear

si no us en pren merces e chauzimens:
if not to-you thereof takes mercy and clemency
bona domna, aiatz en sovinensa
good lady have in remembrance
al cor, e ja no m'en fassatz parvensa,
at-the heart and ever not to-me-thereof make show
tro conoscatz que ben sia sazos
until you-know that well it-be season
que m n'eschaia qualque ricz guizardos.
that to-me thereof-befall some rich reward

Mos Belhs Esgars a tan gran conoissensa
My Fair Look has so great discernment
que tuit bon aib esmeron sa valensa;
that all good qualities refine its worth
per qu'ieu retrai son fin pretz cabalos
for which-I recount its fine worth perfect
al mielhs qu'ieu sai, en totas mas chansos.
at-the best that-I know in all my songs

This verse letter is Arnaut's salut to his lady. Her true friend sends her the greeting he lacks unless it comes from her. Not daring to speak, he writes at love's command and seals the letter with his ring. He praises her courtesy, beauty, and speech, recalls her from hair to hands, and tells of sleepless nights spent turning and sighing. In sleep his spirit goes to her, and no lover, Thisbe, Helen, or Iseut, had half his joy, until he wakes alone. He begs her to retain him as her servant, promise her love, and return his greeting.

Dona, genser qu'ieu no sai dir,
Lady fairer than-I — know to-say
per que soven planh e sospir,
for whom often I-lament and sigh
est vostre amicx fis et leials,
this your friend true and loyal
assatz podetz entendre cals,
enough you-can to-understand which
mand e tramet salutz a vos;
sends and transmits greetings to you
mas a sos obs n'es sofraitos:
but for his needs thereof-is lacking
jamais salutz ni autre be
ever greetings or other good
non aura, si de vos no'l ve.
not he-will-have if from you not-to-him it-comes

Dona, loncx temps a qu'ieu cossir
Lady long time has that-I ponder
co us disses o vos fezes dir
how to-you I-might-say or to-you I-might-make to-say
mon pessamen e mon coratge,
my thought and my heart
per mi meteys o per messatge;
by me myself or by messenger
mas per messatge non aus ges,
but by messenger not I-dare at-all
tal paor ai no us desplagues;
such fear I-have lest to-you it-displease
ans o dissera ieu metes,
rather it would-have-said I myself
mas tan soi d'amor entrepres,
but so I-am by-love seized
quan remir la vostra beutat,
when I-gaze-at the your beauty
tot m'oblida quant m'ai pensat:
all me-forgets as-much-as I-have thought
messatge trametrai fizel,
messenger I-shall-send faithful
breu sagelat de mon anel;
letter sealed with my ring
no sai messatge tan cortes
not I-know messenger so courtly
ni que mielhs seles totas res.
nor who better might-conceal all things

Cest cosselh m'a donat amors
This counsel to-me-has given love
a cui deman tot jorn secors;
of whom I-ask all day succor
amors m'a comandat escriure
love me-has commanded to-write
so que'l boca non ausa dire,
what that-the mouth not dares to-say
e no puesc far esdig ni garda
and not I-can to-make excuse or guard
en so que amors me comanda.
in what that love me commands
Ar auiatz, dona, s'a vos plai,
Now hear lady if-to you it-pleases
so que mos breus vos dira lai:
what that my letter to-you will-say there
corteza domn'e conoissens,
courtly lady-and discerning
e de bon grat a totas gens,
and of good grace to all people
apreza de totz benestars
taught in all seemlinesses
en fatz, en ditz et en pessars,
in deeds in sayings and in thoughts
la cortezi'e la beutatz,
the courtesy-and the beauty
e'l gen parlars e'l bels solatz,
and-the noble speaking and-the fair cheer
l'ensenhamentz e la valors,
the-breeding and the merit

e'l gens cors e la fresca colors.
and-the noble person and the fresh color
Li bel ris, l'esgartz amoros,
The fair smiles the-gazes amorous
e l'autre benestan de vos,
and the-other seemlinesses of you
li bon fait e'l dig agradiu,
the good deeds and-the sayings pleasing
mi fan la nueg e'l jorn pensiu;
me make the night and-the day pensive
quan non ai loc de vos vezer,
when not I-have chance of you to-see
joi ni deport non puesc aver;
joy nor delight not I-can to-have
non puesc aver joi ni deport.
not I-can to-have joy nor delight
Peritz soi si non venc al port;
Perished I-am if not I-come to-the port
qu'el loncs espers e'l greus sospirs,
for-the long hope and-the grievous sighing
e'l trop velhar e'l pauc dormirs,
and-the much waking and-the little sleeping
e'l deziriers de vezer vos,
and-the desire of to-see you
mi tenon si'l cor angoissos,
me hold so-the heart anguished
cen vetz prec dieu la nueg e'l jor,
hundred times I-pray God the night and-the day
que m do la mort o vostr'amor:
that to-me he-give the death or your-love

dona, si m don vostr'amor dieus,
lady so to-me may-give your-love God
cen tantz soi mielz vostres que mieus,
hundred times I-am better yours than mine
car de vos sai, dona, que m ve
for from you I-know lady that to-me comes
tot quant ieu fas ni dic de be.
all as-much-as I do or say of good
Lo premier jorn qu'ieu anc vos vi,
The first day that-I ever you saw
m'intret el cor vostr'amor si
me-entered in-the heart your-love so
qu'un fuec m'avetz lainz assis,
that-a fire in-me-you-have in-there set
qu'anc no mermet, pus fo enpris;
that-ever not lessened since it-was kindled
fuecx d'amor escart e destreing,
fire of-love sparing and straitening
que vins ni l'aiga no l'esteing;
that wine nor the-water not it-quenches
pus fon enpris, pueys no s'esteys,
since it-was kindled then not itself-quenches
de jorn en autre dobl'e creys.
from day to other doubles-and grows
E quan me soi de vos lonhatz
And when myself I-am from you distanced
creys e dobla pus l'amistatz:
grows and doubles more the-friendship

mas quan se pot esdevenir
but when itself can to-happen
qu'ieu vos vey, dona, ni us remir,
that-I you see lady or you gaze-at
soi aissi que mais res no m sen;
I-am so that more anything not myself I-feel
per que sai be qu'es falhimen
for which I-know well that-it-is failing
lo reprochiers c'om dire sol,
the proverb that-one to-say is-wont
que huelhs no vezo cors ne dol;
that eyes not see heart not grieves
lo cors m'en dol, dona, per ver
the heart to-me-thereof grieves lady in truth
quan no us podon miei huelh vezer;
when not you can my eyes to-see
mas del vezer cosselh no i sai:
but of-the seeing counsel not there I-know
pero mon cor que remas lai,
yet my heart which remained there
lo premier jorn que anc vos vi,
the first day that ever you I-saw
anc pueis de vos no si parti;
ever since from you not itself parted
non si parti de vos un torn:
not itself parted from you a turn
ab vos sojorna nueg e jorn
with you sojourns night and day
ab vos esta on qu'ieu m'esteia,
with you stays where that-I myself-be

la nueg e'l jorn ab vos domneia;
the night and-the day with you courts
per que m'esdeven mantas vetz,
for which to-me-happens many times
qu'en autr'afar pessar no m letz,
that-on other-matter to-think not me it-allows
quan cug pensar en autra res.
when I-think to-think on other thing
De vos ai messatge cortes,
From you I-have messenger courtly
mon cor, qu'es lai vostr'ostaliers,
my heart which-is there your-lodger
m'en ven de vos sai messatgiers,
to-me-thereof comes from you here messenger
me ditz e m remembr'e m retray
to-me says and me reminds-and me recounts
vostre gen cors cuendet e gay,
your noble person comely and gay
la vostra bella saura cris,
the your fair blond hair
e'l vostre fron pus blanc que lis,
and-the your brow more white than lily
los vostres huelhs vairs e rizens,
the your eyes gray and laughing
e'l naz qu'es dreitz e be sezens,
and-the nose that-is straight and well seated
la fassa fresca de colors
the face fresh of colors
blanca, vermelha pus que flors,
white red more than flowers

petita boca, bellas dens
small mouth fair teeth
pus blancas qu'esmeratz argens,
more white than-refined silver
mento e gola e peitrina
chin and throat and breast
blanca com neus e flors d'espina,
white as snow and flowers of-thorn
las vostras bellas blancas mas
the your fair white hands
e'ls vostres detz grailes e plas,
and-the your fingers slender and smooth
pueis la vostra bella faisso
then the your fair shape
on non a ren de mespreiso,
where not there-is anything of fault
los vostres gaps plazens e bos,
the your jests pleasing and good
e'l gen solatz e'l franc respos,
and-the noble cheer and-the frank answer
e'l ben semblan que m fetz al prim
and-the good seeming that to-me you-made at-the first
quan s'esdevenc qu'amdui nos vim;
when itself-happened that-both us we-saw
quan so m remembr'al cor ni m ditz,
when this me recalls-in-the heart or me says
adoncx remanc si esbaitz
then I-remain so dismayed
no sai on vauc ni don mi venc,
not I-know where I-go nor whence myself I-came

meravilh me car me sostenc,
I-wonder myself that myself I-sustained
qu'el cor me falh e la colors.
for-the heart me fails and the color
Si m destrenh, dona, vostr'amors
So me constrains lady your-love
tot jorn suefri aital batalha:
all day I-suffer such battle
mas la nueg trac peior trebalha;
but the night I-bear worse toil
que quan me soi anatz jazer,
for when myself I-am gone to-lie
e cug alcun repaus aver,
and I-think some rest to-have
e'l compaigno dormon trestuit,
and-the companions sleep all
que res non fai noia ni bruit,
so-that anything not makes trouble nor noise
adoncx me torn e m volv e m vir,
then myself I-turn and myself roll and myself twist
pens e repens, e pueis sospir;
I-think and think-again and then I-sigh
soven mi levi en sezens,
often myself I-raise into sitting
apres m'en retorn en jazens,
after myself-thence I-return into lying
e colgui me sobr'el bras destre,
and I-lie myself on-the arm right
e pueis me vire el senestre;
and then myself I-turn onto-the left

descobre mi soptozamen,
I-uncover myself suddenly
pueis me recobri bellamen;
then myself I-cover-again fairly
e quan me soi pro trebalhatz
and when myself I-am enough toiled
ieu get defor amdos mos bratz,
I throw outside both my arms
e tenc lo cor e'ls huelhs aclis,
and I-hold the heart and-the eyes bowed
mas juntas, deves lo pais
hands joined toward the country
on ieu sai, dona, que vos es;
where I know lady that you are
tot aiso fas c'auzir podes.
all this I-do that-to-hear you-can
Ai! bona dona benestans,
Ah good lady seemly
si veira ja est fis amans
if will-see ever this true lover
a son viven lo jorn ni'l ser
in his living the day or-the evening
que, a selat o per lezer,
that in secret or at leisure
vostre gen cors cuend e prezan
your noble person comely and prized
entre mos bras remir baizan,
between my arms I-gaze-at kissing
huelhs e boca tan doussamen!
eyes and mouth so sweetly

Que sol un bais fassa m dels cen,
That only one kiss I-make me of-the hundred
et ieu pel joi blasmar m'en lais;
and I for-the joy to-blame me-thereof I-let
er ai trop dig, mas no puesc mais,
now I-have too-much said but not I-can more
s'una vetz sola ai parlat
if-one time only I-have spoken
so qu'el cor a mil vetz pensat;
what that-the heart has thousand times thought
quant aiso dic, non puesc pus dir,
when this I-say not I-can more to-say
clauzi mos huelhs, fas un sospir,
I-close my eyes I-make a sigh
en sospiran vau endormitz;
in sighing I-go asleep
adoncx s'en vai mos esperitz
then itself-thence goes my spirit
tot dreitamen, dona, ves vos
all straightly lady toward you
de cui vezer es cobeitos;
of whom to-see it-is covetous
tot en aisi con ieu dezir
all in thus as I desire
la nueg e'l jorn quan m'o cossir,
the night and-the day when to-me-it I-ponder
a son talan ab vos domneya,
at its pleasure with you courts
embrass'e baiza e maneya;
embraces-and kisses and handles

ab que dures aisi mos soms
with that lasted thus my sleep
no volria esser reis ni coms:
not I-would-wish to-be king nor count
mais volria jauzens dormir
more I-would-wish joyful to-sleep
que velhan deziran languir.
than waking desiring to-languish
E Rodocesta, ni Biblis,
And Rhodope nor Biblis
Blancaflors, ni Semiramis,
Blancheflor nor Semiramis
Tibes, ni Leyda, ni Elena,
Thisbe nor Leda nor Helen
ni Antigona, ni Esmena,
nor Antigone nor Ismene
ni'l bel'Ysseulz ab lo pel bloy,
nor-the fair-Iseut with the hair blond
non agro la meitat de joy
not had the half of joy
ni d'alegrier ab lurs amis,
nor of-gladness with their lovers
cum ieu ab vos, so m'es avis.
as I with you so to-me-is it-seeming
Per la douzor fas un sospir,
For the sweetness I-make a sigh
pueis mi trasail al resperir,
then myself I-start at-the waking
obri mos huelhs isnelamen,
I-open my eyes quickly

gart sai e lai tot belamen,
I-look here and there all fairly
trobar vos cug, domna, latz mei,
to-find you I-think lady beside me
mas no vos truep ni no vos vei;
but not you I-find and not you I-see
clauzi mos huelhs e torn ma cara,
I-close my eyes and I-turn my face
las mas juntas, d'eissa maneira
the hands joined in-the-same manner
vezer si poiria durmir,
to-see if I-could to-sleep
mas ges no i puesc esdevenir;
but at-all not there I-can to-attain
ans torn en eyssa la batalha
rather I-turn into the-same the battle
d'amor que m'aussi e m trebalha.
of-love which me-kills and me torments
Dona, no us puesc lo cente dir
Lady not to-you I-can the hundredth to-say
de las penas, ni del martir,
of the pains nor of-the torment
del pantays, ni de la dolor
of-the anguish nor of the grief
qu'ieu trac, dona, per vostr'amor;
that-I bear lady for your-love
per vostr'amor totz vieus aflam,
for your-love all living I-burn

mas per merce, dona, reclam
but for mercy lady I-call
que m perdones s'ieu falh ni pec;
that me you-pardon if-I fail or sin
auiatz et entendetz est prec,
hear and understand this prayer
dona, la genser creatura
lady the fairest creature
que anc formes el mon natura,
that ever formed in-the world nature
genser qu'ieu non puesc dir ni say,
fairer than-I — I-can to-say or I-know
pus bela que bels jorns de may,
more fair than fair days of May
solelhs de mars, umbra d'estieu,
sun of March shade of-summer
roza de may, pluia d'abrieu,
rose of May rain of-April
flors de beutat, miralhs d'amor,
flower of beauty mirror of-love
claus de bon pretz e crinz d'onor,
key of good worth and crest of-honor
mas de do, capdels de joven,
hand of giving captain of youth
sim e razitz d'ensenhamen,
summit and root of-breeding
cambra de joi, loc de domnei,
chamber of joy place of courting
dona, mas juntas vos soplei;
lady hands joined you I-beseech

e pos sui vostres leialmentz,
and since I-am yours loyally
venza us merces e chauzimentz
let-conquer you mercy and clemency
que m retengas a servidor,
that me you-retain as servant
e prometes mi vostr'amor.
and you-promise me your-love
Del plus no us prec, ni no s cove,
Of-the more not you I-pray and not itself befits
mas tot si'en vostra merce;
but all let-be-in your mercy
c'aissi lais dieus d'amor jauzir:
for-thus may-let God of-love to-rejoice
mais am de vos sol un dezir,
more I-love of you only a desire
e l'esperanz'e'l lonc esper
and the-hope-and-the long hoping
que de nuilh'altra son jazer;
than of any-other her lying-down
e pos de mi vos fas ligansa,
and since of me to-you I-make bond
prometes mi bon'esperansa;
promise me good-hope
de la promess'aurai confort,
of the promise-I-shall-have comfort
e bon respieg tro a la mort.
and good hope until to the death
Mais vuelh en bon esper morir,
More I-wish in good hope to-die

no vuelh dezesperatz languir.
not I-wish despairing to-languish
Dona, no us aus de pus preyar,
Lady not you I-dare of more to-pray
mas dieus vos sal e dieus vos gar;
but God you may-save and God you may-guard
si us platz, rendetz mi ma salut:
if to-you it-pleases return me my greeting
pus amors m'a per vos vencut,
since love me-has for you conquered
vensa us per mi cortesamentz
let-conquer you for me courteously
amors, que totas causas ventz,
love which all things conquers
dompna!
lady

It is fair to him when the April wind breathes and the nightingale and jay sing all night, each bird with its mate. Since every earthly thing rejoices, he cannot help remembering a love that makes him glad. His lady is whiter than Helen and fairer than any flower, courteous, true of word, and noble of heart; may God keep her, for he never saw a fairer. She will show mercy if she stops putting him off with long pleading and gives him a kiss as a first gift, and more as he serves. Her fair person has brought him to this plight.

Belh m'es quan lo vens m'alena
Fair to-me-it-is when the wind on-me-breathes
en abril ans qu'intre mays,
in April before that-enters May
e tota la nuegz serena
and all the night serene
chanta'l rossinhols e'l jays;
sings-the nightingale and-the jay
quecx auzel en son lenguatge,
each bird in his language
per la frescor del mati,
for the freshness of-the morning
van menan joy d'agradatge;
go leading joy of-pleasure
com quecx ab sa par s'aizi!
as each with his mate himself-settles

E pus tota res terrena
And since every thing earthly
s'alegra, quan fuelha nays,
itself-rejoices when leaf is-born
no m puesc mudar no m sovena
not myself I-can to-change — to-me it-recall
d'un'amor don ieu sui jays;
of-a-love whereof I am glad
per natur'e per uzatge
by nature-and by custom
m'aven qu'ieu vas joy m'acli
to-me-happens that-I toward joy myself-incline
lai, quant fai lo dous auratge
there when makes the sweet breeze
que m reven lo cor aissi.
which me revives the heart thus

Pus blanca es que Elena,
More white she-is than Helen
belhazors que flors que nays,
fairer than flower that is-born
e de cortezia plena,
and of courtesy full
blancas dens ab motz verays,
white teeth with words true
ab cor franc ses vilanatge,
with heart noble without churlishness
color fresca ab sauras cri:
color fresh with blond hair

dieus que'l det lo senhoratge
God who-to-her gave the lordship
la sal, qu'anc gensor no vi.
her may-save for-ever fairer not I-saw

Merce fara, si no m mena
Mercy she-will-do if not me she-leads
d'aissi enan per loncs plays,
from-here forward by long pleas
e don m'en un bais d'estrena,
and gives me-thereof a kiss of-gift
e, segon servizi, 'l mays;
and according-to service the more
e pueys farem breu viatge
and then we-shall-make short journey
sovendet, e breu cami,
often and short road
qu'el sieu belh cors d'alegratge
for-the her fair person of-gladness
m'a mes en aquest trahi.
me-has put in this plight

5 · JOY AND HONOR

He who covets joy lives in great honor, for from it come courtesy, cheer, breeding, measure, and every good quality. He will always serve joy, though he feels shame and fear that he sees his lady so seldom, and pleads only her mercy. If she finds any falseness in him, may she never give him joy; the name she gave him is written in his heart. He begs her to suffer his love, and love takes its gifts from the false to give them to him. He praises his Noble Conquest and sends the song to the king of Aragon.

A gran honor viu cui joys es cobitz,
In great honor lives he-to-whom joy is coveted
quar d'aqui mov cortezia e solatz,
for from-there moves courtesy and cheer
ensenhamenz e franqueza e mezura
breeding and nobility and measure
e cor d'amar et esfortz de servir
and heart of-loving and effort of serving
e chauzimenz, sabers e conoissensa
and clemency knowledge and discernment
e gens parlars ab avinen respos
and noble speaking with comely answers
e tuit bon ayp, per qu'hom es guays e pros.
and all good qualities for which-one is gay and worthy

Totz temps er joys per me coltz e servitz,
All time will-be joy by me worshiped and served
a mon poder car tengutz et honratz,
to my power dear held and honored
m'esperansa i ai mes e m'aventura;
my-hope there I-have put and my-fortune

mas quar tan tart vey lieys qu'ieu plus dezir,
but because so late I-see her whom-I most desire
n'ai en mon cor vergonha e temensa,
thereof-I-have in my heart shame and fear
no m'en razon quar no m'en val razos,
not myself-thereof I-plead for not to-me-thereof avails reason
mas chauzimenz e merces e perdos.
but clemency and mercy and pardon

Bona domna, cui joys e pretz es guitz,
Good lady to-whom joy and worth is guide
esguart mon cor la vostr'umilitatz;
may-regard my heart the your-humility
e si trobatz en me nulha falsura
and if you-find in me any falseness
ja'l vostre cors plazens, que m fai languir,
ever-the your person pleasing which me makes to-languish
no m fassa mais de fin joy mantenensa
not to-me may-make more of true joy support
qu'el nom que m detz, don', ab digz amoros,
for-the name that to-me you-gave lady with sayings amorous
n'escriu el cor per qu'ieu sui d'engan blos.
thereof-I-write in-the heart for which-I am of-deceit bare

Vas on qu'ieu m'an, lo cor e l'esperitz
Toward where that-I myself-go the heart and the-spirit
s'es el vostre senhoriu autreyatz;
itself-is in-the your lordship granted

e s'a vos platz no m gitetz a non cura,
and if-to you it-pleases not me throw to no care
qu'ab sol aitan me podetz enriquir;
for-with only so-much me you-can to-enrich
suffretz qu'ie us am, quar sitot no us agensa,
suffer that-I you love for although not to-you it-is-pleasing
non puesc esser de mon cor poderos
not I-can to-be of my heart powerful
que mais no us am que nulha res qu'anc fos.
that more not you I-love than any thing that-ever was

Quar vos enquier, ben i fas que arditz;
For you I-woo well there I-do as bold-one
mas a totz jorns dobla ma voluntatz,
but at all days doubles my will
de ben amar et s'esmer'e s melhura
of well to-love and itself-refines-and itself improves
qu'els bens qu'Amors sol als autres partir
for-the goods that-Love is-wont to-the others to-share
lur va tolhen, quar i conoys falhensa,
from-them goes taking for there it-knows failing
e dona'ls me que suy fins, francs e bos,
and gives-them to-me who am true noble and good
qu'estiers, dona, non auzera amar vos.
for-otherwise lady not I-would-have-dared to-love you

Mon Gen Conquis, Dieus vos det conoyssensa
My Noble Conquest God to-you gave discernment
e totz bos ayps per qu'estatz honoros
and all good qualities for which-you-stand honored
e fis e cars e valens sobr'els bos.
and true and dear and worthy above-the good

Vas Aragon, al rey cui joys agensa,
Toward Aragon to-the king to-whom joy is-pleasing
tramet mon chan, quar es cortes e pros,
I-send my song for he-is courtly and worthy
et ab luy tanh humils et ergulhos.
and with him befits humble and proud

6 · LOVE'S LIEGEMAN

He yields to love's mercy as its liegeman, truer than any lover since the first. Love has set him on a lady whose worth, if God divided it, would honor many other ladies. Her laughter and answers so conquer him that he cannot yield to another, though her worth seems too lofty for him; he takes comfort that rank inclines to love. He asks that fear of slanderers not withhold her mercy. Those who seek to read his heart lose their pains, for he knows how to lie and stay truthful. The song goes to Montpellier, but first to his Noble Conquest.

Anc vas amor no m puesc re contradire,
Ever toward love not myself I-can anything to-gainsay
pus anc hi volc son poder demostrar;
since ever there it-wished its power to-show
per qu'ieu non puesc sa guerra sols atendre,
for which-I not I-can its war alone to-await
a sa merce me ren sos domengiers,
to its mercy myself I-yield its liegeman
e ja mos cors vas lieys non er leugiers;
and ever my heart toward her not will-be fickle
qu'anc nulhs amans pus lo premier conquis,
for-ever any lover since the first-one conquered
ni aquelh eys no fo de cor pus fis.
and that-one himself not was of heart more true

D'amor no m fenh, ni'n sui del plus jauzire,
Of-love not myself I-feign nor-thereof am of-the more enjoyer
mas sol d'aitan qu'ab ferm cor et ab clar,
but only of-so-much that-with firm heart and with clear

a lei d'aman, mi fai en tal entendre,
in way of-lover me makes on such to-set
de cuy es pretz fis e cars et entiers;
of whom is worth fine and dear and entire
e non er ja per me conquiza estiers,
and not will-be ever by me conquered otherwise
si fin'amors, que a mon cor assis,
if true-love which has my heart set
lo sieu bel cors per forsa non languis.
the her fair person by force not languishes

Si dieus volgues lo sieu ric pretz devire,
If God wished the her rich worth to-divide
gran ren pogra d'autras donas honrar;
great deal he-could of-other ladies to-honor
tan cum mars clau ni terra pot estendre,
as-far as sea encloses or land can to-stretch
es lo sieu pretz de totz bos aips premiers;
is the her worth of all good qualities first
et agra m'ops lo jorn, vilas portiers,
and would-have to-me-need the day churlish porter
qu'aniei ves lieis, e qu'ieu tan prim no vis;
that-I-went toward her and that-I so fine not saw
que mon saber ai paor que m'aucis.
for my knowledge I-have fear that me-killed

Bona domna, li plazer e'l dous rire
Good lady the pleasures and-the sweet laughter
e l'avinens respos que sabetz far,
and the-comely answers that you-know to-make
m'an si conquis qu'ad autra no m puesc rendre;
me-have so conquered that-to other not myself I-can to-yield
partira m'en si pogues voluntiers,
I-would-part myself-thereof if I-could willingly
que vostre pretz cre que m'es sobransiers;
for your worth I-believe that to-me-is too-lofty
mas en aisso m conort e m'afortis,
but in this myself I-comfort and myself-strengthen
que paratges es vas amor aclis.
that rank is toward love inclined

Al ferm voler don vos am e us dezire,
By-the firm will whereby you I-love and you I-desire
dona, m jutgatz, e si mezura us par
lady me judge and if measure to-you seems
que us en denha merces al cor deyssendre,
that to-you thereof deigns mercy to-the heart to-descend
no m'o tuelha paors de lauzengiers,
not from-me-it may-take fear of slanderers
que ja negus non er tan plazentiers
for ever anyone not will-be so pleasing
al prim saber, ni lunhdas ni vezis,
at-the first knowing or distant or neighbor
que ja sia de mos afars devis.
that ever be of my affairs divining

Aitan se pert qui cuia plazers dire
So-much himself loses who thinks pleasures to-say
ni lauzenguas per mon cor devinar,
or flatteries for my heart to-divine
q'atressi ben e mielhs m'en sai defendre,
for-likewise well and better myself-thereof I-know to-defend
qu'ieu sai mentir e remanc vertadiers:
for-I know to-lie and I-remain truthful
tal ver y a qu'es fals e messongiers;
such truth there is that-is false and lying
car qui dis so per qu'amor avilzis,
for who says that by which-love cheapens
vas si dons ment e si mezeis trahis.
toward his lady lies and himself himself betrays

Chansoneta, selh cuy es Monpesliers,
Little-song he whose is Montpellier
qu'es guays e pros volgra ben que t'auzis.
who-is gay and worthy I-would-wish well that thee-heard
Mas enans vai lai a mon Gen Conquis.
But first go there to my Noble Conquest

He is pressed by his lady and by love, the one driving him on, the other holding him back, and like a man mortally wounded who still fights, he cries for mercy in despair. The higher rank stands, the more humility it should have. He asks that her worth not harm him, since he has raised it all he could and would take her thanks as reward. His only offense is that she pleases him above all. He loves her most when he despairs, fleeing his sense and following his will. He praises his Fair Carbuncle and the marquis of Montferrat.

Si m destrenhetz, dona, vos et amors
So me constrain lady you and love
qu'amar no us aus, ni no m'en puesc estraire;
that-to-love not you I-dare and not myself-thence I-can to-withdraw
l'us m'encaussa, l'autre m fai remaner,
the-one me-chases the-other me makes to-remain
l'us m'enardis, e l'autre m fai temer;
the-one me-emboldens and the-other me makes to-fear
preyar no us aus per enten de jauzir,
to-pray not you I-dare for aim of enjoying
aissi cum selh qu'es nafratz per murir,
so as one who-is wounded for to-die
sap que mortz es, e pero si s combat,
knows that dead he-is and yet so himself fights
vos clam merce ab cor dezesperat.
to-you I-cry mercy with heart despairing

Bona domna, paratges ni ricors,
Good lady rank and wealth
on plus autz es e de maior afaire,
where more high it-is and of greater affair
deu mais en se d'umilitat aver,
ought more in itself of-humility to-have
quar ab erguelh non pot bos pretz caber,
for with pride not can good worth to-fit
qui gen no'l sap ab chauzimen cobrir;
who nobly not-it knows with clemency to-cover
e puois no m puesc de vos amar suffrir,
and since not myself I-can from you loving to-refrain
per merce us prec e per humilitat
for mercy you I-pray and for humility
qu'ab vos trobes qualaquom pietat.
that-with you I-found some pity

No mi nogua vostra rica valors,
Not to-me may-harm your rich merit
qu'anc non la puec un jorn plus enans traire;
for-ever not it I-could one day more forward to-draw
de pus vos vi, aic lo sen e'l saber
from since you I-saw I-had the sense and-the knowledge
de vostre pretz creysser a mon poder,
of your worth to-increase to my power
qu'en manhs bons locs l'ai dig e fag auzir:
for-in many good places it-I-have said and made to-hear
e si us plagues que m denhessetz grazir,
and if to-you it-pleased that me you-deigned to-thank

no quezira plus de vostr'amistat,
not I-would-seek more of your-friendship
ans prezera per guazardon lo grat.
rather I-would-prize for reward the thanks

Totz los forfaitz e totas las clamors,
All the offenses and all the complaints
en que m podetz acuzar ni retraire,
in which me you-can to-accuse or to-reproach
son quar m'auzatz abelhir ni plazer
are because to-me-you-dare to-delight or to-please
plus d'autra re qu'ieu anc pogues vezer;
more than-other thing that-I ever could to-see
qu'autr'ochaizo, dona, no m sabetz dir,
for-other-occasion lady not to-me you-know to-say
mas quar vos sai conoisser e chauzir
but because you I-know to-know and to-choose
per la melhor et ab mais de beutat;
for the best and with most of beauty
veus tot lo tort en que m'avetz trobat.
behold all the wrong in which me-you-have found

Vostre gen cors, vostra fresca colors,
Your noble person your fresh color
e'l dous esguartz plazens que m sabetz faire
and-the sweet glances pleasing that to-me you-know to-make
vos mi fan tan dezirar e voler,
you me make so-much to-desire and to-want

qu'ades vos am on plus m'en dezesper;
that-ever you I-love where more myself-thereof I-despair
e si folhei, quar no m'en sai partir:
and if I-play-the-fool for not myself-thence I-know to-part
mas quant me pens quals etz que m faitz languir,
but when myself I-think what you-are who me make to-languish
cossir l'onor, et oblid la foudat,
I-ponder the-honor and I-forget the folly
e fug mon sen, e sec ma voluntat.
and I-flee my sense and I-follow my will

Belhs Carboucles, no us puosc plus de ben dir;
Fair Carbuncle not of-you I-can more of good to-say
mas qui'l marques mentau de Monferrat,
but who-the marquis mentions of Montferrat
ja plus no'l laus qu'assatz l'aura lauzat.
ever more not-him let-him-praise for-enough him-be-will-have praised

8 · NOBILITY AND UPBRINGING

Nobility and upbringing tell him to love truly whatever comes of it, and he would rather suffer harm with her than win another. He loves her beyond measure, and his love itself is her reason for being harsh. Worth, sense, and pure beauty are in her; the more her person frightens him, the closer he holds her. She has reproved him wrongly, for whoever is as good as he can be will be a count or marquis though he has no rank, and only an ill-taught man would judge him otherwise. The song goes to his Frenchman, and he praises the Genoese lord.

Franqueza e noirimens
Nobility and upbringing
m'an dig e chauzimens
to-me-have said and clemency
qu'ades am, ses falsura,
that-ever I-love without falseness
quals que sia lo bes.
whatever that be the good
Ieu am trop mais ab vos,
I love much more with you
belha domna e pros,
fair lady and worthy
totz temps far mon dampnatge,
all time to-make my harm
qu'ab autra conqueses;
than-with other I-won
don, tan grans honors m'es,
whence so great honor to-me-is
totz mos maltraitz melhura.
all my sufferings it-improves

Tant es ferms mos talens
So-much is firm my desire
en vos, domna valens,
in you lady worthy
no i puesc aver mezura;
not there I-can to-have measure
mais vos am, e no us pes,
more you I-love and not to-you may-it-weigh
que autra re qu'anc fos;
than other thing that-ever was
c'aisso es l'ochaizos
for-this is the-occasion
don m'avetz cor salvatge,
whence to-me-you-have heart wild
e d'aisso, si us plagues,
and of-this if to-you it-pleased
s'autre tort no us agues
if-other wrong not to-you I-had
no m degratz far rancura.
not to-me you-ought to-make complaint

Pros don'e conoissens,
Worthy lady-and discerning
en vos es pretz e sens
in you is worth and sense
e beutatz fin'e pura
and beauty fine-and pure
que natura i mes;
which nature there put

cors guay et ergulhos,
person gay and proud
ab semblan amoros
with seeming loving
de joy e d'agradatge;
of joy and of-pleasure
e son en totas res
and are in all things
tug vostre fag cortes
all your deeds courtly
mielhs d'autra creatura.
better than-other creature

On plus vostre cors gens
Where more your noble person
me dona espavens
to-me gives fright
ni m'en dezasegura;
or me-thereof makes-unsure
quar amors, que m'a pres,
for love which me-has taken
m'en fay plus enueyos,
me-thereof makes more eager
e tenc vostras faissos
and I-hold your features
plus pres de mon coratge,
more near to my heart

e mostra m que merces
and shows me that mercy
a maynhs autres conques;
has many others conquered
veus tota m'aventura.
behold all my-fortune

Franca res avinens,
Noble thing comely
en cuy joys e jovens
in whom joy and youth
e totz bos pretz s'atura,
and all good worth itself-stays
a tort m'avetz repres.
by wrong me-you-have reproved
Qui tan quan pot es bos,
Who as-much as he-can is good
que plus no i quier razos,
that more not there I-seek reasons
ni non es de paratge,
and not is of rank
sera, coms o marques,
will-be count or marquis
avols hom mal apres
worthless man ill taught
qui'l jutja per dreitura.
who-him judges by right

Chanso, vas mon Franques
Song toward my Frenchman
t'en vai, quar ab luy es
thyself-thence go for with him is
joy e bon'aventura.
joy and good-fortune

Senher En Genoes,
Lord Sir Genoese
lo fin pretz qu'en vos es
the fine worth that-in you is
creys ades e melhura.
grows ever and improves

As the fish live in the water, he lives in joy, for love has made him choose a lady the mere hope of whom keeps him joyful. Whoever sees her forgets all other joy, and no one can speak ill of her without lying. Even if she never loves him, he will love her always, and in thought he kisses and embraces her, a courting no jealous man can forbid. He would rather long for her than have all a lover's rewards from another, and he has seen poor men grow rich at rich courts. He praises his Noble Conquest and sends the song to his Frenchman.

Si cum li peis an en l'aigua lor vida,
So as the fish have in the-water their life
l'ai ieu en joy e totz temps la i aurai,
it-have I in joy and all time it there I-shall-have
qu'amors m'a fait en tal domna chauzir
for-love me-has made on such lady to-choose
don viu jauzens sol del respieit qu'ieu n'ai;
whence I-live joyful only from-the hope that-I thereof-have
tant es valens que, quan ben m'o cossir,
so-much is-she worthy that when well to-me-it I-ponder
m'en nays erguelhs e'n creys humilitatz;
to-me-thereof is-born pride and-thereof grows humility
si s tenon joinz amors e jois amdos
so themselves hold joined love and joy both
que ren no i pert mezura ni razos.
that anything not there loses measure nor reason

Tot autre joy desconois et oblida
All other joy disowns and forgets
qui ve'l sieu cors gent e cortes e guay,
who sees-the her person noble and courtly and gay
que tan gen sap avinen far e dir
which so nobly knows comely to-do and to-say
ab pur plazer tot so que ben estay,
with pure pleasure all that which well stands
que hom non pot mal dire ses mentir;
that one not can ill to-say without lying
qu'en lieis es sens, honors, pretz e beutatz:
for-in her is sense honor worth and beauty
e se no m val sos gens cors amoros,
and if not to-me avails her noble person loving
amors n'a tort qui m'en fai enveyos.
love thereof-has wrong which me-thereof makes eager

Belha domna, cui joys e jovens guida,
Fair lady whom joy and youth guides
ja no m'ametz, totz temps vos amarai,
ever not me-you-love all time you I-shall-love
qu'amors o vol ves cui no m puesc guandir;
for-love it wishes from whom not myself I-can to-escape
e quar conois qu'ieu am ab cor verai,
and because it-knows that-I love with heart true
mostra m de vos de tal guiza jauzir:
shows me of you in such wise to-enjoy
pensan vos bais e us maney e us embraz;
thinking you I-kiss and you handle and you embrace

aquest domneis m'es dous e cars e bos,
this courting to-me-is sweet and dear and good
e no'l me pot vedar negus gelos.
and not-it from-me can to-forbid any jealous-one

Bona domna, de totz bos aips complida,
Good lady of all good qualities accomplished
tant etz valens part las melhors qu'ieu sai,
so-much you-are worthy beyond the best that-I know
mais am de vos lo talant e'l dezir
more I-love of you the desire and-the longing
que d'autr'aver tot so qu'a drut s'eschai;
than of-other-to-have all that which-to lover befalls
d'aisso n'ai pro, quar tem el plus falhir,
of-this thereof-I-have profit for I-fear in-the more to-fail
pero non sui del tot dezesperatz,
yet not I-am of-the whole despairing
qu'en ricas cortz ai vist mantas sazos
for-in rich courts I-have seen many times
paubr'enrequir e recebre grans dos.
poor-man-to-grow-rich and to-receive great gifts

Vas lo pays, pros domna issernida,
Toward the country worthy lady wise
vire mos huelhs on vostre cors estai,
I-turn my eyes where your person stays
e quan de vos plus pres no m puesc aizir,
and when of you more near not myself I-can to-settle

ten vos el cor ades, e cossir sai
I-hold you in-the heart ever and I-ponder here
vostre gen cors cortes que m fai languir,
your noble person courtly which me makes to-languish
lo bel semblant e'l deport e'l solatz,
the fair seeming and-the delight and-the cheer
lo pretz e'l sen e las beutatz de vos
the worth and-the sense and the beauties of you
don, pois que us vi, no fui anc oblidos.
whereof since that you I-saw not I-was ever forgetful

Mos Gens Conquis, jois e pretz e solatz
My Noble Conquest joy and worth and cheer
vos tenon guai vostre pretz e joyos,
you hold gay your worth and joyous
per qu'om no us vei que no s'azaut de vos.
for which-one not you sees that not himself-delights of you

Ves mon Frances vuelh que s n'an ma chansos,
Toward my Frenchman I-wish that itself thence-go my song
quar es adregz e francs e larcs e pros.
for he-is upright and noble and generous and worthy

10 · THE SWEET SEASON

The sweet loving season, when the world grows green, makes him sing of love in good hope. He has set his heart on a lady so worthy that her merit makes him fear, and the less he can hope, the greater his desire. Her ills have become sweet to him, and he asks love to turn her heart a little toward him. One evening where she undresses would be reward enough. Lovers should hide their hearts from slanderers, for in this false world lying often serves better than truth. He sends the vers to his lady and chides his heart for sighing.

Belh m'es lo dous temps amoros,
Fair to-me-is the sweet season loving
lanquan lo mons reverdezis,
when the world grows-green-again
per qu'ieu m'alegr'e m'esbaudis
for which-I myself-rejoice-and myself-gladden
ab joy de las novellas flors,
with joy of the new flowers
e chant d'amor jauzens pel bon esper;
and I-sing of-love joyful for-the good hope
qu'aissi m'estai mos cors mati e ser
for-thus to-me-stands my heart morning and evening
que d'als no m ve pessamen ni cossires.
that of-else not to-me comes thought nor care

En tal domna qu'es belh'e pros
On such lady who-is fair-and worthy
ai mon entendemen assis,
I-have my aspiration set

e sos pretz es tan bos e fis
and her worth is so good and fine
qu'en sa beutat gensa valors:
that-in her beauty adorns merit
aisso la m fai plus duptar e temer;
this her to-me makes more to-dread and to-fear
et on mielhs vey que no m deu eschazer,
and where better I-see that not to-me it-ought to-befall
m'en creys magers voluntatz e dezires.
in-me-thereof grows greater will and desire

Ges no puesc esser oblidos,
At-all not I-can to-be forgetful
qu'el mon ren tant no m'abelis;
for-in-the world anything so-much not me-delights
be m mal menet e be m'aucis,
well me ill she-led and well me-she-killed
quar anc l'a m fes amar amors.
for ever her to-me made to-love love
Si m'an li mal abaissat a plazer
So me-have the ills lowered to pleasure
que totz jorns muer e no m'en puesc mover,
that all days I-die and not myself-thence I-can to-move
ans m'es sojorns lo solas e'l martires.
rather to-me-is rest the cheer and-the torment

E pero, si'l bel mals m'es bos,
And yet if-the fair ills to-me-is good
grans ops m'auria qu'en gueris,
great need to-me-would-be that-thereof I-were-healed
e silh vas cui ieu sui aclis
and she toward whom I am inclined
fezes m'ajuda e secors.
gave to-me-help and succor
Amors! faras ja ren al mieu voler?
Love wilt-thou-do ever anything to-the my will
Per so, t'en prec, tu qu'o as en poder,
For that thee-thereof I-pray thou who-it hast in power
qu'un pauc ves mi lo sieu coratge vires.
that-a little toward me the her heart thou-turn

E s'ieu auzes dir quar mi fos
And if-I dared to-say that to-me it-were
un ser lai on se desvestis,
an evening there where herself she-undresses
sol que'l plagues qu'ieu la servis,
only that-to-her it-pleased that-I her served
no volgra guazardos maiors:
not I-would-wish rewards greater
e s'a present, per proar de saber,
and if-at present for to-prove of knowing
non l'auzava solatz adoncx tener,
not her-I-dared cheer then to-hold
mans jocs y a que valon mais que rires.
many games there are that are-worth more than laughter

Contra'ls lauzengiers enueyos,
Against-the slanderers irksome
mal parlans, per qui jois delis,
ill speaking by whom joy perishes
volgra que celes e cobris
I-would-wish that he-concealed and covered
son cor quasqus dels amadors;
his heart each of-the lovers
que tals es fals lo segles a tener,
for such is false the world to hold
e ges ades non deu hom dire ver;
and at-all always not ought one to-say truth
soven val mais mentirs et escondires.
often is-worth more lying and denying

Lo vers tramet a mi dons per plazer:
The vers I-send to my lady for pleasure
mal o fas, cors, car te potz abstener,
ill it thou-dost heart for thyself thou-canst to-refrain
quant te parli de lieys, que non sospires.
when to-thee I-speak of her that not thou-sigh

11 · BREEDING AND WORTH

Her breeding, worth, and merit have so led his heart that the more he grieves the more he sings. He asks that mercy conquer her before his longing kills him. Of his heart he has only the keeping, and he holds it of her, fashioning her within it as he first saw her. If she ceases to care for him, he will despair. Only she, he, and love know their covenant, and he is hers. He thanks the other troubadours, each swearing his lady is fairest, for among their boasts his vers passes safely. Had he the joy he most desires, paradise's gates would be his.

L'ensenhamentz e'l pretz e la valors
The-breeding and-the worth and the merit
de vos, domna, cui sopley nueyt e dia,
of you lady whom I-beseech night and day
m'an si mon cor duit de belha paria,
me-have so my heart led of fair company
on plus me duelh ieu chant e m'esbaudei,
where more myself I-grieve I sing and myself-gladden
e quar amors mostra totz sos poders
and because love shows all its powers
vas me tot sol que troba plus leyal,
toward me all alone whom it-finds most loyal
no m val esfors contra lieys ni sabers.
not to-me avails effort against her nor knowledge

E doncs, domna, valha m vostre secors,
And then lady may-avail me your succor
e vensa vos merces e cortezia,
and let-conquer you mercy and courtesy

ans qu'el talans ni'l deziriers m'aucia
before that-the desire or-the longing me-slay
del vostre cors gensor qu'el mon estei;
of-the your person fairer that-in-the world was
als vostres laus dir mi sofranh lezers,
for-the your praises to-say to-me fails leisure
quar tant es rics vostre pretz e tan val,
for so-much is rich your worth and so-much is-worth
sobr'els melhors es eyssausatz et ers.
above-the best it-is exalted and raised

Domna valens, don dic veras lauzors,
Lady worthy of-whom I-say true praises
ren de mon cor non ai mas la bailia,
anything of my heart not I-have but the keeping
de vos lo tenc don tot lo mon seria,
of you it I-hold whence all the world would-be
s'elh era mieus; e quar soven no us vei,
if-it were mine and because often not you I-see
lai on vos etz contrasta m mos temers;
there where you are opposes me my fear
qu'ins en mon cor ieu vos faisson aital
for-within in my heart I you fashion such
com ieu vos vi als prims plazens vezers.
as I you saw at-the first pleasing seeings

Domna, 'ls plazers grazisc e las honors,
Lady the pleasures I-thank and the honors
e us grazirai totz temps, si tan vivia,
and you I-shall-thank all time if so-long I-lived
quar me sufretz qu'en bon esper estia,
because me you-suffer that-in good hope I-be
e, s'a vos plai, conosc que far o dei;
and if-to you it-pleases I-know that to-do it I-ought
doncs, s'aissi muer, que m val mos bos espers?
then if-thus I-die what to-me avails my good hope
S'en breu de me pus coralmen no us cal,
If-in brief of me more heartily not to-you it-matters
dezesperar me fara'l non chalers.
to-despair me will-make-the not caring

Domna, nos tres vos et ieu et amors
Lady we three you and I and love
sabem totz sols, ses autra guerentia,
know all alone without other warranty
quals fo'l covens; no s tanh qu'ieu plus en dia,
what was-the covenant not itself befits that-I more thereof say
quar vostres suy e per vostre m'autrei;
for yours I-am and for yours myself-I-grant
si es mos cors en vos joinhz et aders
so is my heart in you joined and attached
de fin'amor e de dezir coral,
of true-love and of desire heartfelt
qu'en autra part non es ferms mon volers.
that-in other part not is firm my will

D'aisso sai grat als autres trobadors
For-this I-know thanks to-the other troubadours
que quascus pliu en sos digz, et afia
that each pledges in his sayings and assures
que sa domna es la genser que sia;
that his lady is the fairest that be
sitot s'es fals lurs digz, laus e mercei,
although itself-is false their saying I-praise and thank
qu'entre lurs guaps passa segurs mos vers,
for-between their boasts passes safe my vers
q'us no l'enten ni no so ten a mal,
for-one not it-understands and not it holds to ill
quar atressi s cuion sia plazers.
for likewise themselves they-think it-be pleasure

Plus fora ricx de totz entendedors,
More I-would-be rich than all suitors
si ieu agues lo joi que plus volria,
if I had the joy that most I-would-wish
de proeza ja par no trobaria,
of prowess ever equal not I-would-find
ni nulha res non fora contra mei;
and any thing not would-be against me
e pel gran cor qu'auri'e dels sabers,
and for-the great heart that-I-would-have-and of-the knowledges
de paradis foran mieu li portal,
of paradise would-be mine the gates
e mais d'honor no i poiria avers.
and more of-honor not there could wealth

12 · HE WHO LOVES AND IS NOT LOVED

He has long loved in one place and does not repent, for he would rather serve her despairing than have all he wishes from another. Good service, he has heard, brings good reward, so he gives himself wholly to her. He loves her a thousand times more than he shows, but fear holds him back, for a timid lover loves better than a bold one. In dreams he is with her and would sleep all year. Her perfect worth makes his death her sin. He often resolves to visit her and holds back in doubt. He praises the Frenchman's growing worth.

Aissi cum selh qu'ama e non es amatz,
So as one who-loves and not is loved
o ai ieu fag qu'ai amat longamen
it have I done who-have loved long
en un sol luec don ges no m'en repen,
in a single place whence at-all not myself-thereof I-repent
qu'ans la vuelh mais servir dezesperatz
for-rather her I-wish more to-serve despairing
que d'autr'aver totas mas voluntatz;
than of-other-to-have all my wishes
e quar ieu l'am leyalmen, ses engan,
and because I her-love loyally without deceit
crei qu'ilh val tan que ja no i aurai dan.
I-believe that-she is-worth so-much that ever not there I-shall-have harm

Auzit ai dir, per que m sui conortatz,
Heard I-have to-say for which myself I-am comforted
que qui ben sier bon guazardon aten,
that who well serves good reward awaits

ab qu'el servirs sia en luec jauzen,
provided that-the serving be in place joyful
qu'en aissi es trop miels guazardonatz;
for-in thus he-is far better rewarded
per qu'ieu me sui del tot a vos donatz,
for which-I myself am of-the whole to you given
belha domna, qu'ieu d'als non ai talan
fair lady for-I of-else not I-have desire
mas de servir vostre cors benestan.
but of serving your person seemly

Mielhs qu'ieu no dic, dona, prec m'entendatz,
Better than-I — say lady I-pray me-you-understand
qu'ieu vos am mais mil tans no fatz parven,
for-I you love more thousand times — I-make show
e no m'en lais mas per dreg espaven;
and not myself-thereof I-cease but for right fright
qu'ieu me feira molt de vos plus privatz,
for-I myself would-make much to you more intimate
mas diria hom qu'ieu sui enamoratz;
but would-say one that-I am enamored
pero vers es qu'anc re non amiei tan,
yet true it-is that-ever anything not I-loved so-much
mas endreg vos eu non aus far semblan.
but toward you I not dare to-make seeming

Vos valetz tan qu'ieu crei que conoscatz
You are-worth so-much that-I believe that you-know
que mielhs ama selh que pregua temen,
that better loves he who prays fearing
que no fai selh que pregua ardidamen;
than — does he who prays boldly
bona domna, ja aisel non crezatz
good lady ever that-one not believe
qu'ab engan vai e si es enganatz;
who-with deceit goes and so is deceived
mas ieu sui selhs que muer temen aman,
but I am he who dies fearing loving
per que no us aus preyar mas en chantan.
for which not you I-dare to-pray but in singing

Soven m'aven la nueg, quan sui colgatz,
Often to-me-happens the night when I-am lain-down
qu'ieu sui ab vos per semblan en durmen;
that-I am with you by seeming in sleeping
adoncs estauc en tan ric jauzimen,
then I-stand in so rich enjoyment
qu'ieu non volgra ja esser rissidatz,
that-I not would-wish ever to-be awakened
tan cum dures aquel plazenz pensatz;
so-long as lasted that pleasing thought
e quan m'esvelh, cug murir deziran,
and when myself-I-wake I-think to-die desiring
per qu'ieu volgra aissi dormir tot l'an.
for which-I would-wish thus to-sleep all the-year

Chascun que us ve, domna, sap qu'es vertatz
Each who you sees lady knows that-it-is truth
que totz bons aibs avetz complidamen;
that all good qualities you-have fully
en vos pot hom trobar beutat e sen,
in you can one to-find beauty and sense
pretz e valor, e totz bons faitz onratz:
worth and merit and all good deeds honored
per so, en dreit d'amor, vos er peccatz
for that in right of-love to-you will-be sin
del mal qu'eu ai; e per vos muor aman,
of-the ill that-I have and for you I-die loving
que non fora, se non valgues aitan.
which not would-be if not you-were-worth so-much

Bona domna, soven sui acordatz
Good lady often I-am resolved
qu'ie us an vezer, e soven vau duptan
that-I you go to-see and often I-go doubting
que no us plagues, per qu'ieu n'ai estat tan.
that not to-you it-pleased for which-I thereof-have stayed so-long

Seinher Frances, cal que si'abaissatz,
Lord Frenchman whatever that be-lowered
de totz bos pretz vos anatz meilluran
of all good worth you go bettering
per dir e far trestot faich benestan.
by saying and doing every deed seemly

Since he first saw her he has thought of nothing but how to please her. Wherever he goes his heart cannot part from her; in sleep he laughs and plays with her, and on waking his laughter turns to weeping. He begs her by her clemency to let her answers keep him in hope. If she ever granted him anything, he would sooner be killed than let it be known. He would rather be noble and patient than court secretly here and there, for whoever courts in two places deceives both. She may slay him the day she finds him speaking of her other than well.

Aissi cum selh que anc non ac cossire
So as one who ever not had care
ni voluntat ni cor ni pessamen
nor will nor heart nor thought
de nulha re, pueis vos vi, mas de vos
of any thing since you I-saw but of you
ai ieu estat, domna, tan cossiros
have I been lady so anxious
co us pogues tans de plazers far e dire,
how you I-could so-many of pleasures to-do and to-say
que una vetz, en trastot mon viven,
that one time in all my living
vos fos d'aquo qu'ieu plus dezir servire.
to-you I-were of-that which-I most desire servant

Vas qualque part qu'ieu an ni m vuelf ni m vire,
Toward whatever part that-I go or myself turn or myself twist
bona domna, tan vos am finamen,
good lady so-much you I-love truly

mos cors no s pot per ren partir de vos,
my heart not itself can for anything to-part from you
ans en durmen me vir mantas sazos,
rather in sleeping myself I-turn many times
qu'ieu joc e ri ab vos, e'n sui jauzire;
that-I play and laugh with you and-thereof am enjoyer
pueis, quan reissit, vey e conosc e sen
then when awakened I-see and know and feel
que res non es, torn en plorar lo rire.
that anything not is I-turn into weeping the laughter

E doncx, domna, genser qu'el mon se mire,
And then lady fairest that-in-the world herself mirrors
pus aissi sui vostre serf leialmen,
since thus I-am your serf loyally
per chauzimen e per honor de vos
for clemency and for honor of you
vulhatz, si us play, qu'el vostre belhs respos
wish if to-you it-pleases that-the your fair answers
tengua'l mieu cor plazen en tal albire,
hold-the my heart pleasing in such thought
que'l voluntatz qu'ai del vostre cors gen
that-the will that-I-have of-the your person noble
no l'estengua, ni l'angoissos martire.
not it-quench nor the-anguished torment

Pero plazen e dous, senes devire,
Yet pleasing and sweet without dividing
m'en son li mal per los bens qu'ieu n'aten;
to-me-thereof are the ills for the goods that-I thereof-await
e si us plagues qu'ieu agues ren de vos,
and if to-you it-pleased that-I had anything of you
ans qu'om saubes per me que res en fos,
before that-one knew by me that anything thereof were
sapchatz, domna, que m laissari'aucire:
know lady that me I-would-let-kill
ja dieus no m do pueis viure lonjamen,
ever God not to-me may-give then to-live long
pus ja serai en re vas vos trayre.
since ever I-shall-be in anything toward you traitor

Mais vuelh estar totz temps francx e suffrire,
More I-wish to-be all time noble and enduring
quan pus non puesc aver de jauzimen,
when more not I-can to-have of enjoyment
qu'aia'l solatz e l'alculhir de vos
that-I-have-the cheer and the-welcome of you
qu'anes preyan sai e lai a rescos,
than-I-should-go praying here and there in secret
que ges no m puesc mon coratge devire:
for at-all not myself I-can my heart to-divide
qu'al mieu albir, qui en dos luecs s'aten
for-to-the my judgment who in two places himself-attends
vas quascun es enganaire e trahire.
toward each is deceiver and traitor

De las domnas non s'eschai ges a dire,
Of the ladies not itself-befits at-all to say
que mainh n'i a que s camjon tan soven
that many there are who themselves change so often
que dan hi a selh qu'es ses mal cossire.
that harm there has he who-is without ill thought

Domna, lo jorn m'aucietz mantenen
Lady the day me-you-slay at-once
que ja m trobetz ves vos mas en ben dire.
that ever me you-find toward you but in well saying

14 · ALL I DO AND SAY

Love shows him all that is honorable in his doings, and he strives to please the best. Love's ill would be grievous if it were not welcome; the joys mixed with the grief make the pain seem light, and a joyful hope has comforted him. Love has turned him from all other affairs, so that others seem foolish to him. He asks his lady for humility and mercy, for his laughter will soon turn to tears if her merit does not conquer his heart. Love cannot be divided, and he will even love his harmers if she wishes.

Tot quant ieu fauc ni dic que m sia honrat
All as-much-as I do or say that to-me be honored
me mostr'amors que m'es al cor assiza,
me shows-love which to-me-is in-the heart seated
e lai on vey plus ferma voluntat
and there where I-see most firm will
de pretz conquerr'e de joy mantener,
of worth to-conquer-and of joy to-maintain
esforsi m mais de far e dir plazers;
I-strive myself more to do and to-say pleasures
quar mezura es e sabers et honors
for measure it-is and knowledge and honor
qu'om puesc'esser plus plazens als melhors.
that-one can-to-be more pleasing to-the best

Mout fora greus, mas quar ven tant en grat,
Much would-be grievous but because comes so-much in grace
lo mals d'amor franh per si e us e briza,
the ill of-love breaks by itself and wears and shatters

e'l gaug que son ab la dolor mesclat
and-the joys which are with the grief mingled
fan la pena e la fan leu parer:
make the pain and it make light to-appear
qu'ieu fora mortz, mas us jauzens espers
for-I would-be dead but a joyful hope
m'a enrequit, gent conortat e sors;
me-has enriched nobly comforted and raised
e si'n trac mal, ieu n'aten gen secors.
and if-thereof I-bear ill I thereof-await noble succor

Qu'aissi m'a tot amors vout e virat
For-thus me-has wholly love turned and twisted
d'autres afars, e tornat a sa guiza;
from-other affairs and turned to its wise
tug silh qu'ieu veg mi semblon folh e fat,
all those whom-I see to-me seem foolish and silly
qu'ab lor non puesc solatz d'amor aver
for-with them not I-can cheer of-love to-have
per vos, dona, don no part mon volers:
for you lady whence not parts my will
e s'ieu ja'l cor vir per amar alhors,
and if-I ever-the heart turn for loving elsewhere
no m valha dieus ni merces ni amors.
not to-me may-avail God nor mercy nor love

Mout estai gent franquez'ab gran beutat;
Much stands nobly nobility-with great beauty
doncx, si cum etz la genser qu'anc fos viza,
then so as you-are the fairest that-ever was seen
dona, si us platz aiatz humilitat
lady if to-you it-pleases have humility
de mi que sui totz el vostre poder;
of me who am wholly in-the your power
valha m'ab vos merces e car teners,
may-avail me-with you mercy and dear holding
qu'en breu seran mey ris tornat en plors,
for-in brief will-be my laughs turned into weepings
si'l mieu fin cor no vens vostra valors.
if-the my true heart not conquers your merit

D'amor no m par qu'om puesca far meitat,
Of-love not to-me it-seems that-one can to-make half
quar, segon dreg, pus es per locx deviza,
for according-to right since it-is by places divided
d'aqui enan deu aver nom camjat;
from-there forward it-ought to-have name changed
per so no us cal, bona dona, temer
for that not to-you needs good lady to-fear
que ja vas vos tan falha mon sabers,
that ever toward you so-much fail my knowledge
qu'els vostres mans no m tenha per senhors,
that-the your commands not me I-hold for lords
neus amaray, si us platz, mos nozedors.
even I-shall-love if to-you it-pleases my harmers

15 · WITHOUT JOY NO MERIT

Without joy there is no merit and without merit no honor; joy brings love, love gaiety, gaiety cheer, and cheer courtesy, so he will not live a day uncomforted. His hope is in joy, which he cannot have until his lady pleases. Love assures him and she frightens him, and if she forces love and him, she is wild and hard. He will take whatever comes in peace like a good sufferer, and a dream of holding her pleases him more than the joy of another. He burns for her, begs her mercy, and since he first saw her has been at ease in no other thought.

Ses joy non es valors,
Without joy not is merit
ni ses valors honors,
nor without merit honor
quar joy adutz amors,
for joy brings love
et amor domna guaya,
and love gives gaiety
e gayeza solatz,
and gaiety cheer
e solatz cortezia;
and cheer courtesy
per qu'ieu non vuelh un dia
for which-I not wish one day
viure desconortatz,
to-live uncomforted

ans on pus suy iratz
rather where more I-am grieved
ieu chant e m'asolatz,
I sing and myself-solace
quoras qu'avinen sia.
whenever that-comely it-be

En joy ai mon esper,
In joy I-have my hope
fin cor, e ferm voler,
true heart and firm will
e joy no m puesc aver,
and joy not myself I-can to-have
domna, tro qu'a vos playa
lady until that-to you it-please
cui me suy autreyatz,
to-whom myself I-am granted
per aital aventura
on such venture
qu'amors m'en assegura,
for-love me-thereof assures
e vos m'en esfreidatz;
and you me-thereof frighten
mas una re sapchatz,
but one thing know
s'amor e mi forsatz,
if-love and me you-force
mout etz salvatg'e dura.
much you-are wild-and hard

Chauzimen e merce
Clemency and mercy
podetz aver de me,
you-can to-have of me
qu'ie us amarai jasse,
for-I you shall-love always
e tot so que m n'eschaya,
and all that which to-me thereof-befalls
domna, penrai en patz
lady I-shall-take in peace
aissi cum bos sufrire;
so as good endurer
qu'ie us am tant e us dezire,
for-I you love so-much and you desire
mais m'en platz us somnjatz
more to-me-thereof pleases a dreaming
de vos, quan sui colguatz,
of you when I-am lain-down
que us tengues en mos bratz,
that you I-held in my arms
que d'autra esser jauzire.
than of-other to-be enjoyer

Domna, merce vos clam,
Lady mercy to-you I-cry
que totz ard et afflam,
for wholly I-burn and flame
tan de bon cor vos am:
so-much of good heart you I-love

ai! doussa res veraya,
ah sweet thing true
quar es tant alt puiatz
for is so high risen
lo dezirs que m turmenta,
the desire that me torments
merce us clam, domna genta,
mercy to-you I-cry lady noble
colors d'autras beutatz,
color of-other beauties
que s'ieu orguelh y fatz,
that if-I pride there do
la vostr'humilitatz
the your-humility
per merce m'o cossenta.
for mercy to-me-it consent

El cor vos mir ades,
In-the heart you I-gaze-at ever
e quar vos sui plus pres,
and because to-you I-am more near
la genser qu'anc nasques,
the fairest that-ever was-born
prec vos que dan no i aia;
I-pray you that harm not there have
belha domna, si us platz
fair lady if to-you it-pleases
vuelh vostre pretz retraire,
I-wish your worth to-recount

si qu'ab fin joi s'esclaire
so that-with true joy itself-brighten
per vos ma voluntatz;
for you my will
qu'en nuls autres pensatz
for-in any other thoughts
no fui alezeratz,
not I-was at-ease
des que ieu vos vi guaire.
since that I you saw at-all

16 · IN THE GUISE OF A TRUE LOVER

Like a true lover he lives only on the good hope of love, joyful in the pain he bears for the lady his heart has chosen. He dares not show his grief except by adoring her when he sees her, and fear makes him fail in speech. If she does not succor him he will die desiring, and no friend after him will be as true. He adores the country where she lives and would take a shepherd from there as his lord, but no one will learn her castle from him. The song goes to the best lady and to his Good-It-Befits.

A guiza de fin amador,
In guise of true lover
ab franc cor humil e verai,
with noble heart humble and true
viu sol del bon respieg d'amor
I-live only on-the good hope of-love
jauzens, ab greu pena qu'en trai
joyful with grievous pain that-thereof bears
mos cors, per que la m fetz chauzir,
my heart for which her to-me it-made to-choose
dont hom non pot lauzan mentir,
of-whom one not can praising to-lie
ni del be que y es dir el tertz.
nor of-the good that there is to-say the third

Ges no l'aus mostrar ma dolor
At-all not to-her-I-dare to-show my grief
estiers adhorar, quan s'eschai
otherwise to-adore when it-befits
qu'ieu la vey, li dic ab temor
that-I her see to-her I-say with fear
semblans per que sap be cum vai;
seemings by which she-knows well how it-goes
e s'ieu en re mensprenc el dir,
and if-I in anything err in-the saying
sobretemers me fai falhir,
over-fearing me makes to-fail
que fai humils los plus espertz.
which makes humble the most expert

Ailas! qu'en er si no m socor?
Alas what-thereof will-be if not me she-succors
Non als, mas deziran morrai;
Not else but desiring I-shall-die
e doncx aura hi gran honor,
and then she-will-have there great honor
si per so quar l'am mi dechai!
if for that because her-I-love to-me-it falls-down
Ilh en pot ben son cor complir,
She thereof can well her heart to-fulfill
mas non l'er, segon mon albir,
but not to-her-will-be according-to my judgment
apres me nulhs amics tan sertz.
after me any friend so sure

Tot ades sopley et azor
All ever I-beseech and adore
al pays on ma don'estai;
to-the country where my lady-stays
e'n tenria neys per senhor
and-thereof I-would-hold even for lord
un pastor que vengues de lai
a shepherd who came from there
empero negus no s cossir
however anyone not himself may-think
qu'el castelh, on se fai servir,
that-the castle where herself she-makes to-serve
ja sia per me descubertz.
ever be by me uncovered

Chanso, vai t'en a la melhor,
Song go thyself-thence to the best
e di'l qu'ieu'l clam merce, s'il plai;
and say-to-her that-I-to-her cry mercy if-to-her it-pleases
quan cossir ara sa valor,
when she-ponders now her merit
li membre del fin cor qu'ieu l'ai:
to-her may-recall of-the true heart that-I to-her-have
que, si m lais dieus s'amor jauzir,
for if me let God her-love to-enjoy
semblaria m, tan la dezir,
it-would-seem to-me so-much her I-desire
ab lieys paradis us dezertz.
with her paradise a desert

Pueys diguas a mon Ben S'Eschai
Then say to my Good It-Befits
qu'en tal son pauzat mei dezir,
that-in such are set my desires
s'il puesc a son plazer servir,
if-her I-can at her pleasure to-serve
de ric guizardon serai sertz.
of rich reward I-shall-be sure

A gay amorous pride, born of the fairest and most worthy lady, makes him proud toward the worthless and humble toward the worthy. He thanks his heart and eyes for daring to set him on so honored a longing; she gave him so sweet an answer that he lives gay and joyful. He can never withdraw from her lordship, and if she does not wish his good, he will wish himself ill and still love her. He asks love for mercy, for love once lorded it over the powerful before rank was chosen, and he would rather suffer honored harm than win dishonored gain.

Us guays amoros erguelhs
A gay amorous pride
de lieys cui beutatz s'autreia,
of her to-whom beauty itself-grants
per la gensor que anc formes
for the fairest that ever formed
amors e per la plus guaya,
love and for the most gay
e per lieys qu'es plus valens
and for her who-is most worthy
massa dic tot mon coratge,
too-much I-say all my heart
si qu'en paresc als avols ergulhos,
so that-thereof I-appear to-the worthless proud
e son plus francs et humilhs als plus pros.
and I-am more noble and humble to-the most worthy

Don mercey lo cors e'ls huelhs,
Whence I-thank the heart and-the eyes
quar en tant honrad'enveya
because in so-much honored-longing
lor plai qu'enardir m'auzes;
to-them it-pleases that-to-embolden myself-I-dared
qu'el mon non cre tant ric n'aya
for-in-the world not I-believe so rich-one thereof-be
que no i agues honramens,
that not there had honor
e no i fezes vassalatge;
and not there made vassalage
mas elha m fes un dous plazen respos,
but she to-me made a sweet pleasing answer
tant avinen qu'ie'n viu guays e joyos.
so comely that-I-thereof live gay and joyful

Belha domna, ferms capduelhs
Fair lady firm summit
del vostre pretz, on qu'estia,
of-the your worth where that-it-be
m'es ades del cors plus pres,
to-me-is ever of-the heart more near
qu'ieu non ai poder m'estraya
for-I not have power myself-I-withdraw
de vos a tot mon viven,
from you in all my living
ni del vostre senhoratge;
nor from-the your lordship

e si no us platz mos enans e mos pros,
and if not to-you pleases my advancement and my profit
volrai m'en mal, domn', et amarai vos.
I-shall-wish for-myself-thereof ill lady and I-shall-love you

Amors, merce, quar acuelhs
Love mercy because thou-welcomest
que paratges te sopleya;
that rank thee beseeches
qu'ieu tem que m dezesperes,
for-I fear that me thou-despair
mas una res m'en apaya
but one thing me-thereof contents
don pren cor et ardimen,
whence I-take heart and boldness
qu'enans qu'om tries paratge,
that-before that-one chose rank
t'ensenhoritz tan sobr'els poderos
thou-lordedst so-much over-the powerful
que, quant que t plac, fo pueys ades razos.
that whatever that to-thee pleased was then at-once reason

Tant es sobr'els aussors fuelhs
So-much is above-the highest leaves
lo sieus pretz, e senhoreya,
the her worth and lords-it
que negun trebal en res
that any toil in anything
no m tenh ni dolor que n'aya,
not me holds nor grief that thereof-I-have
qu'ieu am mays, quar es plus gaya,
for-I love more because it-is more gay
sofrir un honrat dampnatge,
to-suffer an honored harm
que far guazanh ont ieu honratz no fos,
than to-make gain where I honored not were
ni'l cortez digz falsar de mas chansos.
or-the courtly sayings to-falsify of my songs

Dona, de bon coratge
Lady of good heart
vos am, e ja no m fass'amors joyos,
you I-love and ever not me may-make-love joyful
si el mon es res qu'ieu am tan cum vos.
if in-the world is thing that-I love so-much as you

18 · SWEET WERE MY CARES

His cares were sweet when his lady told him to withdraw from her love, from which he cannot part; since she will not keep him and he dares not beg mercy, all cheer is strange to him. Pleading humbly would cost her nothing and help him, as complaining relieves a sick man. Her rank frightens him, but Ovid says rank has no power among heartfelt lovers. Her worth grows the more it is praised, as a single grain tips a balance. He tells the Frenchman and the Genoese that their worth outshines the best.

Mout eron dous mei cossir
Much were sweet my cares
e ses tot marrimen,
and without all sadness
quan la belh', ab son cors gen,
when the fair-one with her person noble
humils, franca e de bon aire,
humble noble and of good breeding
me dis de s'amor estraire
to-me said of her-love to-withdraw
don ieu non m puesc partir;
whence I not myself can to-part
e quar ilh no m rete,
and because she not me retains
ni l'aus clamar merce,
nor her-I-dare to-beg mercy
tuit solatz me son estranh
all cheer to-me are strange
pus de lieys jois mi sofranh.
since from her joy to-me fails

Domna, si us plagues sofrir
Lady if to-you it-pleased to-suffer
per vostre chauziment
by your clemency
qu'ab doutz precs, cars, humilmen
that-with sweet prayers dear humbly
merceian, cum fis amaire,
begging as true lover
vos auzes mon cor retraire
to-you I-dared my heart to-recount
en loc d'autre jauzir,
in place of-other enjoying
vos non costera re,
to-you not would-cost anything
et a mi feratz be,
and to me you-would-do good
qu'el malhautes, quan se planh,
for-the sick-man when himself laments
si no'l val, si se refranh.
if not-him it-avails so itself relieves

Doussa domna, cui dezir,
Sweet lady whom I-desire
per vostr'ensenhamen,
by your-breeding
vostre bel aculhimen
your fair welcome
no m vedetz, que m soletz faire;
not to-me forbid that to-me you-are-wont to-do

del plus no us aus preiar gaire,
of-the more not you I-dare to-pray much
tan sui espaventatz,
so I-am frightened
car etz de tan rics plays;
because you-are of so rich stock
mas Ovidis retrays
but Ovid recounts
qu'entr'els corals amadors
that-between-the heartfelt lovers
non paratge i a ricors.
not rank there has wealth

Tant es per tot eyssausatz
So-much is through all exalted
vostre rics pretz e cars,
your rich worth and dear
tem que no i val mos lauzars;
I-fear that not there avails my praising
pero, vers es ses duptansa,
yet true it-is without doubt
sitot s'es plena'l balansa,
although itself-is full-the balance
qui'n met mays vas l'un latz
who-thereof puts more toward the-one side
sol un gra, peza mays
only a grain weighs more
vas celha part lo fays;
toward that side the load

atressi s creys vostra valors
likewise itself grows your merit
on hom mays ne dis lauzors.
where one more thereof says praises

Qu'ensenhamen e beutatz,
For-breeding and beauty
cortezia e gen parlars,
courtesy and noble speaking
gent aculhirs et honrars
noble welcoming and honoring
joyos, ab franca semblansa,
joyous with noble seeming
vos fan sobr'autras honransa;
to-you make over-others honor
per que joys e solatz
for which joy and cheer
ab vos reviu e nays
with you revives and is-born
vas qualque part biays,
toward whatever part it-veers
e no m'o fay dir amors,
and not to-me-it makes to-say love
mas vers e vostras valors.
but truth and your merits

Frances, qui que s biays,
Frenchman who ever himself veers
vostre pretz creys e nays,
your worth grows and is-born
tant es sobr'els aussors,
so-much is-it over-the highest
melhuran sobr'els melhors.
bettering over-the best

Genoes, so sapchatz:
Genoese this know
si cum abrils e mays
so as April and May
es d'autres temps plus guays,
is than-other seasons more gay
es vostre rics pretz colors
is your rich worth color
resplendens sobr'els meillors.
resplendent over-the best

19 · NOBLE AND TRUE TOWARD LOVE

Since his heart is noble and true toward love, joy has taken him into its party; he does not complain of the pain but warns his lady that if mercy does not succor him, she will bear the sin. No man ever had so true a will toward lady or lord. Before her merit he is neither worthy nor rich, but grateful and obedient. He asks love, which conquers in every encounter, to win him her clemency, then fears he has said too much and asks pardon. The praise God has given Noble Conquest could not be told in a spring day.

Aissi cum mos cors es
So as my heart is
francs et fis vas amor,
noble and true toward love
ab mays d'umilitat
with more of-humility
m'a joys a sa part pres,
me-has joy to its part taken
que maltrach ni dolor
that suffering nor grief
no m planc si m'es cozens,
not myself I-lament though to-me-it-is burning
qu'ans i conosc honor;
for-rather there I-know honor
mas be us dic ses clamor,
but well to-you I-say without complaint
bona dona valens,
good lady worthy
tan me vezetz cochat,
so-much me you-see pressed

si merces no m socors,
if mercy not me succors
tem que n'auretz peccat.
I-fear that thereof-you-will-have sin

E si ja m vengua bes
And if ever to-me come good
ni gaugz de vostr'amor,
or joy of your-love
tan fina voluntat
so true will
non cre mais hom agues
not I-believe ever man had
vas domna ni senhor;
toward lady or lord
qu'ab belhs digz avinens
for-with fair sayings comely
enans vostra honor,
I-advance your honor
et am tan de gran cor
and I-love so-much of great heart
lo vostre enantimens,
the your advancement
e m ven parlars per grat,
and to-me comes speaking for pleasure
la boca n'a sabor
the mouth thereof-has savor
quant a d'autras parlat.
when it-has of-others spoken

Domn'ab cor guay cortes,
Lady-with heart gay courtly
flors de joy e d'amor
flower of joy and of-love
e miralhs de beutat,
and mirror of beauty
pros ni rics no sui ges
worthy nor rich not I-am at-all
contra vostra valor,
against your merit
mas pro suy conoissens
but enough I-am grateful
qui m fay be ni honor,
who me does good or honor
et, en luec de ricor,
and in place of wealth
suy vos obediens
I-am to-you obedient
de tan fin'amistat
of so true-friendship
qu'ades en trob melhor
that-ever thereof I-find better
mon fin cor esmerat.
my true heart refined

Amors, qu'els fins cors ves,
Love who-the true hearts seest
si'lh nom es vers d'amor,
if-its name is true of-love

merce e pietat,
mercy and pity
a ley d'omes conques
in way of-men conquered
cui son obs valedor,
to-whom are needful helpers
te clams, qu'els aturs vens
to-thee I-cry who-the encounters conquerest
que m fassatz tan d'onor
that to-me you-do so-much of-honor
qu'ab lieys, vas cui ador,
that-with her toward whom I-adore
m'en rendon chauzimens;
to-me-thereof render clemency
qu'el cor i ai pausat
for-the heart there I-have set
si que no'l vir alhor,
so that not-it I-turn elsewhere
en nulh autre pessat.
in any other thought

E si us adui merces
And if to-you brings mercy
que m fassatz tan d'amor,
that to-me you-do so-much of-love
a lei d'amant amat!
in way of-lover loved
Ai! dolsa franca res,
Ah sweet noble thing

ar ai dig gran folhor,
now I-have said great folly
quar mi pres ardimens
for me took boldness
qu'ie us quezes tan d'onor;
that-I of-you asked so-much of-honor
mas a fin amador
but to true lover
deu venir jauzimens
ought to-come enjoyment
de ric joy e d'onrat.
of rich joy and of-honored
S'ieu sui el gra aussor
If-I am on-the step higher
sia mi perdonat.
let-it-be to-me pardoned

Gen Conquis, la lauzor
Noble Conquest the praise
e'ls bos ensenhamens
and-the good breedings
que vos a Dieus donat,
that to-you has God given
en un jorn de pascor
in one day of spring
no serion comtat.
not would-be counted

The man nearest her heart greets her: her praise, beauty, merit, cheer, speech, and person. He asks that reason not make her forget mercy, and sets out the contrast: reason is shy and stinging, mercy sweet; reason destroys, mercy nourishes; reason judges to death whom mercy pardons. He never thought the love she kindled would constrain him so, but since then he has been more hers than his own. If mercy does not help him, he will give up song and cheer, and he leaves his hope, his heart, and himself in her mercy. Mahn prints the salut in excerpt.

Sel que vos es al cor pus pres,
He who to-you is to-the heart most near
dona, m preguet que us saludes;
lady me prayed that you I-greet
sel que us amet pus anc no s vi
he who you loved more ever — itself saw
ab franc cor et humil e fi;
with noble heart and humble and true
sel que autra non pot amar,
he who other not can to-love
ni auza vos merce clamar …
nor dares of-you mercy to-beg …
vos saluda e vostra lauzor,
you greets and your praise
vostra beutat, vostra valor,
your beauty your merit
vostre solatz, vostre parlar,
your cheer your speaking
vostr'aculhir e vostr'onrar,
your-welcome and your-honoring

vostre pretz, vostr'ensenhamen,
your worth your-breeding
vostre saber e vostre sen,
your knowledge and your sense
vostre gen cors, vostre dos ris,
your noble person your sweet laugh
vostra terr'e vostre pais ...
your land-and your country …
dona cortez'et avinens,
lady courtly-and comely
no us fassa razos oblidar
not you may-make reason to-forget
merce, que non o devetz far;
mercy for not it you-ought to-do
razos part mantas res de se
reason parts many things from itself
que merces cossent e rete;
which mercy consents and retains
razos es esquiv'e cozens,
reason is shy-and burning
merces es dolza e plazens,
mercy is sweet and pleasing
razos s'irais, merces blandis,
reason itself-angers mercy coaxes
razos destruy, merces noyris,
reason destroys mercy nourishes
razos esguarda ab erguelh,
reason looks with pride
de merce son humil siey huelh;
of mercy are humble its eyes

e razon a ganren de fel,
and reason has great-deal of gall
en merce non a ren mas mel;
in mercy not there-is anything but honey
soven se tol razos amicx,
often itself takes reason friends
merces plaideya enemicx;
mercy pleads-for enemies
razo ausi per jutjamen,
reason kills by judgment
merces aduy a salvamen;
mercy brings to salvation
mantas vetz jutg razos a mort
many times judges reason to death
que merces perdona lo tort …
whom mercy pardons the wrong …
mas eras sai be que vers es
but now I-know well that true it-is
tal se cuia calfar que s'art,
such-one himself thinks to-warm who himself-burns
qu'ieu non cugera ges qu'el cart
for-I not would-have-thought at-all that-the quarter
me destreisses per vos amors
me would-constrain for you love
lo jorn que m fes vostra valors,
the day that me made your merit
e'l paratje e la beutatz
and-the rank and the beauty
oblidar autras amistatz.
to-forget other friendships

De lor en sai, si m valha dieus,
From then to here so me may-help God
ai estat vostre mielhs que mieus,
I-have been yours more than mine
de mon saber e de mon sen,
of my knowledge and of my sense
de bon cor e de bon talen.
of good heart and of good desire
Per totz vostres bes enansar
For all your goods to-advance
totas sazos que us tang a far;
all seasons that to-you it-befits to do
e si merces no m val ab vos,
and if mercy not to-me avails with you
tristz e marritz e vergonhos,
sad and downcast and ashamed

lais chant e deport e solatz,
I-leave song and delight and cheer
e non o fes hom pus forsatz;
and not it did man more forced
ieu non puesc may joi mantener
I not can more joy to-maintain
si a vos no ven a plazer
if to you not comes to pleasure
que denhes virar pres de me
that you-deign to-turn near to me
los huelhs d'amor e de merce:
the eyes of-love and of mercy
m'esperansa, mon cor e me
my-hope my heart and me
lais tot en la vostra merce.
I-leave all in the your mercy

21 · NO OTHER REWARD

He says she deserves more honor, obedience, and service than any other, and he gives himself to her wholly, except for God. Love will not let him conceal it, so he begs her not to cast his true heart aside. He asks no reward but that his love please her, or at least that she seem not to mind it. If she wishes him ill, his only vengeance will be to hate himself and die sad. Love holds the keys of his heart, so he will love her always, whatever she does. He prays that true love move her to love him and asks all ladies and lovers to say Amen.

E ditz que vos es sela res
And he-says that you are that thing
cuy cove mais honors e bes
to-whom befits more honor and good
et obezirs e car teners,
and obeying and dear holding
servirs et honors e temers,
serving and honor and fearing
c'a nulh'autra, ses contenso;
than-to any-other without dispute
per so vol e manda que do
for that he-wishes and orders that he-give
aisi a vos per bona fe
thus to you by good faith
que res no y aia part en me
that anything not there have part in me
mas vos sola, foras de dieu;
but you alone outside of God
e si dieus deges tener fieu,
and if God had to-hold fief

de vos tengra la sua part …
of you he-would-hold the his part …
no cossen pas amor selar,
not consents at-all love to-conceal
enans lo m fai a vos mostrar …
rather it to-me makes to you to-show …
que ieu, dona, vos clam merce,
that I lady to-you cry mercy
qu'el fin cor e la bona fe
that-the true heart and the good faith
qu'ie us ai non getes a non cura;
that-I to-you have not you-throw to no care
franca res, fina, car'e pura
noble thing true dear-and pure
res no us quier de tot quant avetz,
anything not of-you I-ask of all as-much-as you-have
mas so que tolre no m podetz;
but that which to-take not from-me you-can
tolre no m podetz que no us am;
to-take not from-me you-can that — you I-love
neys s'ieu e vos o voliam,
even if-I and you it wished
que no m'o cossentri'amors
for not to-me-it would-consent-love
ni no m'o tolria paors;
and not from-me-it would-take fear

qu'ieu no us quier autre guizardo
for-I not of-you ask other reward
mas solamens que us sia bo
but only that to-you it-be good
qu'ie us am, e sitot bo no us es,
that-I you love and although good not to-you it-is
sivals faitz semblan que no us pes,
at-least make seeming that not to-you it-weighs
si per m'amor non o sufretz,
if for my-love not it you-suffer
sufretz o endreg vostre pretz;
suffer it toward your worth
car mot l'es ops sacha sofrir
for much to-him-is need he-knows to-suffer
qui vol a gran honor venir;
who wishes to great honor to-come
si m'avetz mal cor, no me lais;
if to-me-you-have ill heart not me I-leave
greu m'es, dona, mas non puesc mais,
grievous to-me-it-is lady but not I-can more
que no m'en sai venjar estiers,
for not myself-thereof I-know to-avenge otherwise
mas d'aitan vos serai gueriers,
but of-so-much to-you I-shall-be warrior
a vos aurai amor coral
to you I-shall-have love heartfelt
et a mi meteys volrai mal
and to me myself I-shall-wish ill

e laissarai chant e deport
and I-shall-leave song and delight
e murrai trist ab desconort,
and I-shall-die sad with discomfort
si vey que vos plassa mos dans
if I-see that to-you please my harms
e no us sia bos mos enans,
and not to-you be good my advancements
aquesta venjansa'n penrai
this vengeance-thereof I-shall-take
que jes autra penre non sai;
for at-all other to-take not I-know
mi eys puesc ieu ben azirar,
me myself can I well to-hate
mas ja vos non puesc dezamar …
but ever you not I-can to-unlove …
tug aquist avinen plazer …
all these comely pleasures …
guardon a la vostra honor
guard to the your honor
mon cor per mandamen d'amor;
my heart by command of-love
e'l tenon si assolassat
and-it hold so solaced
ab aitan fina voluntat
with so-much true will
que no y intra autre voler,
that not there enters other will
ni auzaria remaner;
nor would-dare to-remain

e pus de vos no m puesc partir,
and since from you not myself I-can to-part
si autre be no m deu venir,
if other good not to-me ought to-come
per dieu e per merce vos clam
by God and by mercy to-you I-cry
que no us sia greu car vos am,
that not to-you it-be grievous because you I-love
que no me puesc partir ni aus,
for not myself I-can to-part nor I-dare
c'amors a pres de mi las claus;
for-love has taken from me the keys
aisi a vostre salvamen,
thus at your salvation
tot autr'amistat mi defen:
all other-friendship myself I-forbid
cal que m fassatz o mal o be,
whatever that to-me you-do or ill or good
vos am e us amarai jasse;
you I-love and you I-shall-love always
e fin'amor, per sa merce,
and true-love by its mercy
meta us en cor que ametz me;
may-put to-you in heart that you-love me
digatz tug AMEN per amor,
say all AMEN for love
las donas e li amador.
the ladies and the lovers
DONA.
LADY

22 · THE TEACHING

He offers what he has learned to the king who holds Lleida. Whoever wants a courtly life must fear God and learn from all people the ways of the good and the wicked. Prowess is born in the heart, not inherited, and rests on discernment, largesse, power, sense, and knowledge. Knights, ladies, burghers, and clerics each have their own worth, but none has all. The world has fallen since the first people chose rulers for peace and justice. He laments it for youth's sake and thanks his lady, whose remembrance gives him what discernment he has.

Razos es e mezura,
Reason it-is and measure
mentr'om el segle dura,
while-one in-the world lasts
que aprenda chascus
that learn each
de sels que sabon plus.
from those who know more
Ja'l sens de Salamon,
Ever-the sense of Solomon
ni'l saber de Platon,
nor-the knowledge of Plato
ni l'engeinz de Virgili,
nor the-wit of Virgil
d'Omer ni de Porfili,
of-Homer nor of Porphyry
ni dels autres doctors
nor of-the other doctors
qu'avetz auzitz plusors,
whom-you-have heard many

no fora res prezatz,
not would-be anything prized
s'agues estat selatz;
if-it-had been concealed
per qu'ieu soy en cossire
for which-I am in care
com pogues far e dire
how I-could to-make and to-say
tal re que m fos honors,
such thing that to-me were honor
e grazit pels melhors.
and welcomed by-the best
Mas negus non entenda
But anyone not may-understand
qu'ieu aquest fais mi prenda
that-I this burden myself take
que l'encrim de folhor,
so-that him-I-accuse of folly
ni m tengna per doctor.
or me be-hold for doctor
De saber no m fenh ges,
Of knowledge not myself I-feign at-all
mas de so qu'ai apres,
but of that which-I-have learned
escotan e vezen,
listening and seeing
demandan et auzen;
asking and hearing

car nulhs non a doctrina
for anyone not has doctrine
ses autrui disciplina.
without others' discipline
Mos sabers non es grans,
My knowledge not is great
mas qu'en tira'l talans
but that-thereof draws-the desire
d'aprendre e d'auzir
of-learning and of-hearing
so qu'om degues grazir.
that which-one ought to-welcome
Que eys lo mieu aprenre
For even the my learning
si nulhs es de mi menre
if any-one is than me less
de sen ni de sciensa.
of sense or of science
Segon la conoissensa
According-to the knowledge
qu'ieu ai ni sent ni sai,
that-I have or feel or know
del segle mostrarai
of-the world I-shall-show
com se deu captener
how himself ought to-bear
qui vol bon laus aver:
who wishes good praise to-have

mas coven esgardar
but it-befits to-look
cum o dey comensar,
how it I-ought to-begin
car sens non es grazitz
for sense not is welcomed
mas per los essernitz,
but by the discerning
e s'o es, non es guaire.
and if-it is not it-is much
Per so vuelh ieu retraire
For that wish I to-recount
al rey cuy es Lerida,
to-the king whose is Lleida
cui jois e jovens guida,
whom joy and youth guides
primieiramen mos ditz
first my sayings
si com los ai escritz;
so as them I-have written
non per tal que'l sofranha
not for such that-to-him lacks
res qu'a bon pretz s'atanha,
anything that-to good worth itself-pertains
mas car es conoissens
but because he-is discerning
en totz faitz avinens,
in all deeds comely
li prec qu'el esmend me,
him I-pray that-he amend me

s'ieu y mespren en re.
if-I there err in anything
Qui vol corteza vida
Who wishes courtly life
demenar ni grazida,
to-lead and welcomed
ab ferm cor e segur,
with firm heart and sure
per tal que son pretz dur,
for such that his worth lasts
sapcha dieu retener
let-him-know God to-keep
et onrar e temer;
and to-honor and to-fear
car pretz ni cortezia
for worth nor courtesy
ses dieu non cre que sia.
without God not I-believe that be
De totas encontradas,
From all regions
estranhas e privadas,
foreign and familiar
aprenda de las gens
let-him-learn from the people
faitz e captenemens;
deeds and bearings

e demand'et enqueira
and let-him-ask-and inquire
l'esser e la maneira
the-being and the manner
dels avols e dels pros,
of-the worthless and of-the worthy
dels malvatz e dels bos:
of-the wicked and of-the good
lo mal e'l ben aprenga
the ill and-the good let-him-learn
e'l mielhs gart e retenga;
and-the best let-him-keep and retain
tot quant es deu saber
all as-much-as is he-ought to-know
e'l ben sol retener;
and-the good only to-retain
pueis poira s mielhs defendre,
then he-will-be-able himself better to-defend
si nuls lo vol reprendre.
if anyone him wishes to-reprove
Ja non aura proeza
Ever not will-have prowess
qui no fug avoleza,
who not flees worthlessness
e non la pot fugir
and not it can to-flee
qui non la sap chauzir:
who not it knows to-discern

ni cortes non er ja
and courtly not will-be ever
qui non conois vila,
who not knows churl
ni bos, si dieus mi sal,
nor good so God me save
qui non conois lo mal;
who not knows the ill
per so no s deu tardar
for that not himself ought to-delay
d'auzir e d'escoutar
from-hearing and from-listening
nuls hom qu'en pretz enten,
any man who-in worth aims
car, pel meu escien,
for by-the my knowledge
entr'els nessis e'ls fatz
among-the ignorant and-the fools
pot chauzir lo senatz
can to-discern the wise-man
tal ren qu'a lui er bos,
such thing that-to him will-be good
et ad els non ten pros.
and to them not holds profit
Qui sap sens e foldatz
Who knows sense and folly
melhers n'es sos solatz;
better thereof-is his cheer

car li sen e li joc
for the sense and the games
an lur temps e lur loc
have their time and their place
on se fan aretraire
where themselves they-make to-recount
per sels qu'o sabon faire.
by those who-it know to-do
Del segle us dic aitan,
Of-the world to-you I-say so-much
segon que m'es semblan,
according-to what to-me-is seeming
selui ten ieu per pro
him hold I for worthy
que sap guardar sazo
who knows to-keep season
de sas antas venjar
of his shames to-avenge
e'ls bens guazardonar,
and-the goods to-reward
qu'aitals es bos uzatjes;
for-such is good usage
e requier o paratjes
and requires it rank
qu'om sia humils als bos
that-one be humble to-the good
et als mals ergulhos:
and to-the wicked proud
mas una re us dirai,
but one thing to-you I-shall-say

segon lo sen qu'ieu ai,
according-to the sense that-I have
non an proeza bona
not have prowess good
ges tuit cill qu'om razona,
at-all all those whom-one talks-of
qu'entr'els desconoissens
for-among-the ignorant
e per avols guirens
and by worthless witnesses
es proeza jutjada,
is prowess judged
e per mans autreiada
and by many granted
qu'anc non saubron que fos
who-ever not knew what was
proeza per razos.
prowess by reason
Proezas son devizas,
Prowesses are divided
e pretz de mantas guizas;
and worth of many kinds
las unas son cabals
the some are capital
e las autras venals;
and the others venal
mas, cui que pes o plassa,
but whom ever it-may-weigh or please

ja no us dirai que s fassa
ever not to-you I-shall-say that itself makes
pretz de gap ni d'ufana
worth of boast nor of-vanity
ab proeza certana,
with prowess certain
c'aisso don s'asegura
for-that whereof itself-assures
tan quant el segle dura.
as-much as in-the world lasts
Qui proeza dezira
Who prowess desires
fols es qui non cossira
foolish is-he who not ponders
don nais ni don soste,
whence it-is-born and whence it-is-sustained
car ses aisso non cre
for without this not I-believe
que nuls hom bon pretz aia,
that any man good worth has
qui que s'en crit ni'n braia;
who ever himself-thereof shouts or-thereof brays
per fals razonador
by false pleader
qui non conois valor
who not knows merit
en si ni en autrui,
in himself nor in others
no son, si be s fan brui,
not are if well themselves they-make noise

ges avol li blasmat
at-all worthless the blamed
ni pros cill qu'an lauzat.
nor worthy those whom-they-have praised
D'els no us vuelh pus parlar,
Of-them not to-you I-wish more to-speak
mas laissarai estar
but I-shall-leave to-stand
los pros ab los prezatz
the worthy with the prized
e'ls nessis ab los fatz,
and-the ignorant with the fools
e si dirai als gais
and so I-shall-say to-the gay
de proeza don nais.
of prowess whence it-is-born
Ges no nais ni comensa
At-all not it-is-born nor begins
segon autra naissensa,
according-to other birth
qu'ins el cor, so sapchatz,
for-within in-the heart this know
la noiris voluntatz.
it nourishes will
Er no us sia veiaire
Now not to-you be-it seeming
s'el filhs fo de bon paire,
if-the son was of good father
hom no s'en meravilh,
one not himself-thereof may-wonder

si non pareis al filh;
if not it-appears in-the son
terras pot hom laissar
lands can one to-leave
e son filh heretar,
and his son to-make-heir
mas pretz non aura ja,
but worth not he-will-have ever
si de son cor non l'a;
if from his heart not it-he-has
per que pretz senhoreya,
for which worth lords-it
e cre que far o deya
and I-believe that to-do it it-ought
sobre totas honors,
over all honors
e n'es caps e colors;
and thereof-is head and color
paratge d'auta gen,
rank of-high people
poders d'aur ni d'argen
power of-gold or of-silver
no us daran ja bon pretz,
not to-you will-give ever good worth
si ric cor non avetz,
if rich heart not you-have
ric cor, sens desmezura,
rich heart without excess
que d'autre non ai cura.
for of-other not I-have care

Proeza eis del coratge,
Prowess issues from-the heart
veus son meilhor linhatge;
behold its best lineage
et entendetz apres
and understand after
per cuy estai en pes:
by whom it-stands on foot
conoissensa e sabers,
discernment and knowledge
sens, largueza e poders
sense largesse and power
donon pretz per tos temps,
give worth for all time
qui'ls sap aver essems.
who-them knows to-have together
En aquest cinc, senz pliu,
In these five senses I-pledge
nais proeza e reviu.
is-born prowess and revives
Conoissensa e largueza
Discernment and largesse
son las claus de proeza;
are the keys of prowess
poders es la serralha,
power is the lock
e qui gen la baralha
and who nobly it shuts
ni la sap desfermar,
nor it knows to-unfasten

non pot guaire durar;
not can much to-last
per qu'el sens y cove
for which-the sense there befits
que las claus gard e te;
which the keys guards and holds
sabers n'es messatgiers
knowledge thereof-is messenger
cortes e plazentiers
courtly and pleasing
que dis plazers e'ls fai
which says pleasures and-them does
lay on ve que s'eschai.
there where it-sees that it-befits
Ses aquest cinc no vey
Without these five not I-see
emperador ni rey,
emperor nor king
duc, comte ni baro
duke count nor baron
ni nulh autre home pro
nor any other man worthy
cui pretz puesca durar,
whose worth can to-last
si be s fan razonar.
if well themselves they-make to-plead
Li flac ric de paratge,
The slack rich-men of rank

sofraitos de coratge
lacking of heart
fan dir a lur privatz:
make to-say to their intimates
senher, aisso sapchatz,
lord this know
mo senher fora pros
my lord would-be worthy
ab qu'el poders y fos.
provided that-the power there were
Aquest razonamens
This reasoning
es us devinamens;
is a divining
qu'ieu no y conosc ren al,
for-I not there know anything else
ni ab mi non lur val,
and with me not to-them avails
ni ja no'ls en creirai,
and ever not-them thereof I-shall-believe
car conosc ben e sai
for I-know well and know
que tos temps fon et er
that all time it-was and will-be
que totz pros hom conquier,
that every worthy man conquers
ab sen et ab saber
with sense and with knowledge
et ab ric cor, poder.
and with rich heart power

Pero ieu ges non dic
Yet I at-all not say
que cill qu'el cor an ric
that those who-the heart have rich
puescan far tota via
can to-do every way
tot quant ben estaria;
all as-much-as well would-stand
mas qui tan quant pot fai
but who as-much as he-can does
d'aisso qu'a pretz s'eschai,
of-this which-to worth itself-befits
de qualque poder sia,
of whatever power he-be
pros es senes falhia.
worthy is-he without fail
Pero non entendatz
Yet not understand
qu'ieu a totz los prezatz
that-I to all the prized
autrei proeza enteira
grant prowess entire
en neguna maneira;
in any manner
en cort non o diria,
in court not it I-would-say
car sai qu'ieu falhiria;
for I-know that-I would-fail

pretz y a et honors
worth there has and honors
de diversas lauzors,
of diverse praises
car tug cill que pretz an
for all those who worth have
non l'an ges d'un semblan.
not it-have at-all of-one seeming
Li cavalier an pretz
The knights have worth
si cum auzir podetz:
so as to-hear you-can
li un son bon guerrier,
the some are good warriors
l'autre bon conduchier;
the-others good leaders
l'un an pretz de servir,
the-some have worth of serving
l'autre de gen garnir;
the-others of nobly equipping
l'un son pros cavalier,
the-some are worthy knights
l'autr'en cort plazentier.
the-others-in court pleasing
Cist aibs que us ai comtatz
These qualities that to-you I-have counted
son greu essems trobatz;
are hardly together found
mas qui mais n'a ab se,
but who more thereof-has with himself

mais de bon pretz rete;
more of good worth retains
e qui negun non a,
and who any not has
si ja pueis li rema
if ever then to-him remains
lo noms de cavalier,
the name of knight
no'l tenc per dreiturier.
not-him I-hold for rightful

Las donas eissamens
The ladies likewise
an pretz diversamens:
have worth diversely
las unas de belleza,
the some of beauty
las autras de proeza;
the others of prowess
las unas son plazens,
the some are pleasing
las autras conoissens;
the others discerning
las unas gen parlans,
the some nobly speaking
las autras benestans.
the others seemly
A domna, so sapchatz,
To lady this know

esta molt gent beutatz,
stands much nobly beauty
mas sobre tot l'agensa
but above all her-adorns
sabers e conoissensa,
knowledge and discernment
que fai chacun onrar
which makes each to-honor
segon que s tanh a far.
according-to what itself befits to do

Li borzes eissamens
The burghers likewise
an pretz diversamens:
have worth diversely
li un son de paratge
the some are of rank
e fan faitz d'agradatge,
and make deeds of-pleasure
li autre natural
the others natural
e fan tot atretal;
and do all likewise
d'autres n'i a mot pros,
of-others thereof there-are very worthy

cortes, francx e joyos
courtly noble and joyful
que lay on falh l'avers
who there where fails the-wealth
sabon gen dir plazers;
know nobly to-say pleasures
en cort son presentiers,
in court are forward
et ades plazentiers;
and ever pleasing
e sabon de domney
and know of courting
de trep e de bordey;
of dance and of jousting
et estan gen garnens
and stand nobly equipped
mes totz los conoissens,
among all the discerning
garnitz de cortezia
equipped with courtesy
e de bela paria.
and with fair company
Dels autres no son mot,
Of-the others not I-sound word
enans m'en lays del tot;
rather myself-thereof I-leave of-the whole
qui no fai be ni'ls ditz
who not does good nor-them says
no'l lays metz los grazitz,
not-him I-leave among the welcomed

ni sera en ma carta,
nor will-be-be in my charter
ans dic ben que s'en parta.
rather I-say well that himself-thence he-part

Li clerc, per cui ancse
The clerics by whom always
sab hom lo mal e'l be,
knows one the ill and-the good
an pretz, si cum s'eschai,
have worth so as itself-befits
aital cum ie us dirai;
such as I to-you shall-say
l'un de bona clercia,
the-some of good learning
l'autre de cortezia;
the-others of courtesy
li un de gen parlar,
the some of noble speaking
l'autre de rics faitz far;
the-others of rich deeds to-do
li un de gran bontat,
the some of great goodness
l'autre de larguetat;
the-others of largesse
et en aissi, senhors,
and in thus lords

diversas son lauzors
diverse are praises
donadas a chascun;
given to each
mas non y a negun,
but not there has anyone
ja celar no us o quier,
ever to-conceal not from-you it I-seek
dona ni cavalier
lady nor knight
ni clerc, so m'es veiaire,
nor cleric so to-me-is seeming
don hom puesca retraire
of-whom one can to-recount
pretz aissi del tot fi
worth thus of-the whole true
qu'om no i trob que chasti;
that-one not there find what to-correct
qu'aissi parti natura,
for-thus divided nature
gracia et aventura
grace and fortune
los dons entre las gens.
the gifts among the people
Non es uns tan valens
Not is one so worthy
el segle ni tan pros
in-the world nor so worthy
ni tant aventuros,
nor so fortunate

de qualque poder sia,
of whatever power he-be
qu'en alcuna partia
that-in some part
de lauzor no il sofranha
of praise not to-him lacks
tal ren don se complanha.
such thing whereof himself he-complains
Mas ja li pus prezat
But ever the most prized
no m'en sapchan mal grat,
not to-me-thereof may-know ill grace
s'ieu dic lurs malvestatz,
if-I say their basenesses
car ieu'ls n'ay ben proatz
for I-them thereof-have well proved
qu'ades son sordeyors
for-ever they-are viler
on pus an de ricors.
where more they-have of wealth
Doncs qui mais ditz e fai
Then who more says and does
d'aquo qu'a pretz s'eschai
of-that which-to worth itself-befits
pro es aventuros,
enough is-he fortunate
si melher es dels pros.
if better he-is of-the worthy
Vers es so c'aug retraire,
True is that which-I-hear to-recount

qu'el temps del premier paire,
that-in-the time of-the first father
des que cregon las gens,
since that grew the people
per bos captenemens
for good bearings
elegron poestatz,
they-elected powers
per que entr'els fos patz
for that among-them were peace
e merces e mezura
and mercy and measure
e largues'e dreitura
and largesse-and justice
maiormen qu'en autrui.
mainly than-in others
Mas s'eras non destrui
But if-now not destroys
chascus e non auci
each and not kills
aicel que son vezi,
that-one who his neighbor
non cuida esser prezatz,
not he-thinks to-be prized
tant es otracuidatz
so-much is overweening
lo segles descauzitz,
the world ill-bred

dessebratz e partitz
sundered and parted
de sen e de proeza,
from sense and from prowess
e mesclat ab maleza!
and mixed with malice
Ieu o planc per joven
I it lament for youth
e pel destric que y pren
and for-the loss that there it-takes
plus qu'ieu no fas per me,
more than-I — do for me
qu'a mi non greva re;
for-to me not grieves anything
s'el segles se dechay,
if-the world itself declines
non puesc aver esmay
not I-can to-have dismay
de ren que veia far,
of anything that I-see to-do
ab sol que dieus me guar
provided only that God me guard
ma dona doss'e cara
my lady sweet-and dear
que m capdela e m gara
who me leads and me guards
de tot autre cossir,
from all other care
mas de lieys obezir.
but of her obeying

Dona, pros e valens
Lady worthy and valiant
corteza et avinens,
courtly and comely
s'en ren ai conoissensa,
if-in anything I-have discernment
la vostra sovinensa,
the your remembrance
que m'es cor et escrima
which to-me-is heart and defense
la m dona e la m'aprima;
it to-me gives and it to-me-refines
per qu'ieu de totz mos bes
for which-I of all my goods
vos ren laus e merces,
to-you render praise and thanks
e us o grazisc ades,
and you for-it thank ever
car m'es del cor pus pres,
for to-me-it-is of-the heart more near
dona!
lady

RAIMBAUT DE VAQUEIRAS

The Life and Songs

Raimbaut, son of a poor Provençal knight held to be mad, was a jongleur with Guillem of Baux, prince of Orange, then served Marquis Bonifaci of Montferrat, who knighted him. He loved the marquis's sister Beatrice, his Fair Knight, and asked her counsel as if about another lady. She told him to declare himself; he said she was the lady, and she took him as her knight. The marquis found them asleep, covered them with his mantle, and took Raimbaut's; Raimbaut begged pardon in veiled words and was forgiven. Given land in Salonica, he died there.

Raimbaut de Vaqueiras si fo filhs d'un paubre cavayer
Raimbaut of Vaqueiras thus was son of-a poor knight
de Proensa, del castel de Vaqueiras, que avia nom Peirors,
of Provence of-the castle of Vaqueiras who had name Peiror
qu'era tengutz per mat. E Raimbaut se fes joglars, et
who-was held for mad And Raimbaut himself made jongleur and
estet longa saison cum lo princeps d'Aurenga Guillem del
stayed long season with the prince of-Orange Guillem of-the
Baus. Ben sabia cantar e far coplas e sirventes; e'l
Baux Well he-knew to-sing and to-make couplets and sirventes and-the
princeps d'Aurenga si li fetz gran be e gran honor,
prince of-Orange thus to-him did great good and great honor
e l'enanset e'l fetz conoisser e prezar a la bona gen.
and him-advanced and-him made known and prized to the good people
E pueis se parti de lui, et anet se a Monferrat a
And then himself he-parted from him and went himself to Montferrat to
messier lo marques Bonifaci, et estec en sa cort lonc temps.
messer the marquis Bonifaci and stayed in his court long time
E crec si de sen e de saber e d'armas; et enamoret
And grew thus in sense and in knowledge and in-arms and enamored

se de la seror del marques, que avia nom ma dona
himself of the sister of-the marquis who had name my lady
Biatritz, que fo molher d'EN Enric del Carret, e trobava
Beatrice who was wife of-Sir Henry of-the Carretto and he-composed
de lieis mantas bonas cansos. Et apelava la Bels Cavayers
of her many good songs And he-called her Fair Knight
en sas cansos; e fon crezut qu'ela li volgues ben per
in his songs and it-was believed that-she to-him wished good by
amor. — Ben aves entendut qui fo Raimbaut de Vaqueiras,
love Well you-have understood who was Raimbaut of Vaqueiras
ni com venc en honor, ni per qui. Mas si vos vueill
and how he-came into honor and by whom But so to-you I-wish
dire que, quant lo marques l'ac fac cavayer, Raimbaut
to-say that when the marquis him-had made knight Raimbaut
s'enamoret de ma domna Biatritz sa seror, e seror de
himself-enamored of my lady Beatrice his sister and sister of
ma domna Azalais de Salutz. Mot l'amet e la desiret,
my lady Azalais of Saluzzo Much her-he-loved and her desired
gardan que no fos sauput; e mot la mes en pretz,
taking-care that not it-were known and much her put in worth
e mains amics li gazanhet e maintas amigas. Et
and many friends for-her won and many women-friends And
ela'l fazia gran onor d'aculhir; et el moria de dezir e de
she-him did great honor of-welcome and he died of desire and of
temensa, quar non l'auzava pregar d'amor ni far semblan
fear for not her-he-dared to-pray of-love nor to-make seeming
qu'el entendes en ella. Mas com hom destreg d'amor si'l
that-he aspired to her But as man constrained by-love so-to-her
dis qu'el amava una domna de gran valor, et avia gran
said that-he loved a lady of great merit and had great

prevadeza ab ela, e non li auzava dir lo ben que'l
intimacy with her and not to-her dared to-say the good that-to-her
volia ni mostrar, ni pregar d'amor, tan temia sa gran
he-wished nor to-show nor to-pray of-love so-much he-feared her great
valor. E preguet la per dieu que li des conselh, si'l
merit And he-prayed her for God that to-him she-give counsel if-to-her
diria son cor ni sa voluntat, o si morria celan et
he-should-say his heart and his will or if he-should-die concealing and
aman. Aquela gentil domna, ma domna Biatritz, quant aiso
loving That noble lady my lady Beatrice when this
auzi e conoc la bona voluntat d'EN Raimbaut, e denan
she-heard and knew the good will of-Sir Raimbaut and before
era ben aperceubuda qu'el moria languen deziran per ela, si
was well aware that-he died languishing desiring for her so
la toquet piatat et amor; e dis: Raimbaut, be cove que
her touched pity and love and said Raimbaut well it-befits that
totz fis amics, si ama una gentil domna, que aia temensa
every true friend if he-loves a noble lady that he-have fear
a mostrar s'amor. Mas ans qu'el mueira si'l don cosselh
to show his-love But before that-he die so-to-him I-give counsel
que lo'l diga, e que la prec qu'el prenga per servidor
that it-to-her he-tell and that her he-pray that-him she-take for servant
e per amic. Et assegur vos be que si ella es savia e
and for friend And I-assure you well that if she is wise and
corteza, que no s'o tendra en mal ni en desonor, ans
courtly that not herself-it will-hold in ill nor in dishonor rather
lo'n prezara mai e l'en tenra per meillor home. Et
him-thereof will-prize more and him-thereof will-hold for better man And
a vos don coselh que a la domna que amas digatz vostre
to you I-give counsel that to the lady whom you-love you-tell your

cor, e la voluntatz que vos li avetz; e pregatz la que
heart and the will that you to-her have and pray her that
vos prenda per son cavayer. Que vos etz tals que non a
you she-take for her knight For you are such that not there-is
dona el mon que per cavayer e per servidor no us degues
lady in-the world who for knight and for servant not you ought
retener; que ma don'Azalais, comtessa de Saluza, sofri Peire
to-retain for my lady-Azalais countess of Saluzzo suffered Peire
Vidal; e la comtessa de Burlatz, Arnaut de Maruelh; e
Vidal and the countess of Burlats Arnaut of Maruelh and
ma dona Maria, Gausselm Faiditz; e la dona de Marselha,
my lady Maria Gaucelm Faidit and the lady of Marseille
Folquet. Per qu'ieu vos do conseil et austorgui que vos,
Folquet For which-I to-you give counsel and I-grant that you
per la mia paraula e per la mia segurtat, la pregues
by the my word and by the my surety her you-pray
e l'enqueiras d'amor. EN Raimbaut, quant auzi lo cosselh
and her-woo of-love Sir Raimbaut when heard the counsel
e l'asseguramen que'l donava, e l'autorc qu'ela li
and the-assurance that-to-him she-gave and the-leave that-she to-him
prometia, si li dis qu'ela era eisa la dona qu'el tant
promised so to-her said that-she was herself the lady whom-he so-much
amava, e d'ela avia pres cosselh. E ma dona Biatritz li
loved and of-her had taken counsel And my lady Beatrice to-him
dis que be fos el vengut; e que s'esforses de ben far e
said that well were he come and that he-should-strive of well to-do and
de ben dire e de valer, e qu'ela lo volia retener per
of well to-say and of to-be-worth and that-she him wished to-retain for
cavayer e per servidor. Don Raimbaut s'esforset d'enansar
knight and for servant Whence Raimbaut himself-strove to-advance

son pretz tan quan poc, e fes adoncs aquesta canso
his worth as-much as he-could and made then this song
que dis: „Era m requier sa costum'e son us." Et esdevenc
which says Now me requires her custom-and her usage And it-happened
si que la domna se colquet dormir ab el; e'l marques,
thus that the lady herself lay-down to-sleep with him and-the marquis
que tant l'amava, atrobet los dormen e fos iratz: e com
who so-much him-loved found them sleeping and was angered and as
savis hom no'ls volc tocar. E pres son mantel e cobri
wise man not-them wished to-touch And he-took his mantle and covered
los ne; e pres cel d'EN Raimbaut et anet s'en. E
them therewith and took that of-Sir Raimbaut and went himself-thence And
quant EN Raimbaut se levet conoc tot com era; e pres
when Sir Raimbaut himself rose he-knew all how it-was and took
lo mantel al col et anet al marques dreg cami, et
the mantle at-the neck and went to-the marquis straight road and
aginolhet se denan el, e clamet merce. El marques vi
knelt himself before him and cried mercy The marquis saw
que savia com s'er'avengutz; e membret li los plazers
that he-knew how itself-had-happened and recalled to-him the pleasures
que li avia fatz en mans locs; e car li dis
that to-him he-had done in many places and because to-him he-said
cubertamens, per que no fos entendutz al querre del
covertly so that not he-were understood at-the asking of-the
perdo, que'l perdonec car s'era tornatz en sa rauba; selh
pardon that-him he-pardon because he-had returned to his robe those
que o auziron se cujeron que o disses per lo mantel,
who it heard themselves thought that it he-said for the mantle
car l'avia pres. El marques perdonet li, e dis li que
because it-he-had taken The marquis pardoned him and said to-him that

mais no tornes a sa rauba. E no fo sauput mas per
more not he-return to his robe And not it-was known but by
abdos. — Apres esdevenc se qu'el marques ab son poder
both After it-happened thus that-the marquis with his power
passet en Romania et ab gran ajuda de la gleiza, on
passed into Romania and with great aid of the church where
conquis lo regisme de Salonic. Et adoncs fo cavayer EN
he-conquered the kingdom of Salonica And then was knight Sir
Raimbaut per los fatz que fes; e lai li donet gran
Raimbaut for the deeds that he-did and there to-him he-gave great
terra e gran renda el regisme de Salonic, e lai mori.
land and great rent in-the kingdom of Salonica and there he-died
E per los fatz de sa sor fetz una canso que trames
And for the deeds of his sister he-made a song which he-sent
a'N Peire Vidal, que di: „Cant ai ben dig del marques."
to-Sir Peire Vidal which says When I-have well said of-the marquis

They wore no bells or hauberks, armed no horses, and gave no blows, yet the count holds the castle of Mornas in peace. Now the barons are changing sides: Sir Guillem of Montpellier, whom we saw swear war on relics, has turned from the Baux expedition; neither the count nor his counties has grown by a clove of garlic; and Sir Bernard of Anduze is robbed, defied, and forgotten by the allied brothers of Baux. Mahn prints the sirventes in excerpt.

Qu'anc trepas ni sonail
For-ever dance nor bell
ni auberc ab capmail
nor hauberk with mail-hood
no fon per els portatz,
not was by them worn
ni lor cavals armatz,
nor their horses armed
ni colps pres ni donatz;
nor blows taken nor given
pero'l coms ten en patz
yet-the count holds in peace
lo castel de Mornatz.
the castle of Mornas

E si mielz d'autre fuoill
And if better of-other leaf
chantai, c'ara s van
I-sang for-now themselves go
li baron cambian,
the barons changing

qu'EN Guillems se desdui
for-Sir Guillem himself withdraws
de Monpeslier a cui
of Montpellier to whom
vim jurar sobre sans
we-saw to-swear on relics
guerr'e massans,
war-and massacres
e dec segr'el viatges
and he-ought to-follow-the journey
del Baus, mas sos coratges
of-the Baux but his heart
l'es viratz d'autre taill;
to-him-is turned of-other cut
e'l coms non es d'un aill
and-the count not is by-a garlic
cregut ni sos comtatz,
grown nor his counties
e'N Bernard qu'es raubatz
and-Sir Bernard who-is robbed
d'Andusse desfiatz
of-Anduze defied
a'ls covinens fratz
by-the covenanted brothers
del Baus et oblidatz.
of-the Baux and forgotten

2 · THE KING OF ARAGON

He wonders how the king of Aragon, whom so many praise, can make truces now, when he has never besieged a castle here. To advance his worth he should remember how the count brought Sancho into Provence; a young king should make war. He saw his Austoret protected this year until he recovered his land; the count holds thirty of its castles. His John says Aimeric and Bertran are being made to swear war on the count. Guionet is to tell the count he was his friend until the English made him fight. Love now makes him weep for his lady.

Del rei d'Arragon consir,
Of-the king of-Aragon I-ponder
que mantas genz l'au lauzar,
that many people him-I-hear to-praise
e totz sos faitz vei grazir;
and all his deeds I-see welcomed
donc ben dei meravillar
then well I-ought to-wonder
cossi pot far era treguas ni fis,
how he-can to-make now truces and ends
qu'anc chai chastels no fo per lui assis:
for-ever here castle not was by him besieged
mais volc guerra filz del rei d'Etobia
but wished war son of-the king of-Ethiopia
lo jorn que venc cavalcar a Peria.
the day that he-came to-ride to Peyriac

Si son pretz vol enantir,
If his worth he-wishes to-advance
ges er no s deu acordar;
at-all now not himself ought to-agree
anz li deu ben sovenir
rather to-him ought well to-recall
qu'el coms fetz Sancho passar
that-the count made Sancho to-pass
en Proensa, e si'l reis s'afortis,
into Provence and if-the king himself-strengthens
mais n'er temsutz per totz sos enemis:
more thereof-he-will-be feared by all his enemies
joves deu far guerra e cavalaria,
young he-ought to-make war and chivalry
e quant er veillz, taing ben qu'en patz estia.
and when he-will-be old befits well that-in peace he-stay

Eu vic ogan, ses mentir,
I saw this-year without lying
mon Austoret amparar,
my Austoret to-protect
si qu'anc pois no'l dec faillir
so that-ever since not-him he-ought to-fail
tro'l fetz sa terra cobrar,
until-him he-made his land to-recover

cella que ill tol lo coms que sos paris
that which from-him takes the count who his peer
e sos oncl'es e sos peires vezis;
and his uncle-is and his worst neighbor
trenta castels ten de sa seingnoria:
thirty castles he-holds of his lordship
mal'er la fins, se aquels no ill rendia.
ill-will-be the end if those not to-him he-rendered

A mo Joan auzi dir
To my John I-heard to-say
que fai'N Aimeric jurar
that he-makes-Sir Aimeric to-swear
et a'N Bertran, a venir
and to-Sir Bertran to come
per lo comte guerreiar;
for the count to-war-on
totz tres gaban qu'els marcs e'ls esterlis
all three boast that-the marks and-the sterlings
faran metre els enaps e'ls bacis,
they-will-make to-put in-the cups and-the basins
e'l reis fara merce e gaillardia,
and-the king will-do mercy and gallantry
se saint si lo mante e l'abazia.
if saint so him maintains and the-abbey

Guionet, si m vols servir,
Guionet if me thou-wishest to-serve
lo comte m vai saludar,
the count me go to-greet
e di qu'a lui volc esdir
and say that-to him I-wished to-excuse
tro m fetz Angles gueraiar,
until me made English to-war
non li fis mal, anz era sos amis
not to-him I-did ill rather I-was his friend
mais de fizel perponz de saint Daunis;
more of faithful doublet of saint Denis
si ren m'a tolt pois, perdonat li sia,
if anything from-me-he-has taken then pardoned to-him be-it
de tot aisso qu'eu tenc en ma baillia.
of all this that-I hold in my keeping

Quant que m fezes ejauzir
However-much that me made to-rejoice
amors, era m fai plorar,
love now me makes to-weep
e m tol manjar e'l dormir
and from-me takes eating and-the sleeping

per vos, domna, cui dieus gar:
for you lady whom God guard
no us puos vezer, mas be us sui francs e fis,
not you I-can to-see but well to-you I-am noble and true
qu'autra del mon no m platz ni m'abellis;
for-other of-the world not me pleases nor me-delights
mais am de vos sol la bella paria
more I-love of you only the fair company
que s'autra m des tot quant eu li queria.
than if-other to-me gave all as-much-as I of-her asked

Bona domna, la meiller qu'anc hom vis,
Good lady the best that-ever one saw
ja no cuiges que mos cors vos trais,
ever not think that my heart you betrayed
mas am vos mais que mi ni ren que sia.
but I-love you more than me or anything that be

If he was ever a gay lover, his lady now chills him: she takes all his joy, and his songs seem sirventes to him. He would be rich and content if only he could escape her love, but he is betrayed like Ferragut, who told Roland where he could be killed, for he has told her how to kill him, and she wounds him with a sweet smile. If she will not give him joy, he will go to the country of Tortona, commending Provence to God, caught like a partridge in a net. Mahn prints the song in excerpt.

E s'anc fui guays entendeire ni drutz,
And if-ever I-was gay suitor or lover
ma dona m fai tot refregir del caut,
my lady me makes all to-cool from-the heat
que m tolt tot gaug, e tota ira m dona,
for from-me she-takes all joy and all grief to-me gives
e me meteys e tot quan m'a promes;
and me myself and all as-much-as to-me-has promised
e mas cansos me semblo sirventes,
and my songs to-me seem sirventes
et ieu qu'en pert lo cor e la persona.
and I who-thereof lose the heart and the person

Qu'ieu fora pro ricx e de bon azaut,
For-I would-be enough rich and of good grace
sol de s'amor pogues issir allutz,
only from her-love I-could to-issue lit
mas trahitz sui si cum fo Ferragutz
but betrayed I-am so as was Ferragut
qu'a Rotlan dis tot son maior espaut,
who-to Roland told all his greatest secret

per on l'aucis; e la bella fellona
by where him-be-killed and the fair felon
sap, qu'ieu l'ai dig, ab qual gienh m'aucizes,
knows that-I to-her-have said with what device me-she-might-kill
ab un dous ris me nafra'l cor d'un pes
with a sweet smile me she-wounds-the heart of-a weight
ab que m'auci on mielhs m'acuelh ni m sona …
with which me-she-kills where best me-she-welcomes or me calls …

si m'a bon cor, ara'lh prec e l'incaut
if to-me-she-has good heart now-her I-pray and her-implore
que m do sa joy e m prometa salutz,
that to-me she-give her joy and me she-promise greetings
qu'en port anelhs e manjas e'ls escutz,
for-I-thereof bear rings and sleeves and-the shields
e m fassa tant per que de lieys no m raut;
and to-me she-do so-much for which from her not myself I-tear
si no vau m'en el pays de Tortona,
if not I-go myself-thence into-the country of Tortona
e si de sai mi deu venir un bes,
and if from here to-me ought to-come a good
a dieu coman Proensa e Gapenses,
to God I-commend Provence and the-Gapençais
qu'ieu reman pres si cum perditz en tona
for-I remain caught so as partridge in net

A Provençal jongleur woos a Genoese lady in Occitan, praising her worth and promising service, and she answers each stanza in Genoese. She calls him discourteous and ill-omened, a shorn, filthy fellow, says she has a fine husband, and tells him to be gone. He persists, praising her as fresh as a May rose; she says she understands his Provençal no more than German, Sard, or Berber, that her husband would make trouble, and that he would do better to go to Sir Opetin, who might give him a nag.

Domna, tan vos ai pregada,
Lady so-much you I-have prayed
sius platz, qu'amar mi voillatz;
if-to-you it-pleases that-to-love me you-wish
qu'eu sui vostr'endomeniatz,
for-I am your-liegeman
quar es pros et enseignada
for you-are worthy and well-taught
e totz bos pretz autreiatz,
and all good worth granted
per que m plai vostr'amistatz.
for which to-me pleases your-friendship
Quar es en totz faitz corteza,
For you-are in all deeds courtly
s'es mos cors en vos fermatz
so-is my heart on you fixed
plus qu'en nulla Genoesa,
more than-on any Genoese-woman
per qu'er merce si m'amatz:
for which-it-will-be mercy if me-you-love

e pois serai meils pagatz,
and then I-shall-be better paid
que s'era mia'l ciutatz
than if-were mine-the city
ab l'aver qu'es ajostatz
with the-wealth that-is gathered
dels Genoes.
of-the Genoese

Juiar, voi no se corteso,
Jongleur you not are courteous
que me chardeiai de chò
who me beg of that
que niente non farò.
which nothing not I-will-do
Ance fosse vos a peso
Sooner were you to hanging
vostr'amia non serò.
your-beloved not I-shall-be
Certa ja v'escarnerò,
Surely indeed you-I-shall-scorn
Provensal mal agurado;
Provençal ill omened
tal enoio vos dirò,
such vexation to-you I-shall-say
sozo, mozo, escalvado,
filthy shorn bald-one
ni ja voi non amarò,
and ever you not I-shall-love

qu'ech un bello mariò
for-I-have a fair husband
que voi no se ben lo sò.
than you not are well it I-know
Andai via, frar', en tempo
Go away brother in time
meillorado.
bettered

Domna gent'et essernida,
Lady noble-and wise
gai'e pros e conoissens,
gay-and worthy and discerning
vailla m vostre cauzimens.
may-avail to-me your clemency
Quar jois e jovens vos guida,
For joy and youth you guides
cortesi'e pretz e sens,
courtesy-and worth and sense
e totz bos ensenhamens;
and all good breedings
per qu'ieus soi fidels amaire
for which-I-to-you am faithful lover
senes totz retenemens,
without all reservations
francs, humils e mercejaire,
noble humble and mercy-begging

tant fort me destreing e m vens
so strongly me constrains and me conquers
vostr'amors que m'es plazens:
your-love which to-me-is pleasing
per que sera jauzimens
for which will-be enjoyment
s'ieu sui vostre bevolens
if-I am your well-wisher
e vostr'amics.
and your-friend

Juiar, vos semellai mato,
Jongleur you you-seem mad
que cotal rason tegnei.
who such argument you-hold
Mal vignai e mal andei;
Ill may-you-come and ill may-you-go
non ave sen per un gato,
not you-have sense for a cat
per que trop me decasei,
for which too-much me you-grieve
que mala cosa parei;
for evil thing you-seem
ne non faria tal cosa
nor not I-would-do such thing
si sia fillo de rei.
if you-were son of king
Credi voi que sia mousa?
Do-you-believe you that I-be dumb

Mia fe non averei.
My faith not you-will-have
Si per m'amor ve cevei
If for my-love you you-should-die
ogano morrei de frei.
this-year you-would-die of cold
Tropos son de mala lei
Too-much are of ill law
li Provensal.
the Provençals

Domna no siatz tan fera,
Lady not be so fierce
que no s cove ni s'escai;
for not itself befits nor itself-suits
ans taing ben, si a vos plai,
rather befits well if to you it-pleases
que de mo sen vos enquera
that of my sense you I-woo
e queus am ab cor verai;
and that-you I-love with heart true
e vos que m gitetz d'esmai,
and you that me throw from-dismay
qu'eu vos son hom e servire.
for-I to-you am man and servant
Quar vei e conosc e sai,
For I-see and know and know

quan vostra beutat remire
when your beauty I-gaze-at
fresca com rosa de mai,
fresh as rose of May
qu'el mon plus bella non sai;
that-in-the world more fair not I-know
per qu'ieus am et amarai:
for which-I-you love and shall-love
e si bona fes mi trai,
and if good faith me betrays
sera peccatz.
it-will-be sin

Juiar, to provensalesco,
Jongleur thy Provençal-speech
si eu jaggauza de mi,
if I God-help of me
no preso un genoi.
not I-prize a Genoese-penny
No t'enten plus d'un Toesco,
Not thee-I-understand more than-a German
o Sardo o Barbari,
or Sard or Berber
ni non o cura de ti.
and not I-have care of thee
Voi t'acavillar co mego?
Wilt-thou thyself-quarrel with me

Si lo sa lo meu mari
If it knows the my husband
mal plait aurai consegui,
ill plea I-shall-have got
bel messer, verre vo di.
fair sir truly to-you I-say
No volo questo lati,
Not I-wish this Latin
fradello, zo voi afi.
brother this to-you I-affirm
Proenzal, va mal vesti,
Provençal go ill clothed
largai m'estar.
let me-to-stay

Domna, en estraing cossire
Lady in strange thought
m'avetz mes et en esmai;
me-you-have put and in dismay
mas enqueraus preiarai
but yet-you I-shall-pray
que voillatz qu'eu vos essai,
that you-wish that-I you try
si com Provenzals o fai
so as Provençal it does
quant es pojatz.
when he-is mounted

Juiar, no serò con tego,
Jongleur not I-shall-be with thee
pois aissi te cal de mi.
since thus thee concerns of me
Meill valra, per Sant Marti,
Better it-will-be-worth by Saint Martin
s'andai a ser Opeti,
if-you-go to sir Opetin
que dar v'a fors un ronci.
who to-give to-you-has perhaps a nag
Car si juiar.
For thou-art jongleur

Galloping, trotting, leaping, waking, and toil will be his rest from now on; he will bear cold and heat, armed in wood, iron, and steel, lodge in woods and paths, sing sirventes and descorts, and defend the weak against the strong. Mahn prints only this stanza.

Galop e trot e saut e cors,
Gallop and trot and leap and running
velhars e maltrait et afan
wakings and suffering and toil
seron mei sojorn derenan
will-be my rest henceforward
e sufrirai fregz e calors,
and I-shall-suffer colds and heats
armatz de fust e de fer e d'acier;
armed with wood and with iron and with-steel
e mos ostal seran bosc e semdier
and my lodging will-be woods and paths
e mas cansos sirventes e descortz,
and my songs sirventes and descorts
e mantenrai los frevols contra'ls fortz.
and I-shall-maintain the weak against-the strong

He has been true to his lady and spread her praise; let the two of them speak plainly, for he has loved her more than Andrew loved the queen, and was hers before she was his or anyone's. When love chose them both, her beauty gave him the peacock's pride, which gazes at its green, red, and blue feathers until it sees its feet and bows its head; so he, whose lady's fair looks bring him joy and pride, is proud until she torments him with a refusal. In Provence, pursuing or fleeing, he cries Montferrat, his banner.

Bona domna, fis e franc et adret
Good lady true and noble and upright
vos ai estat e portat vostre lau;
to-you I-have been and borne your praise
parlem abdui planamen e suau
let-us-speak both plainly and softly
et entendetz que us dirai esta vetz;
and understand what to-you I-shall-say this time
amada us ai mais c'Andrieus la reyna,
loved you I-have more than-Andrew the queen
premieyramens que fos mieus ni d'autruy
first before you-were mine or of-another
soi ieu vostres e serai ses totz cui;
am I yours and shall-be without any whom-it-may-irk
donc non es vos ma sor ni ma cozina?
then not are you my sister nor my cousin

Lo jorn que ns ac amors abdos eletz,
The day that us had love both chosen
vostra beutatz me det l'erguelh del pau
your beauty to-me gave the-pride of-the peacock
que remira'l vert, e'l vermelh, e'l blau
which gazes-at-the green and-the red and-the blue
tro per erguelh serra de las paretz;
until in pride it-locks of the walls
aquel erguelh li te tro qu'el cap clina
that pride to-it holds until that-the head bows
que ve sos pes; et ieu contrafas lui
when it-sees its feet and I imitate him
can vey mi dons, c'ab bels semblans m'aduy
when I-see my lady who-with fair seemings to-me-brings
gaug et erguelh, tro qu'ab no m'atayna.
joy and pride until that-with no me-she-torments

En Proensa cant encaus ni can fuy
In Provence when I-pursue or when I-flee
crit Monferrat la senha de qu'ieu suy
I-cry Montferrat the banner of which I-am
e Quartona lay part Alexandria.
and Quartona there beyond Alessandria

Love requires its custom of him: the fairest lady in the world has advised him to love as high as he can, promising honor and profit. No one ever loved so high or so worthy a lady; he loves her more than Pyramus loved Thisbe. Perceval had no such joy winning the red knight's arms as he has from her counsel, though she makes him die like Tantalus. Asking for her love was bolder than Emenidus's leap at Tyre. Let his Englishman not blame him for leaving Orange and Monteil for her. The song ends on Fair Knight and Lady Beatrice of Montferrat.

Era m requier sa costum'e son us
Now me requires its custom-and its usage
amors, per cui planh e sospir e velh,
love for whom I-lament and sigh and wake
qu'a la gensor del mon ai quis cosselh,
for-from the fairest of-the world I-have sought counsel
e ditz qu'ieu am tan aut cum puesc en sus
and she-says that-I love so high as I-can in up
la melhor domna, e m met en sa fiansa;
the best lady and me puts in her trust
qu'onors e pros e pretz m'er, e non dans;
that-honor and profit and worth to-me-will-be and not harm
e quar ilh es del mon la plus prezans,
and because she is of-the world the most prized
ai mes en lieys mon cor e m'esperansa.
I-have put on her my heart and my-hope

Anc non amet tant aut cum ieu negus,
Ever not loved so high as I anyone
ni tan pros domna, e quar no i truep parelh,
nor so worthy lady and because not there I-find equal
m'enten en lieys, e l'am al sieu cosselh
myself-I-aim on her and her-I-love by-the her counsel
mais que Tysbe non amet Piramus;
more than Thisbe — loved Pyramus
quar jois e pretz sobre totas l'enansa,
for joy and worth above all her-advances
qu'ilh es als pros plazens et acoindans,
for-she is to-the worthy pleasing and gracious
et als avols es d'ergulhos semblans;
and to-the worthless is of-proud seeming
largu'es d'aver, e d'onrad'acoindansa.
generous-she-is of-wealth and of-honored-acquaintance

Anc Persavals, quant en la cort d'Artus
Ever Perceval when in the court of-Arthur
tolc las armas al cavalier vermelh,
took the arms from-the knight red
non ac tal gaug cum ieu del sieu cosselh;
not had such joy as I from-the her counsel
e fa m murir si cum mor Tantalus,
and she-makes me to-die so as dies Tantalus
qu'aisso m veda de que m don aondansa
for-this from-me she-forbids of which to-me she-gives abundance
mi dons, qu'es pros, cortez'e benestans,
my lady who-is worthy courtly-and seemly

riqu'e gentils, joves e gen parlans,
rich-and noble young and nobly speaking
e de bon sen e de belha semblansa.
and of good sense and of fair seeming

Bona domna, aitan arditz o plus
Good lady as-much bold or more
fui, quan vos quis la joya del cabelh,
I-was when of-you I-asked the jewel of-the hair
e que m dessetz de vostr'amor cosselh,
and that to-me you-gave of your-love counsel
non fon del saut de Tyr Emenidus:
not was in-the leap of Tyre Emenidus
mas a mi tanh mais de pretz e d'onransa,
but to me befits more of worth and of-honor
qu'endreg d'amor fon l'ardimens pus grans;
for-toward love was the-boldness more great
mas ben deu far tan d'ardit vostr'amans
but well ought to-make so-much of-boldness your-lover
qu'el ne morra, o n'aura benanansa.
that-he thereof will-die or thereof-will-have well-being

Ja mos Engles no m blasme ni m'acus
Ever my Englishman not me may-blame nor me-accuse
si m luenh per lieys d'Aureng'e de Montelh,
if myself I-distance for her from-Orange-and from Monteil
qu'aissi m don dieus del sieu belh cors cosselh;
for-thus to-me may-give God of-the her fair person counsel

que plus valen de lieys nulhs hom non jus;
that more worthy than her any man not swore
que s'era reys d'Engleterr'o de Fransa,
for if-I-were king of-England-or of France
lonhera m'en per far totz sos comans;
I-would-distance myself-thereof for to-do all her commands
qu'en lieys es totz mos cors e mos talans,
for-in her is all my heart and my desire
et es la res on ai mais de fizansa.
and she-is the thing where I-have most of trust

Belhs Cavaliers, en vos ai m'esperansa;
Fair Knight in you I-have my-hope
e quar vos etz del mon la plus prezans
and because you are of-the world the most prized
e la plus pros, no mi deu esser dans,
and the most worthy not to-me ought to-be harm
quar vos mi detz cosselh, e m fotz fermansa.
because you to-me gave counsel and to-me you-were pledge
NA Beatritz de Monferrat s'enansa,
Lady Beatrice of Montferrat herself-advances
quar totz bos faitz li van ades denans;
for all good deeds to-her go ever before
per qu'ieu lauzi ab sas lauzors mos chans,
for which-I praise with her praises my songs
e'ls enantisc ab sa belha semblansa.
and-them I-advance with her fair seeming

He is wise and foolish, humble and proud, greedy and generous, coward and bold, as the occasion requires, and knows good from ill. Love has maddened him: he is humble where she treats him worst, proud of her beauty, greedy to lie with her, cowardly because he dares not ask, and bold to hope so high. He spoke ill of love in earlier songs because of a fair deceiver, but his new lady has made it up to him a hundredfold. He sends the song to Fair Knight and to Lady Beatrice, whose worth gilds it.

Savis e folhs, humils et orgulhos,
Wise and foolish humble and proud
cobes et larcx e volpils et arditz
greedy and generous and cowardly and bold
sui, quan s'eschai, e jauzens e marritz,
I-am when itself-befits and joyful and downcast
e sai esser plazens et enoios,
and I-know to-be pleasing and irksome
e vils e cars e vilas e cortes,
and cheap and dear and churlish and courtly
avols e pros, e conosc mals e bes,
worthless and worthy and I-know ills and goods
et ai de totz bos ayps cor e saber,
and I-have of all good qualities heart and knowledge
e s'en re faill, fatz o per non poder.
and if-in anything I-fail I-do-it or for not power

En totz afars sui savis e ginhos,
In all affairs I-am wise and ingenious
mas mi dons am tan qu'en sui enfolhitz,
but my lady I-love so-much that-thereof I-am maddened
e'l sui humils on piegz mi fai e m ditz,
and-to-her I-am humble where worse to-me she-does and to-me says
e n'ai erguelh, quar es tan belha e pros,
and thereof-I-have pride because she-is so fair and worthy
e sui cobes qu'ab son belh cors jagues
and I-am greedy that-with her fair person I-might-lie
tan que plus larcx en suy e mielhs apres,
so-much that more generous thereof I-am and better taught
e sui volpils, quar no l'aus enquerer,
and I-am cowardly because not her-I-dare to-woo
e trop arditz, quar tan ric joy esper.
and too bold because so rich joy I-hope

Belha domna, tal gaug mi ven de vos
Fair lady such joy to-me comes from you
que marritz sui, quar no vos sui aizitz;
that downcast I-am because not to-you I-am near
qu'ieu sui per vos als pros tant abelhitz,
for-I am for you to-the worthy so-much pleasing
qu'enuian s'en li malvat enuios;
that-are-vexed themselves-thereof the wicked irksome-ones
be m tenrai vil s'ab vos no m val merces,
well myself I-shall-hold cheap if-with you not to-me avails mercy

qu'ieu m tenh tan car per vos en totas res
for-I myself hold so dear for you in all things
que per vilan m'en fatz als croys tener,
that for churl myself-thereof I-make by-the vile to-hold
e per cortes als pros tan sai valer.
and for courtly by-the worthy so-much I-know to-be-worth

D'amor ditz mal en mas autras chansos,
Of-love I-said ill in my other songs
per mal que m fetz la belha enganairitz;
for ill that to-me did the fair deceiver
mas vos, domna, ab totz bos ayps complitz
but you lady with all good qualities accomplished
mi faitz tan be qu'esmenda m'es e dos;
to-me you-do so-much good that-amends to-me-is and gift
qu'amors e vos m'avetz tal re promes
for-love and you to-me-have such thing promised
que val cent dos qu'autra domna m fezes;
that is-worth hundred gifts that-other lady to-me might-give
tan valetz mais, per qu'ie us vuelh plus aver,
so-much you-are-worth more for which-I you I-wish more to-have
e us tem perdre, e us vuelh mais conquerer.
and you I-fear to-lose and you I-wish more to-conquer

Jois e jovens et avinens faissos,
Joy and youth and comely features
domna, e'l gens cors d'ensenhamens noyritz
lady and-the noble person in-breedings nurtured
vos an pretz dat qu'es pels melhors chauzitz;
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
qu'ieu ni m'amors ni mos chans vos plagues,
that-I or my-love or my song to-you pleased
lo mielhs del pretz auria en vos conques,
the best of-the worth I-would-have in you conquered
e de beutat, o puesc ben dir en ver,
and of beauty it I-can well to-say in truth
que per auzir o sai e per vezer.
for by hearing it I-know and by seeing

Belhs Cavaliers, chauzimens ni merces,
Fair Knight clemency and mercy
e fin'amors, e sobrebona fes,
and true-love and over-good faith
qu'ie us tenc e us port, mi deuria valer
that-I to-you hold and to-you bear to-me ought to-avail
endreg d'amor, qu'autre joy non esper.
toward love for-other joy not I-hope

NA Beatritz, vostre belh cors cortes,
Lady Beatrice your fair person courtly
e las beutatz, e'l fin pretz qu'en vos es,
and the beauties and-the fine worth that-in you is
fai gent mon chant sobr'els melhors valer,
makes nobly my song above-the best to-be-worth
quar es dauratz del vostre ric pretz ver.
for it-is gilded with-the your rich worth true

The ladies of the land, jealous of Lady Beatrice, the marquis's daughter, whose worth buries theirs, build a city called Troy and make war on her, with the lady of Savoy as their Podestà. Ladies come from Versilia, Ventimiglia, Lombardy, Tuscany, and Romagna, and the old commune arms itself with catapults, mangonels, and Greek fire. Beatrice arms herself in worth alone, charges, and routs them, unyoking their carts and shutting the old commune in Troy. He rejoices that she has escaped the old women, and his Fair Knight's love comforts him.

Truan, mala guerra
Vagabond ill war
sai volon comensar
here wish to-begin
donas d'esta terra,
ladies of-this land
e vilas contrafar;
and towns to-imitate
en plan'o en serra
on plain-or on mountain
volon ciutat levar
they-wish city to-raise
ab tors;
with towers
quar tan pueia l'onors
for so-much rises the-honor
de lieys que sotzterra
of her who buries
lor pretz, e'l sieu ten car,
their worth and-the her holds dear

qu'es flors
who-is flower
de totas las melhors
of all the best
NA Biatritz; car tan lur es sobreyra
Lady Beatrice for so-much to-them is-she superior
qu'encontra lieys volon levar senhieyra,
that-against her they-wish to-raise banner
guerra e foc e fum e polverieyra.
war and fire and smoke and dust

La ciutatz s'ajosta
The city itself-gathers
per far murs e fossatz;
to make walls and ditches
domnas ses semosta
ladies without summons
y venon de totz latz,
there come from all sides
si que pretz lor costa
so that worth to-them costs
e jovens e beutatz;
and youth and beauty
e m pes
and to-me it-weighs
qu'ilh filha del marques
that-the daughter of-the marquis
n'aura dura josta,
thereof-will-have hard joust

car a conques en patz
for she-has conquered in peace
totz bes,
all goods
e totz bos aibs cortes:
and all good qualities courtly
e quar es pros e franch'e de bon aire,
and because she-is worthy and noble-and of good breeding
non vol estar plus en patz que sos paire
not she-wishes to-stay more in peace than her father
que tornatz es al lansar et al traire.
for turned he-is to-the lancing and to-the shooting

Donas de Versilha
Ladies of Versilia
volon venir en l'ost,
wish to-come into the-host
Sebeli e Guilha
Sibilla and Guilla
e NA Rixenda tost;
and Lady Rixenda quickly
la mair'e la filha
the mother-and the daughter
d'Amsiza, quan que cost;
of-Amsiza how-much that it-cost
ades
at-once
ven de Lenta N'Agnes,
comes from Lenta Lady-Agnes

e de Ventamilha
and from Ventimiglia
Gilbelina rescost;
Ghibellina in-secret
apres
after
er la ciutatz en pes;
will-be the city on foot
de totas partz y venon a gran joya;
from all parts there they-come with great joy
fag an ciutat, et an li mes nom Troya,
made they-have city and have to-it put name Troy
e fan Poestat de mi dons de Savoya.
and they-make Podestà of my lady of Savoy

N'Aud'e NA Brelanda,
Lady-Auda-and Lady Brelanda
NA Palmier e N'Auditz,
Lady Palmier and Lady-Auditz
Engles e Guarcenda,
Englesa and Guarcenda
N'Agnes e N'Eloitz,
Lady-Agnes and Lady-Eloitz
volon que lor renda
wish that to-them render
joven NA Biatritz;
youth Lady Beatrice
sino,
if-not

las domnas de Ponso
the ladies of Ponzone
li'n queran esmenda;
to-her-thereof will-ask amends
e lai part Mont Senis
and there beyond Mont Cenis
somo
summons
la ciutatz comtenso,
the city contention
qu'ades guerrey lieys qu'es tan bon'e belha
that-ever war-on her who-is so good-and fair
que lor beutat tolh, a la damizella
for their beauty she-takes to the young-lady
de las autras colors fresqu'e novella.
of the other colors fresh-and new

La Poestat se vana
The Podestà herself boasts
de far ost en arrenc,
to make host in array
e sona'l campana,
and rings-the bell
e lo vielhs comuns venc;
and the old commune came
e dis per ufana
and said for vanity
que chascuna desrenc;
that each break-rank

pueis ditz,
then she-says
que'l bella Biatritz
that-the fair Beatrice
estai sobirana
stands sovereign
de so qu'el comuns tenc;
of what that-the commune held
c'aunitz
for-shamed
n'es mans e desconfitz.
thereof-are many and discomfited
Las trompas van e la Poestat cria:
The trumpets go and the Podestà cries
„demandem li jovent e cortezia,
let-us-demand of-her youth and courtesy
„pres e valor!" E totas cridon: Sia!
worth and merit And all cry Be-it-so

Maria la Sarda
Maria the Sard
e'l dona de san Jortz,
and-the lady of Saint George
Berta e Bastarda,
Berta and Bastarda

mandon tot lor esfortz
send all their strength
que joves Lombarda
that young Lombard-woman
no rest de sai los portz;
not remain from here the passes
car say
for I-know
qu'a N'A Biatritz play,
that-to Lady Beatrice it-pleases
que lur reiregarda
that their rearguard
non pot esser tan fortz,
not can to-be so strong
qu'esglay
that-it-dismays
lo sieu fin pretz veray.
the her fine worth true
De Canaver y ven molt gran compainha,
From Canavese there comes very great company
de Toscana e domnas de Romainha,
of Tuscany and ladies of Romagna
NA Tomazina, e'l domna de Surainha.
Lady Tomasina and-the lady of Soragna

La ciutatz se vueia,
The city itself empties
e movon lor carros,
and move their carts

e'l vielhs comuns pueia;
and-the old commune climbs
e gieton en lor dos
and they-throw on their backs
cuirassas de trueia
cuirasses of sow
ab que cobron lor os;
with which they-cover their bones
gambais
quilted-coats
an et arcs e carcais;
they-have and bows and quivers
e non temon plueia,
and not they-fear rain
ni mals temps no lur notz;
and bad weather not them harms
hueymais
henceforth
faran de grans assais.
they-will-make of great assaults
De totas partz comenson a combatre,
From all parts they-begin to fight
NA Biatritz cuion de pretz abatre;
Lady Beatrice they-think from worth to-throw-down
mas non lur val, s'eron per una quatre.
but not to-them avails if-they-were for one four

Per lors murs afendre
For their walls to-defend
fan engenhs e carels,
they-make engines and bolts
e trabuquetz tendre,
and trebuchets to-stretch
gossas e manganels,
catapults and mangonels
fuec grezesc acendre,
fire Greek to-kindle
fan volar e cairels;
they-make to-fly and quarrels
de jos
from below
trauquon murs ab bossos;
they-pierce walls with rams
per tal no s vol rendre
for such not itself wishes to-yield
lo sieus joves cors bels
the her young person fair
joyos,
joyful
ples de belhas faissos.
full of fair features
Totas cridon, aiuda tras l'esponda,
All cry help behind the-parapet
l'un'a l'autra; la tersa ten la fronda,
the-one-to the-other the third holds the sling
e trazon tug li genh a la redonda.
and draw all the engines at the round

NA Biatritz monta,
Lady Beatrice mounts
e s va de pretz garnir;
and herself goes with worth to-arm
ausberc ni porponta
hauberk nor doublet
non vol, e vai ferir;
not she-wishes and goes to-strike
cell'ab cui s'afronta
she-with whom herself-confronts
es serta de morir;
is certain to die
e jonh,
and she-joins
et abat prop e lonh;
and throws-down near and far
e fai tanta jonta
and makes so-much jousting
que l'ost fai descofir;
that the-host she-makes to-rout
pueis ponh,
then she-spurs
si qu'el carros desjonh.
so that-the carts she-unyokes
Tantas n'a prez e derocad'e morta,
So-many thereof-she-has taken and thrown-down-and dead
qu'el vielhs comuns s'esmay e s desconorta,
that-the old commune itself-dismays and itself despairs
si qu'a Troya l'enclaus dedins la porta.
so that-in Troy it-she-shuts within the gate

NA Biatritz, be m platz, quar est estorta
Lady Beatrice well to-me pleases that thou-art escaped
a las vielhas, qu'el vostres gens cors porta
from the old-women for-the your noble person bears
pretz e jovens qu'a lor proeza morta.
worth and youth which-has their prowess dead

Bels Cavalhiers, vostr'amor me coforta,
Fair Knight your-love me comforts
e m dona joy, e m'alegr'e m deporta,
and me gives joy and me-gladdens-and me delights
quan l'autra gen s'esmay e s desconorta.
when the-other people itself-dismays and itself despairs

Now that meadows grow green he begins a descort of love, since his lady's heart has changed and he makes words, tunes, and languages disagree. He sings a stanza each in Occitan, Italian, French, Gascon, and Galician-Portuguese, praising her beauty, vowing never to part from her law, and complaining that she is cruel and that he lies awake for her. In the closing lines he mixes the five tongues: his Fair Knight's lordship dismays him daily, he fears she will kill him for no reason, and he tells his lady she has betrayed his heart and stolen it.

Eras quan vey verdeyar
Now when I-see to-grow-green
pratz e vergiers e boscatges,
meadows and orchards and woodlands
vuelh un Descort comensar
I-wish a Descort to-begin
d'amor, per qu'ieu vauc a ratges;
of-love for which-I go to frenzy
q'una domna m sol amar,
for-a lady me was-wont to-love
mas camjatz l'es sos coratges,
but changed to-her-is her heart
per qu'ieu fauc dezacordar
for which-I make to-be-discordant
los motz e'l sos e'ls lenguatges.
the words and-the tunes and-the languages

Ieu sui selh que be non ayo,
I am he who good not have
ni jamais non l'avero
and ever not it-I-shall-have
per abrilo ni per mayo,
for April nor for May
si per mia dona non l'o;
if by my lady not it-I-have
certo que en son lenguaio,
certain that in her language
sa gran beutat dir no so:
her great beauty to-say not I-know
plus fresqu'es que flors de glayo,
more fresh-she-is than flower of gladiolus
e ja no m'en partiro.
and ever not myself-thence I-shall-part

Belha, doussa, dama chera,
Fair sweet lady dear
a vos me don e m'autroy;
to you myself I-give and myself-grant
ja n'aurai ma joy enteira,
ever not-I-shall-have my joy entire
si je n'ai vos e vos moy;
if I not-have you and you me

molt estes mala guerreya,
much you-are bad foe
si je muer per bona foy;
if I die for good faith
e ja per nulha maneira
and ever by any manner
no m partrai de vostra loi.
not myself I-shall-part from your law

Dauna, io me rent a bos,
Lady I myself render to you
quar eras m'es bon'e bera;
for now to-me-you-are good-and fair
ancse es guallard'e pros,
always you-are gallant-and worthy
ab que no m fossetz tan fera;
with that not to-me you-were so fierce
mout abetz beras faissos
much you-have fair features
ab coror fresqu'e novera;
with color fresh-and new
bos m'abetz, e s'ieu bs aguos,
you me-you-have and if-I you had
no m sofranhera fiera.
not to-me would-lack fierce-one

Mas tan temo vostro pleito,
But so-much I-fear your quarrel
todo'n soy escarmentado;
all-thereof I-am chastened
por vos ai pena e maltreyto
for you I-have pain and suffering
e mei corpo lazerado;
and my body lacerated
la nueyt, quan soy en mey leito,
the night when I-am in my bed
soi mochas ves resperado
I-am many times awakened
por vos, cre, e non profeito;
for you I-believe and not I-profit
falhit soy en mey cuidado,
failed I-am in my care
mais que falhir non cuydeyo.
more than to-fail — I-thought

Belhs Cavaliers, tant es cars
Fair Knight so-much is dear
lo vostr'onratz senhoratges,
the your-honored lordship
que quada jorno m'esglayo.
that each day myself-I-dismay
Oy! me, lasso! que faro,
Oh me wretched what shall-I-do
si seli que g'ey plus chera
if she whom I-have most dear
me tua, no sai por qoy?
me kills not I-know for why
Ma dauna, fe que dey bos,
My lady by-the-faith that I-owe you
ni peu cap sanhta Quitera,
and by-the head of-holy Quiteria
mon corasso m'avetz trayto,
my heart me-you-have betrayed
e mout gen faulan furtado.
and much nobly speaking stolen

11 · I NEVER THOUGHT TO SEE

He never thought love could put him wholly in a lady's power, but his Fair Knight's beauty and fair speech have tamed him. She is all he wishes and lacks no good. If she granted what he seeks, he would outdo Gawain in adventure. He is wholly conquered, so she would gain nothing by breaking faith. He serves her humble and fearing, and asks for mercy, which follows merit as fruit follows the flower. For her he loses other joys, as Gui d'Ussel lost his wits. He begs her not to believe slanderers, and praises Lady Beatrice.

Ja non cugei vezer
Ever not I-thought to-see
qu'amors mi destreysses
that-love me would-constrain
tan que dona m tengues
so-much that lady me would-hold
del tot a son poder;
of-the whole in her power
qu'encontra lur erguelh
for-against their pride
for'ergulhos cum suelh;
I-would-be-proud as I-am-wont

mas beutatz e jovens
but beauty and youth
e'l gentils cors plazens
and-the noble person pleasing
e'l belh dig plazentier
and-the fair sayings pleasant
de mon Belh Cavalier
of my Fair Knight
m'an fag privat estranh;
me-have made intimate estranged
e pus durs cors s'afranh
and since hard heart itself-softens
vas amors en luec car,
toward love in place dear
sap miels sa don'amar
knows better its lady-to-love
qu'umils trop amoros,
than-humble too-much amorous
de totas enveyos.
of all eager

Ma dona m pot aver
My lady me can to-have
e nulh'autra non ges;
and any-other not at-all
pero quar genser es,
yet because fairer she-is
e quar mais sap valer,
and because more she-knows to-be-worth

aitals es cum ieu vuelh,
such she-is as I wish
que re no i met ni'n tuelh,
for anything not there I-put nor-thereof I-take
cuenda e gaya e valens
comely and gay and worthy
e belh'et avinens,
and fair-and comely
et a fin pretz entier
and has fine worth entire
e sen, quan l'es mestier,
and sense when to-her-it-is need
e foudatz, lai on tang,
and folly there where it-befits
que nulh be no'lh sofrang,
that any good not-to-her lacks
qu'ab dir et ab honrar
for-with saying and with honoring
se fai a totz lauzar,
herself she-makes by all to-praise
et prezar mais als pros
and to-prize more by-the worthy
que sabon mielhs razos.
who know better reasons

E si m vol retener,
And if me she-wishes to-retain
aissi cum a promes,
so as she-has promised

mout m'es ben d'amor pres;
much to-me-is well of-love taken
mas trop fatz lonc esper,
but too-much I-make long hope
que del dezir mi duelh
for of-the desire myself I-grieve
que m mostron siey belh huelh
which to-me show her fair eyes
e sa cara rizens;
and her face laughing
e si m des, lo cors gens,
and if to-me gave the person noble
so qu'ab son cosselh quier,
that which-with her counsel I-seek
vencut agra sobrier
vanquished I-would-have over
d'aventura Galvanh;
of-adventure Gawain
qu'en sa merce remanh,
for-in her mercy I-remain
pus mi volc autreyar
since to-me she-wished to-grant
qu'ieu la pogues preyar
that-I her could to-pray
et amar a rescos
and to-love in secret
e'n fezes mas chansos.
and-thereof made my songs

Dieus la m lais conquerer,
God her to-me let to-conquer
e vala m dregz e fes,
and may-avail me right and faith
qu'ieu sui del tot conques,
for-I am of-the whole conquered
qu'alhors non puesc tener;
for-elsewhere not I-can to-hold
e pus vassalhs acuelh
and since vassal welcomes
senhor dins son capduelh,
lord within his keep
ni l'es obediens,
and to-him-is obedient
pauc d'esfortz fa si'l vens;
little of-effort he-makes if-him he-conquers
donc, mi dons, si m conquier;
then my lady if me she-conquers
qu'ab fin cor vertadier
for-with true heart truthful
li sui; e s'elha m frang
to-her I-am and if-she me breaks
mos covens, nuill gazanh
my covenants any gain
non pot el mieu dan far,
not she-can in-the my harm to-make
ans s'en fara blasmar,
rather herself-thereof she-will-make to-blame

s'ieu la serv en perdos,
if-I her serve in vain
puois li es mos dans bos.
since to-her is my harm good

Dona, so m fai temer
Lady this me makes to-fear
no m failla'l gaugz empres,
not me fail-the joy undertaken
que trop m'i sui aut mes,
for too-much myself-there I-am high put
per qu'ieu tem bas cazer;
for which-I fear low to-fall
mas no m viest ni m despuelh
but not myself I-clothe nor myself strip
ab negun mal escuelh,
with any ill omen
mas humils e temens
but humble and fearing
e celans e suffrens
and concealing and suffering
vos sui ses cor leugier.
to-you I-am without heart fickle
E ditz lo reprovier
And says the proverb
qu'onratz bes mal refrang,
that-honored good ill restrains
per qu'a vos m'acompanh;
for which-to you myself-I-join

qu'el mal senhor avar
for-the ill lord greedy
fai sos homes baissar,
makes his men to-sink
e'l larcs melhur'ab dos
and-the generous improves-with gifts
se e sos companhos.
himself and his companions

De solatz e d'aver
Of cheer and of-wealth
etz larga, e no us falh res,
you-are generous and not to-you lacks anything
pros domna, mas merces;
worthy lady but mercy
e merce us vuelh querer,
and mercy of-you I-wish to-ask
qu'apres la flor e'l fuelh
for-after the flower and-the leaf
nais d'albres frug qu'om cuelh,
is-born from-trees fruit that-one gathers
e merces nais breumens
and mercy is-born soon
apres valors e sens,
after merit and sense
qui franquamen l'enquier.
who nobly it-seeks

Et hom a fag manier
And one has made tame
d'un esparvier girfang;
of-a sparrowhawk gerfalcon
mas ieu que m'en complang
but I who myself-thereof complain
no i puesc merce trobar.
not there I-can mercy to-find
E Dieus cum poc formar
And God how could-he to-form
tantas belhas faissos
so-many fair features
lai on merces no fos!
there where mercy not were

Mala, m pot tan plazer
Ill to-me can so-much to-please
vostres guays cors cortes
your gay person courtly
qu'ieu'n pert autres mans bes;
that-I-thereof lose other many goods
qu'aissi m deu eschazer,
for-thus to-me it-ought to-befall
quar per vos mi destuelh,
for for you myself I-turn-aside
quo fetz Gui d'Essiduelh,
as did Gui of-Ussel

quan li fo sovinens
when to-him was remembering
la rein'entre las dens,
the queen-between the teeth
don perdet el vergier
whence he-lost in-the orchard
lo sen; et eu so fier,
the sense and I I-am fierce
e vuelh e plor e plang
and I-wake and weep and lament
per vos, e pes e m lanh
for you and think and myself grieve
quo us pogues conquistar;
how you I-could to-conquer
e degra us gazanhar
and I-ought you to-win
qu'ieu'n pert autras per vos
for-I-thereof lose others for you
que m'agran fag joyos.
who me-would-have made joyful

Belha domna valens,
Fair lady worthy
corteza e conoissens
courtly and discerning
non crezatz lauzengier,
not believe slanderer

ni gilos mal parlier
nor jealous ill speaker
de me, qu'ab vos remanh,
about me who-with you remain
ni d'autra no m complanh,
and of-other not myself I-complain
ni puesc mais don'amar;
nor I-can more lady-to-love
mas servir et honrar
but to-serve and to-honor
las vuelh totas per vos,
them I-wish all for you
qu'etz plus belh'e plus pros.
for-you-are more fair-and more worthy

Na Beatritz valens
Lady Beatrice worthy
e belha e plazens,
and fair and pleasing
vos donan pretz entier
to-you give worth entire
donas e cavalier
ladies and knights
e qui que us acompanh;
and who ever you accompanies
a totz si quo lur tanh
to all so as to-them befits
sabetz ben dir e far,
you-know well to-say and to-do
e'lhs melhors mais honrar;
and-the best more to-honor
e s'ieu dic ben de vos
and if-I say good of you
pro n'ai de companhos.
enough thereof-I-have of companions

12 · THE CRUSADE SONG

God rewards good deeds: the crusaders of France and Champagne have chosen the marquis to recover the Sepulcher and the Cross, and God has given him vassals, land, wealth, and courage. God, who guided the Magi, wants all good men to cross the sea; whoever stays chooses a worthless life. He would rather die there than stay here, even with Germany his. He recalls Christ's passion, calls on Saint Nicholas, Champagne, Montferrat, Flanders, and the kings of Spain, and tells his Fair Knight he cannot tell whether to take the cross or stay for her.

Aras pot hom conoisser e proar
Now can one to-know and to-prove
que de bons faitz ren dieus bon guizardo,
that for good deeds renders God good reward
qu'al pros marques n'a fag esmend'e do
for-to-the worthy marquis thereof-has made amends-and gift
que fai son pretz sobr'els melhors puiar,
who makes his worth above-the best to-climb
si qu'els crozat de Fransa e de Champanha
so that-the crusaders of France and of Champagne
l'an quist a dieu per lo melhor de totz,
him-have sought of God for the best of all

e per cobrar lo sepulcr'e la crotz
and for to-recover the sepulcher-and the cross
on fon Ihesus, qu'el vol en sa companha
where was Jesus for-he wishes in his company
l'onrat marques, e dieus a'l dat poder
the-honored marquis and God to-him-has given power
de bons vassalhs e de terr'e d'aver
of good vassals and of land-and of-wealth
e d'ardit cor, per mielhs far so que'l tanha.
and of-bold heart for better to-do what that-to-him befits

Tant a d'honor, e vol honratz estar,
So-much he-has of-honor and wishes honored to-be
qu'el honra dieu e pretz e messio
that-he honors God and worth and expense
e se mezeis, que s'eron mil baro,
and himself himself that if-there-were thousand barons
essems ab lui, de totz se sap honrar;
together with him above all himself he-knows to-honor
et honra'ls sieus et honra gent estranha,
and honors-his own and honors people foreign
per qu'es desus quan l'autre son desotz;
for which-he-is above when the-others are below
qu'ab tal honor a levada la crotz
for-with such honor he-has raised the cross
que non par ges mais honors li sofranha,
that not appears at-all more honor to-him lacks
qu'ab honor vol est segl'e l'autre aver,
for-with honor he-wishes this world-and the-other to-have

e dieus l'a dat genh, forsa e poder
and God to-him-has given wit strength and power
qu'els ai'amdos, per que pretz l'acompanha.
that-them he-has-both for which worth him-accompanies

Selh que fetz l'ayr'e cel e terra e mar
He who made the-air-and heaven and earth and sea
e caut e freg e vent e plui'e tro
and heat and cold and wind and rain-and thunder
vol qu'a son guit passon mar tug li bo,
wishes that-with his guidance pass sea all the good
si cum guidet Melchion e Gaspar
so as he-guided Melchior and Gaspar
en Bethleem; qu'el plan e la montanha
into Bethlehem for-the plain and the mountain
nos tolo'ls Turc, e dieus non vol dir motz;
from-us take-the Turks and God not wishes to-say words
mas a nos tanh, per cui fo mes en crotz,
but to us befits for whom he-was put on cross
que lai passem; e quals que sai remanha
that there we-pass and whoever that here remains
vol s'avol vida e sa greu mort vezer,
wishes his-worthless life and his grievous death to-see
qu'en grans peccatz estam qu'om deu temer,
for-in great sins we-stand which-one ought to-fear
don quecx er sals, s'en flum Jordan se banha.
whence each will-be saved if-in river Jordan himself bathes

Mas tan nos fan nostres peccatz torbar
But so-much us make our sins to-be-troubled
que mortz vivem e re no sabem quo,
that dead we-live and anything not we-know how
qu'un non y a tan galhar ni tan pro,
for-one not there is so gallant nor so worthy
si'l a un gaug, non aia autre pessar,
if-he has one joy not he-has other care
e s'a honor que anta no'l sofranha,
and if-he-has honor that shame not-him lacks
quar per un gaug n'a'l pus rics mil corrotz;
for for one joy thereof-has-the most rich thousand vexations
mas dieus es gauz per qu'om si senha en crotz;
but God is joy for which-one himself signs in cross
e re non pot perdre qui lui guazanha;
and anything not can to-lose who him wins
per qu'ieu am mais, s'a dieu ven per plazer,
for which-I love more if-to God it-comes for pleasure
morir de lai, que sai vius remaner
to-die from there than here alive to-remain
en aventura, e fos mia Alamanha.
in hazard and were mine Germany

Dieus se laisset per nos en crotz levar,
God himself let for us on cross to-raise
e receup mort, e'n sufri passio,
and received death and-thereof suffered passion
e'n fo aunitz per fals Juzieu fello,
and-thereof was shamed by false Jews felon

e'n fon batutz e liatz al pilar,
and-thereof was beaten and bound to-the pillar
e'n fon levatz el trau qu'er'en la fanha,
and-thereof was raised on-the beam which-was-in the mire
martiriatz de correjas ab notz,
martyred with straps with knots
e coronatz d'espinas en la crotz;
and crowned with-thorns on the cross
per qu'a dur cor totz hom qu'el dan non planha
for which-has hard heart every man who-the harm not laments
que ns fan li Turc que volon retener
that to-us do the Turks who wish to-keep
la terr'on dieus volc vius e mortz jazer,
the land-where God wished alive and dead to-lie
don nos eschai gran guerr'e gran mesclanha.
whence to-us befalls great war-and great melee

Nostr'estol guit sanh Nicolaus de Bar;
Our-fleet may-guide saint Nicholas of Bari
e'ls Campanhes dresson lur guonfaino,
and-the Champenois let-raise their gonfalon
e'l marques crit Montferrat e'l Leo,
and-the marquis let-cry Montferrat and-the Lion
e'l coms flamencs crit Flandres als colps dar;
and-the count Flemish let-cry Flanders at-the blows giving
e feira quecx qu'espaz'e lansa y franha,
and let-strike each that-sword-and lance there breaks
que tost aurem los Turcs sobratz e rotz,
for soon we-shall-have the Turks overcome and broken

e cobrarem el camp la vera crotz
and we-shall-recover in-the field the true cross
qu'avem perduda; e il valen rey d'Espanha
which-we-have lost and the worthy kings of-Spain
fassan gran ost sobre Maurs conquerer,
let-make great host on Moors to-conquer
qu'el marques vai ost e setges tener
for-the marquis goes host and sieges to-hold
sobr'el Soudan, e pas cui breu romanha.
over-the Sultan and let-him-pass whom little remains

Nostre senher nos mand e ns ditz a totz
Our lord us commands and us says to all
qu'anem cobrar lo sepulcr'e la crotz:
that-we-go to-recover the sepulcher-and the cross
e qui volra esser de sa companha
and who will-wish to-be of his company
mueira per lui, si vol vius remaner
let-die for him if he-wishes alive to-remain
en paradis, e fassa son poder
in paradise and let-do his power
de passar mar e d'aucir la gen canha.
of crossing sea and of-killing the people dog

Bels Cavayers, per cui fas sons e motz,
Fair Knight for whom I-make tunes and words
no sai si m lais per vos o m lev la crotz;
not I-know if myself I-leave for you or myself I-raise the cross
ni sai cum m'an, ni non sai com remanha,
nor I-know how myself-I-go and not I-know how I-remain
quar tan me fai vostre bel cors doler,
for so-much me makes your fair person to-grieve
qu'en muer si us vey, e quan no us puesc vezer
that-thereof I-die if you I-see and when not you I-can to-see
cug murir sols ab tot'autra companha.
I-think to-die alone with all-other company

Neither winter nor spring pleases him, since love's flower has failed him; love and courting once kept him gayer than a fish in water. Among the Latins and Greeks, beside the marquis who girds on his sword, he sees arms, sieges, and battles, but nothing that helps him in love. The marquis, the Champenois, and Count Henry have won an empire, as no Alexander or Charlemagne did. Yet he was richer when loved, and his Fair Knight is lost to him. Through his Englishman, Damascus and Jerusalem will be won. He condemns the pilgrims who deserted the field.

No m'agrad'iverns ni pascors,
Not me-pleases-winter nor spring
ni clar temps ni fuelhs de guarricx,
nor clear weather nor leaves of oaks
quar mos enans me par destricx
for my advancement to-me seems loss
e totz mos magers gaugz dolors;
and all my greater joys griefs
e son maltrag tug mei lezer
and are suffering all my leisures
e dezesperat mei esper;
and despaired my hopes
e si m sol amors e dompneys
and so me was-wont love and courting
tener guay plus que l'aigua'l peys;
to-hold gay more than the-water-the fish
e pus d'amdui me sui partitz,
and since from-both myself I-am parted
cum hom eyssellatz e marritz,
as man exiled and downcast

tot autra vida m sembla mortz
all other life to-me seems death
e tot autre joy desconortz.
and all other joy despair

Pus d'amor m'es falhida'l flors
Since of-love to-me-is failed-the flower
e'l dous frug e'l gras e l'espicx,
and-the sweet fruit and-the grain and the-ear
don jauzi'ab plazens predicx,
which I-enjoyed-with pleasing preachings
e pretz m'en sobrav'et honors,
and worth to-me-thereof exceeded-and honor
e m fazia entr'els pros caber,
and me made among-the worthy to-fit
era m fai d'aut en bas chazer;
now me makes from-high to low to-fall
e si no m sembles fols esfreys,
and if not to-me seemed foolish fright
anc flama tan tost non s'esteys
ever flame so soon not itself-quenched
qu'ieu for'esteyns e relenquitz
that-I would-be-quenched and abandoned
e perdutz en fagz et en digz,
and lost in deeds and in sayings
lo jorn que m venc lo desconortz
the day that to-me came the despair
que no m merma, cum que m'esfortz.
which not me lessens however that myself-I-strive

Pero no m comanda valors,
Yet not me commands merit
si be m sui iratz et enicx,
though well myself I-am grieved and vexed
qu'ieu don gaug a mos enemicx
that-I give joy to my enemies
tan qu'en oblit pretz ni lauzors;
so-much that-thereof I-forget worth or praises
quar ben puesc dan e pro tener,
for well I-can harm and profit to-hold
e sai d'irat jauzens parer
and I-know from-grieved joyful to-appear
sai entr'els Latis e'ls Grezeis:
here among-the Latins and-the Greeks
e'l marques, que l'espaza m ceis,
and-the marquis who the-sword me girds
guerreye lai blancs e droguitz;
let-war-on there whites and dragomans
et anc pus lo mons fo bastitz,
and ever since the world was built
no fes nulha gens tan d'esfortz
not made any people so-much of-effort
cum nos, quan dieus nos n'ac estortz.
as we when God us thereof-had delivered

Belhas armas, bos feridors,
Fair arms good strikers
setges e calabres e picx,
sieges and catapults and picks

e traucar murs nous et anticx,
and piercing walls new and old
e venser batalhas e tors
and conquering battles and towers
vey et aug, e non puesc vezer
I-see and hear and not I-can to-see
ren que m puesc'ad amor valer;
anything that to-me can-to love to-avail
e vauc sercan ab rics arneys
and I-go seeking with rich harness
guerras e coytas e torneys,
wars and stresses and tourneys
don sui, conquerenz, enrequitz;
whence I-am conqueror enriched
e pus joys d'amor m'es falhitz,
and since joy of-love to-me-is failed
totz lo mons me par sol uns ortz,
all the world to-me seems only a garden
e mos chans no m'es mais conortz.
and my song not to-me-is more comfort

Lo Marques vey honrat e sors
The Marquis I-see honored and raised
e Campanes, e'l coms Enricx,
and Champenois and-the count Henry
Sicar, Montos e Salanicx,
Sicard Montos and Salonica
e Costantinople socors,
and Constantinople succored

quar gent sabon camp retener,
for nobly they-know field to-hold
e pot hom ben proar en ver;
and can one well to-prove in truth
qu'ancmais nulha gent non ateys
that-ever any people not attained
aitan gran honor apareys
so-much great honor appears
per bos vassals, valens, arditz,
by good vassals worthy bold
e nostr'emperi conqueritz;
and our-empire conquered
e dieus trameta nos esfortz
and God may-send us strength
qu'elh se trai'a cap nostre sortz.
that-he himself draws-to end our lot

Anc Alixandres no fetz cors,
Ever Alexander not made course
ni Karles ni'l reys Lodoycx
nor Charles nor-the king Louis
tant honrat; ni'l coms N Aimericx,
so honored nor-the count Sir Aimeric
ni Rotlan ab sos ponhedors,
nor Roland with his spurring-knights

no saubron tan gen conquerer
not knew so nobly to-conquer
tan ric emperi per poder
so rich empire by power
cum nos, don pueia nostra leys;
as we whence rises our law
qu'emperadors e ducx e reys
for-emperors and dukes and kings
avem fagz, e castels garnitz
we-have made and castles garrisoned
pres dels Turcx e dels Arabitz;
taken from-the Turks and from-the Arabs
et ubertz los camis e'ls portz
and opened the roads and-the ports
de Brandis tro al bratz Sanh Jortz.
from Brindisi to to-the arm Saint George

Doncs que m val conquitz ni ricors?
Then what to-me avails conquest or wealth
Qu'ieu ja m tenia per plus ricx,
For-I already myself held for more rich
quant era amatz e fis amicx,
when I-was loved and true friend
e m payssia cortes'amors;
and me fed courtly-love
n'amava mais un sol plazer
thereof-I-loved more a single pleasure
que sai gran terr'e gran aver;
than here great land-and great wealth

qu'ades on plus mos poders creys,
for-ever where more my power grows
n'ai maior ir'ab me mezeis;
thereof-I-have greater grief-with me myself
pus mos Belhs Cavaliers grazitz
since my Fair Knight welcomed
e joys m'es lunhatz e faiditz,
and joy from-me-is distanced and exiled
don no m venra jamais conortz;
whence not to-me will-come ever comfort
per qu'es mager l'ira e plus fortz.
for which-is greater the-grief and more strong

Belhs dous Engles, francx et arditz,
Fair sweet Englishman noble and bold
cortes, essenhatz, essernitz,
courtly taught discerning
vos etz de totz mos gaugz conortz,
you are of all my joys comfort
e quar viu ses vos fatz esfortz.
and because I-live without you I-make effort

Per vos er Damas envazitz,
By you will-be Damascus invaded
e Jerusalem conqueritz,
and Jerusalem conquered
e'l regnes de Suria estortz,
and-the kingdom of Syria delivered
qu'els Turcx o trobon en lur sortz.
for-the Turks it find in their lots

Los pelegris perjurs faiditz,
The pilgrims perjured exiled
que nos an sai en camp gequitz,
who us have here in field abandoned
qui los manten en cort es tortz;
who them maintains in court is wrong
que quascus val meins vius que mortz.
for each is-worth less alive than dead

A captive or disinherited man has no friends, and a rich man who loses his wealth is called a fool; men would be wise if they gave as good counsel before the loss as after. A rich man who thinks churlish words and excesses win friends is mistaken; when he falls, all laugh at him. A proud rich man who shames his neighbors deserves to be hated. One learns from others' follies, and must win friends and keep them, since keeping costs more than winning. In this world one is worthy, another mocked, but only the king of Aragon has every good quality.

Ja hom pres ni dezeretatz
Ever man captive or disinherited
non er de bons amics guarnitz;
not will-be with good friends furnished
e'l manens, qu'es d'aver issitz,
and-the wealthy who-is from-wealth gone-out
e clamatz folh e pauc prezatz;
is called fool and little prized
e quant hom es desbaratatz,
and when one is routed
ditz hom qu'a perdut per non sen:
says one that-he-has lost for not sense
et a hom greu per folh manen,
and has one hardly for fool wealthy
ni home quan fort l'es ben pres;
nor man when greatly to-him-is well taken

e fora savis e cortes
and he-would-be wise and courtly
qui des tan bon cosselh denan
who gave so good counsel before
cum fai quant hom a pres lo dan.
as he-does when one has taken the harm

Vilas es et outracuiatz
Churlish is-he and overweening
totz hom, quan si sent enrequitz,
every man when himself he-feels enriched
que s cuia qu'ab sos vilans digz,
who himself thinks that-with his churlish sayings
ab sobrieras et ab foudatz,
with excesses and with follies
li deya hom esser privatz,
to-him ought one to-be intimate
ni qu'om ja l'am de bon talen;
nor that-one ever him-love of good desire
e sitot hom lo i fai parven
and although one it there makes show
per paor, aquo non es res;
for fear that not is anything
que quan hom lo troba en deisses,
for when one him finds in want
ab gaug et ab alegrier gran
with joy and with gladness great
rizon tug, quant el vai ploran.
laugh all when he goes weeping

Ieu dic que ben es estraguatz
I say that well is-be ruined
hom rics ergulhos, descauzitz,
man rich proud ill-bred
que vol ades tener aunitz
who wishes ever to-hold shamed
sos vezis ni apoderatz;
his neighbors and overpowered
e deu ben esser aziratz,
and he-ought well to-be hated
e mal volgutz per tota gen;
and ill wished by all people
et es razos si mal l'en pren,
and it-is reason if ill to-him-thereof takes
que nos avem vist et apres,
for we have seen and learned
per un o per dos o per tres,
by one or by two or by three
que si son anat percassan,
who so are gone hunting
don tug devem esser membran.
whereof all we-ought to-be mindful

Ben pot hom en autrui foudatz
Well can one in others' follies
apenre que n'er plus complitz,
to-learn whereby he-will-be more accomplished
plus honratz e plus obezitz,
more honored and more obeyed

e plus francs e plus ensenhatz:
and more noble and more taught
e non pot esser fort senatz
and not can to-be very wise
qui no s dona garda soven
who not himself gives heed often
com l'us pueia l'autre dissen,
how the-one rises the-other descends
e qui non conquier, quan luecs es,
and who not conquers when place is
amics, e quan los a conques,
friends and when them he-has conquered
gart los, quar mais hi a d'afan
let-him-guard them for more there has of-toil
qu'al conquerer, al mieu semblan.
than-in-the conquering to-the my seeming

C'aissi n'es lo setgle passatz
For-thus thereof-is the world passed
que l'us es pros, l'autr'escarnitz,
that the-one is worthy the-other-mocked
l'us vilas, l'autre gen noiritz,
the-one churl the-other nobly nurtured
l'us mal apres, l'autr'ensenhatz
the-one ill taught the-other-well-taught
e de totz mals estars cargatz,
and with all ill states laden
l'us vertadier e l'autre men;
the-one truthful and the-other lies

qu'el mon non a un tan valen
that-in-the world not there-is one so worthy
en cui tug bons aips sion mes,
in whom all good qualities be put
for lo rei dels Aragones,
except the king of-the Aragonese
quar en lui son tug ben sobran;
for in him are all goods supreme
ja non sabres demandar tan.
ever not you-will-know to-ask so-much

He thanks God that the marquis of Montferrat has spent, conquered, and given more than any uncrowned man in Christendom and has made him, from nothing, a knight prized at court. He reminds the marquis how he served him in good faith: courting with him in fair places, riding through Greece, giving and taking hard blows, assaulting barbicans, and helping conquer empires and islands. With him he pursued the emperor the marquis disinherited of Romania. If he is not made rich, no one will believe he served so long.

Valen marques, senher de Monferrat,
Valiant marquis lord of Montferrat
a dieu grazisc car vos a tant onrat
to God I-give-thanks for you he-has so-much honored
que mais avetz mes, conques e donat
that more you-have spent conquered and given
c'om ses corona de la crestiantat,
than-any-man without crown of the Christendom
e laus en dieu, car tant m'a enansat
and I-praise in God for so-much me-has advanced
que bon senher ai molt en vos trobat,
that good lord I-have much in you found
que gen m'avetz noirit et adobat
for nobly me-you-have nurtured and dubbed
e de nien fag cavalier prezat,
and from nothing made knight prized
e fai gran be e de bas aut poiat,
and done great good and from low high raised
grazit en cort, e per donas lauzat;
welcomed in court and by ladies praised

et ieu ai vos servit de volontat,
and I have you served with will
de bona fe, de bon cor e de grat
with good faith with good heart and with goodwill
que mon poder vos n'ai ben tot mostrat,
for my power to-you thereof-I-have well all shown
et ai ab vos fait maint cortes barat,
and I-have with you done many courtly feat
qu'en mans bels locx ai ab vos domneyat
for-in many fair places I-have with you courted
et ab armas perdut e guazanhat,
and with arms lost and won
e per Grecia ai ab vos cavalguat
and through Greece I-have with you ridden
e pres mans colps durs, e mans n'ai donat ...
and taken many blows hard and many thereof-I-have given …
e par barrieyras ab vos esperonat
and through barriers with you spurred
et esvazit barbacan'e fossat,
and assailed barbican-and ditch
vensen grans cochas, et ai vos ajudat
overcoming great stresses and I-have you helped
a conquerir emperi e regnat,
to conquer empire and kingdom
estranhas terras, illas e dugat ...
foreign lands islands and duchy …
et a venser maint cavayer armat,
and to conquer many knight armed
e man baro, man comte, man comtat;
and many baron many count many county

man bel palaitz ai ab vos assaiat …
many fair palace I-have with you tried …
et encausei ab vos EN Felipat
and I-pursued with you Sir Philip
l'emperador c'avetz dezeretat
the-emperor whom-you-have disinherited
de Romania, e l'autre coronat;
of Romania and the-other crowned
e si per vos no sui en gran rictat,
and if by you not I-am in great wealth
no semblara c'ab vos aya estat,
not it-will-seem that-with you I-have been
ni servit tan can vos ai repropchat,
nor served so-much as to-you I-have reproached
et vos sabetz qu'ieu dic del tot vertat,
and you know that-I say of-the whole truth
senher Marques.
lord Marquis

The marquis cannot deny that he served him as a good vassal: he turned back when four hundred knights pursued them, lifted Sir Albert from the sand, was imprisoned for him, covered him with his shield at Messina, and fought in full armor beneath the walls of Blachernae until the treacherous emperor fell. He recalls the fire on the walls, the count of Flanders and the French ranged in battle, and the emperor fleeing like a thief, leaving them the Bucoleon palace and his fair daughter. Mahn prints the letter in excerpt.

Senher marques, ja no diretz de no,
Lord marquis ever not you-will-say of no
que vertatz es, e vos sabetz be co
for truth it-is and you know well how
me tinc ab vos a ley de vassal bo ...
myself I-held with you in way of vassal good …
que quatre cens cavayers a tenso
for four hundred knights in dispute
vos encaussavan, feren ad espero ...
you pursued striking with spur …
pueis vos dopteron mais que grua falco;
then you feared more than crane falcon
e ieu torney al maior ops que us fo,
and I turned at-the greatest need that to-you was
can vos et ieu levem gen del sablo
when you and I raised nobly from-the sand
N Albert marques cazut jos de l'arso;
Sir Albert marquis fallen down from-the saddle

et ai per vos estat en greu preizo …
and I-have for you been in grievous prison …
fag mant assaut et art manta maiso …
made many assault and burned many house …
a Messina vos cobri del blizo,
at Messina you I-covered with-the shield
en la batalha vos vinc en tal sazo
in the battle to-you I-came at such season
que vos ferian pel pieitz e pel mento
that you they-struck in-the breast and in-the chin
dartz e cairels, sagetas e trenso
darts and bolts arrows and shafts
lansas e brans e cotels e fausso …
lances and brands and knives and scythes …
entorn Blaquerna, sotz vostre gonfaino,
around Blachernae under your gonfalon
portey armas a ley de Bramanso
I-bore arms in way of Brabançon
d'elm e d'aulberc e de gros ganbaiso,
of-helm and of-hauberk and of thick gambeson
e m combatey sotz la tor al peiro,
and myself I-fought below the tower at-the stair
e y fuy nafratz desotz la garnizo,
and there I-was wounded beneath the armor
et estey tan armatz pres del doymo
and I-stood so armed near of-the dome
tro que cazet l'emperador fello
until that fell the-emperor felon
sel que destruis son frair'a trassio,
he who destroyed his brother-by treason

quam vi gran fum e la flam'e'l carbo
when I-saw great smoke and the flame-and-the coal
e'l mur traucar en man loc, ses bon so,
and-the wall to-pierce in many place without good sound
e us vi el camp per combatr'abando
and you I-saw in-the field to fight-freely
que de nos eron cen per un per razo,
for of us were hundred for one by reason
e vos pensetz de far defensio
and you thought of making defense
e'l coms de Flandres, e Franses e Breto
and-the count of Flanders and French and Breton
foro rengat cavalier e pezo,
were ranged knights and foot-soldiers
e l'emperaire ab lo cor al talo
and the-emperor with the heart at-the heel
esperonet e sei vil companho
spurred and his vile companions
plus d'una legua, puis volvero li glouto;
more than-a league then turned the wretches
nos fom austor et il foron aigro,
we were goshawks and they were herons
e cassem los si cum lop fai mouto;
and we-chased them so as wolf does sheep

e l'emperaire fugic s'en a lairo,
and the-emperor fled himself-thence like thief
e laisset nos palaitz Bocelenso
and left to-us palace Bucoleon
e la sua filha ab sa belha faisso ...
and the his daughter with her fair face …
senher marques.
lord marquis

17 · THE EPIC LETTER, THIRD PART

He recalls how, as lord and young knight, they carried off Seldina from Malaspina for Ponso d'Anglar. Warned by the jongleur Aimonet, they rescued Jacobina from a forced marriage in Sardinia: riding at night, chased by the men of Pisa, hiding two days without food, and fighting twelve thieves at Belestar, where he was wounded. The marquis has married a hundred maidens to great lords, enfeoffed a hundred knights, and helped widows and orphans, with Alexander's largesse and Roland's boldness. He served faithfully and asks the reward of three men.

Honratz marques, no us vuelh tot remembrar …
Honored marquis not to-you I-wish all to-recall …
que vos e mi'n fezetz per totz lauzar
which you and me-thereof you-made by all to-praise
vos com senher, e mi com bacalar …
you as lord and me as bachelor …
e fag que fem de Seldina de mar,
and deed that we-did of Seldina of sea
cant al marques la levem del so par
when to-the marquis her we-lifted from-the her equal
a Malespina, sus el pus fort logar,
at Malaspina up on-the most strong place
e pueys detz la a'N Posson d'Angilar
and then you-gave her to-Sir Ponso of-Anglar
que s moria el leyt per lieys amar.
who himself was-dying in-the bed for her loving
E membre vos Aimonet lo joglar,
And may-remind you Aimonet the jongleur

de las novelas c'a Montaut venc contar
of the news that-at Montaut he-came to-tell
de Jacobina que n'en volian menar
of Jacobina whom thence they-wished to-lead
en Serdanha, mal son grat, maridar;
into Sardinia ill her will to-marry
e vos prezetz un pauc a sospirar,
and you took a little to sighing
e membre vos cant vos det un baizar
and may-remind you when you she-gave a kiss
al comjat penre, cant vos preguet tan car
at-the leave taking when you she-prayed so dear
que de son oncle la volsetz amparar
that from her uncle her you-would-wish to-protect
que la volia a tort dezeretar;
who her wished by wrong to-disinherit
e vos mandetz V escudiers montar
and you ordered five squires to-mount
de tot lo mielhs que vos saupes triar,
of all the best that you knew to-choose
e cavalguem la nueg apres sopar
and we-rode the night after supper
vos e Guiet et Hugonet d'Alfar
you and Guiet and Hugonet of-Alfar
e Beytaudo que gent nos saup guidar
and Bertaldo who nobly us knew to-guide
et ieu meteys, que no mi vuelh laisar,
and I myself for not me I-wish to-leave-out
que la levei del port a l'embarcar,
who her lifted from-the port at the-embarking

el crit se dressa per terr'e per mar,
the cry itself raises by land-and by sea
e segon nos pezo e cavansar;
and follow us foot-soldiers and horsemen
grans fo l'encaus e nos pessem d'anar,
great was the-pursuit and we thought of-going
e cugem lor a totz gent escapar,
and we-thought them to all nobly to-escape
tro sels de Piza nos vengron assautar
until those of Pisa us came to-assault
e can los vim devan nos traversar,
and when them we-saw before us to-cross
tan cavayer tan estreg cavalgar,
so-many knights so close to-ride
tan belh auberc, ab tan bel elme clar,
so-many fair hauberks with so-many fair helms bright
tan golfayno contra'l ven baneyar,
so-many gonfalons against-the wind to-wave
s'aguem paor no us o cal demandar.
if-we-had fear not to-you it it-needs to-ask
Amaguetz nos entr'el Benc e'l Finar;
Hid us between-the Benc and-the Finar
auzim vas nos de mantas partz sonar
we-heard toward us from many parts to-sound
man corn, man grayle, manta signa criar,
many born many trumpet many war-cry to-cry
dos jorns estem ses beure, ses manjar;
two days we-stood without drinking without eating
can ven al tres que nos cugem anar,
when it-comes to-the third that we thought to-go

nos encontrem al pas de Belestar
we encountered at-the pass of Belestar
XII lairos que y eron per raubar,
twelve thieves who there were for robbing
e no saubem penre cosselh ni dar,
and not we-knew to-take counsel nor to-give
car a caval no y podiam brocar;
for on horse not there we-could to-spur
et ieu a pe anei m'ab els mesclar
and I on foot went myself-with them to-mingle
don fui nafrat ab lansa pel colar,
whence I-was wounded with lance through-the collar
mas y nafrey tres o quatre, so m par,
but there I-wounded three or four that to-me seems
si que a totz fi las testas virar,
so that to all I-made the heads to-turn
e Bertaldo et Hugonet d'Alfar
and Bertaldo and Hugonet of-Alfar
viro m nafrat e vengro m'ajudar,
saw me wounded and came me-to-help
e can fom trey, fim lo pas desliurar
and when we-were three we-made the pass to-free
dels layros si que vos poguetz passar
from-the thieves so that you could to-pass
seguramen; e deuria us membrar
safely and it-ought you to-remind
que nos dirnem ab gaug, ses pro manjar,
that we dined with joy without much eating

d'un pan tot sol, ses beure e ses lavar …
of-a bread all alone without drinking and without washing …
honrat marques.
honored marquis

E s'ie us volia retraire ni comtar
And if-I to-you wished to-recount or to-tell
los onratz faitz, senher, qu'ie us ai vist far,
the honored deeds lord that-I you have seen to-do
poiria nos a amdos enuiar,
it-could us to both to-irk
a me del dire, a vos de l'escotar.
to me of-the telling to you of-the listening
Mais cen piuzellas vos ai vist maridar
More hundred maidens you I-have seen to-marry
a coms, marques, a baros d'aut afar,
to counts marquises to barons of-high affair
c'anc ab neguna jovens no us fetz peccar;
for-ever with any youth not you made to-sin
cent cavayers vos ai vist heretar,
hundred knights you I-have seen to-enfeoff
et autres cent destruir'et issilhar,
and other hundred to-destroy-and to-exile
los bos levar, e'ls fals e'ls mals baissar;
the good to-raise and-the false and-the wicked to-lower
anc lauzengier no vos poc azautar;
ever slanderer not you could to-please
tanta veuva, tant orfe cosselhar,
so-many widows so-many orphans to-counsel

e tan mesqui vos ai vist ajudar,
and so-many wretched you I-have seen to-help
qu'en paradis vos deurian menar,
that-in paradise you they-ought to-lead
si per merce nulhs hom hi deu intrar …
if by mercy any man there ought to-enter …
Aleyxandres vos laisset son donar,
Alexander to-you left his giving
et ardimen Rotlan e'lh dotze par,
and boldness Roland and-the twelve peers
e'l pros Berart domney e gent parlar:
and-the worthy Berart courting and noble speaking
en vostra cort renhon tug benestar,
in your court reign all seemlinesses
don e domney, belh vestir, gent armar,
gift and courting fair dressing noble arming
trompas e joc e viulas e chantar;
trumpets and game and viols and singing
et anc no us plac nulh portier al manjar,
and ever not to-you pleased any porter at-the eating
aissi cum fan li ric home avar.
so as do the rich men greedy
Et ieu, senher, puesc me d'aitan vanar
And I lord can myself of-so-much to-boast
qu'en vostra cort ai gent saubut estar,
that-in your court I-have nobly known to-stand
don e sufrir e servir e celar,
give and suffer and serve and conceal
et anc no y fi ad home son pezar,
and ever not there I-did to man his grief

ni no pot dir nuls hom ni repropchar
and not can to-say any man nor to-reproach
qu'anc en guerra m volgues de vos lunhar,
that-ever in war me wished from you to-distance
ni temses mort per vostr'onor aussar.
nor feared death for your-honor to-raise
E pus, senher, sai tan de vostr'afar,
And since lord I-know so-much of your-affair
per tres d'autres mi devetz de be far,
for three of-others to-me you-ought of good to-do
et es razos, qu'en mi podetz trobar
and it-is reason for-in me you-can to-find
testimoni, cavalier e jocglar,
witness knight and jongleur
senher marques.
lord marquis

He knows the proverb is true that no man at ease finds what he seeks, and that one who has known misfortune enjoys his comfort double. He wonders that a man who can live honorably would suffer the misery of going by sea, where only the forsaken go, among people who keep no faith. He would rather lie naked and well in a fair lodging than clothed beside a pilgrim and fed on biscuit in a storm. So he gives up the voyage; let whoever wishes follow it, for he loves France, where there is more joy and honor.

Ben sai e conosc veramen
Well I-know and know truly
que vers es so que'l vilas di
that true is that which-the churl says
que nuils hom qu'es dins son aizi
that no man who-is within his ease
trobe tot so que vai queren,
finds all that which he-goes seeking
e si anc non ac malanansa
and if ever not he-had misfortune
no sap que s'es benestansa,
not he-knows what itself-is well-being
mas adoncx l'es tot son deleit doblatz,
but then to-him-is all his delight doubled
quan sap l'aize salvatge,
when he-knows the-ease wild
e'n aura mais tot so dins son estatge.
and thereof-will-have more all that within his dwelling

Mas d'ome m meravill fortmen
But at-man me I-wonder strongly
que sap mals e bes autressi,
who knows ills and goods likewise
e sap com vai cars al moli
and knows how goes dear at-the mill
e pot viure onradamen,
and can to-live honorably
com pot far tan gran ufana
how he-can to-make so great vanity
que suefra tal malestansa
that he-suffer such ill-being
que an per mar, mas al dezamparatz
that he-go by sea but to-the forsaken
que non an peins ni gatge
who not have pledges nor surety
lais tot aquo, e fass'autre viatge ...
let-him-leave all that and make-other journey ...

e ja no il tengron fiansa
and ever not to-him they-held trust
ni sagramen ni fermansa;
nor oath nor pledge
ans, si podon, li sera lo sieus panatz;
rather if they-can to-him will-be the his stolen
ges ieu no ten per sage
at-all I not hold for wise
sel c'o persec, ans fai dotble folatge.
him who-it pursues rather he-does double folly

Q'ieu pretz mais jazer nutz e gen
For-I prize more to-lie naked and nobly
que vestitz josta peleri,
than clothed beside pilgrim
e mais aigua fresca ab bon vi ...
and more water fresh with good wine ...
e bos manjars e palafres assatz
and good foods and palfreys enough
que bescueitz ab auratge,
than biscuits with storm
e bel ostals mais que port ni ribatge.
and fair lodging more than port or shore

Per qu'ieu me part, s'anc n'aic talen,
For which-I myself part if-ever thereof-I-had desire
de l'anar, ni anc m'abeli;
from the-going nor ever me-pleased
e, qui s vol, segua aquest trai
and who himself wishes let-follow this course
e garde levan e ponen,
and let-watch rising and setting
qu'ieu am mais estar en Fransa
for-I love more to-stay in France
on ha mais joi et onransa,
where there-is more joy and honor
et ab totz vens ieu penrai vas totz latz
and with all winds I shall-take toward all sides
en luec ferm et alberguatge,
in place firm and lodging
e cui plaira segua aquest viatge.
and to-whom it-will-please let-follow this journey

Neither war nor peace avails against love, which kills him as a wicked lord kills his own men, for no lady of any law is fairer or worthier; if he enjoyed her, he would be equal to the god of love. Mahn prints only these lines.

Guerra ni platz no son bo
War nor peace not are good
contr'amor en nulh endreg,
against-love in any respect
e sel fabrega fer freg
and he forges iron cold
que vol far ses dan son pro;
who wishes to-make without harm his profit
c'aisi m vol amor aucire
for-thus me wishes love to-kill
cum auci'ls sieus senher mals ...
as kills-his own lord wicked …

car non es ni er ni fo
for not is nor will-be nor was
genser de neguna leg
fairer of any law
ni tan pros, per qu'ieu espleg
nor so worthy for which-I bring-about
lo mieu oc el vostre no.
the my yes in-the your no
E s'ieu fos del plus jauzire,
And if-I were of-the more enjoyer
al dieu d'amor fora engals,
to-the god of-love I-would-be equal
q'ie'l sieu paradis soi sals ...
for-I-in-the his paradise am saved …

He does not value at a toad a lady who takes one man and leaves another; she lends her quiver often and turns no man away, and he would not give a sloe for her love, however she fawns on him. Her beauty has gone to waste, and no borax or ointment helps it. Mahn prints only these lines.

Ges no pretz un botacays
At-all not I-prize a toad
dona que aitals sia
lady who such be
qu'un prenda et autre'n lais;
that-one she-takes and other-thereof leaves
no fai ges cortezia,
not does at-all courtesy
soven presta son carcays;
often she-lends her quiver
nuls hom no si fadia ...
any man not himself disappoints …

ges una pruna d'avays
at-all a plum of-blackthorn
en s'amor non daria
in her-love not I-would-give
si be m fai colh e cays ...
though well me she-makes neck and jaw …
ben es tornada en deguays
well is-she turned into waste
la beutat qu'ilh avia,
the beauty that-she had
e no l'en te pro borrays
and not to-her-thereof holds profit borax
ni tesinhos que sia ...
nor ointment that be …

The strong are defeated by the weak, sweetness can come from sourness, heat and cold mix, and a nobody puts his lord to death. Mahn prints only these lines.

Per frevols son vencut li fort,
By weak are vanquished the strong
e potz d'agre doussor gitar,
and you-can from-sour sweetness to-draw
e caut e freyt entremesclar,
and hot and cold to-intermix
e niens met son don a mort ...
and nothing puts his lord to death …

GUILLEM DE SAINT-DIDIER

The Life and Songs

THE LIFE OF GUILLEM DE SAINT-DIDIER

Guillem was a rich castellan near Le Puy, a good knight, generous, courtly, and a true lover. He loved the marquise of Polignac, and he, she, and his companion Uc Marescalc called one another Bertran. When Guillem praised the countess of Roussillon, the jealous marquise took Uc as her knight and lay with him in Guillem's own bed. Guillem hid his grief and turned to the countess. In the second story the marquise will take him only at her husband's request, so Guillem writes a vers in the viscount's person, the viscount sings it to her, and she accepts Guillem.

Guillems de San Leidier fo us rics castelas de Noaillac,
Guillem of Saint Didier was a rich castellan of Noaillac
de l'avescat del Puoi Santa Maria. E fo mot honratz
of the-bishopric of-the Puy Saint Mary And he-was very honored
hom e bons cavaliers d'armas, e larcx donaire d'aver, e
man and good knight of-arms and generous giver of-wealth and
molt gent ensenhat e cortes, e molt fis amaire, e molt
very nobly taught and courtly and very true lover and much
amatz e grazitz. Et entendet se en la marqueza de
loved and welcomed And aspired himself to the marquise of
Polonhac, qu'era sor del Dalfin d'Alverne e de N'Azalais
Polignac who-was sister of-the Dauphin of-Auvergne and of Lady-Azalais
de Claustra, e moiller del vescomte de Polonhac. En
of Claustra and wife of-the viscount of Polignac Sir
Guillems si fazia sas cansos d'ella e l'amava per amor,
Guillem thus made his songs of-her and her-loved by love
et appellava se ab ella Bertran, et ab N Ugo Marescalc
and called himself with her Bertran and with Sir Uc Marescalc
dizia altresi Bertran, qu'era sos compaing e sabia totz
he-said likewise Bertran who-was his companion and knew all

los faitz d'EN Guillem e de la marquesa: e tut trei
the deeds of-Sir Guillem and of the marquise and all three
si clamaven Bertran l'uns l'autre. Esteron en mot gran
themselves called Bertran the-one the-other They-stood in very great
alegrier lonc temps los tres Bertrans; mas Guillems tornet
gladness long time the three Bertrans but Guillem turned
en gran tristessa, car li dui Bertran feron gran fellonia de
into great sadness for the two Bertrans did great felony to
lui e gran vilania, si com poires auzir. — Dig vos
him and great villainy so as you-will-be-able to-hear Told to-you
ai d'EN Guillem qui fo ni don, e de sa dona, ni
I-have of-Sir Guillem who he-was and whence and of his lady and
com duret lor amor de la marquesa e de lui. E molt
how lasted their love of the marquise and of him And much
l'avien menada avinenmen, senes blasme e senes folor, car
it-had-they led becomingly without blame and without folly for
molt tenion cubert so que fazia a tener cubertz et en
much they-held covered that which was-fitting to hold covered and in
crezensa. E molt s'alegravon totas las gens de l'amor
trust And much themselves-gladdened all the people of the-love
de lor, per so que maint fait avinen s'en fazion
of them for that that many deed comely themselves-thereof were-done
e s'en dizion per la lor amor. Et en aquela sazo
and themselves-thereof said for the their love And in that season
si avia una dona mot bela e mot ensenhada en Vianes,
so was a lady very fair and very well-taught in Viennois
so era la comtessa de Rossilho; e tug li gran senhor
that was the countess of Roussillon and all the great lords
e baro li portavon mot gran onor; et EN Guillems
and barons to-her bore very great honor and Sir Guillem

mais que tug, car el la lauzava mot e la vezia voluntiers;
more than all for he her praised much and her saw willingly
e la amava, e deleitava se en parlar de lieis, que
and her loved and delighted himself in speaking of her so-that
totz hom crezia que fos sos cavalliers. E la dona se
every man believed that he-was her knight And the lady herself
agradava mot de lui. — Tan s'agradava EN Guillems
pleased much in him So-much himself-pleased Sir Guillem
de lieis qu'el n'estava de vezer la marqueza, don ela
in her that-he thereof-stayed from seeing the marquise whence she
n'ac gelozia, e crezet cert que fos sos drutz; e tota
thereof-had jealousy and believed certain that he-was her lover and all
la gent o crezia, mas non era. Tan que la marqueza
the people it believed but not he-was So-much that the marquise
mandet per N Uc Marescalc, e s clamet a lui d'EN
sent for Sir Uc Marescalc and herself complained to him of-Sir
Guillem, e dis que vengar se volia d'EN Guillem per
Guillem and said that to-avenge herself she-wished on-Sir Guillem by
sen d'EN Uc: Et en aisi qu'ieu vuelh far mon cavallier
sense of-Sir Uc And in thus that-I wish to-make my knight
de vos, per so car sai qui es; e car non trobaria
of you for that because I-know who you-are and because not I-would-find
cavallier que m convengues mai de vos, ni de cui EN
knight who me would-suit more than you nor of whom Sir
Guillems degues esser tan irat com de vos; e vuelh anar
Guillem ought to-be so angry as of you and I-wish to-go
en pelerinatge ab vos a Sant Antoni en Vianes; et anarai
on pilgrimage with you to Saint Anthony in Viennois and I-shall-go
a San Leidier a maio d'EN Guillem, jazer en sa cambra,
to Saint Didier to house of-Sir Guillem to-lie in his chamber

et el seu leig vuelh que vos jaguatz ab mi. E can N
and in-the his bed I-wish that you lie with me And when Sir
Uc o auzi meravilhet se mot fort, e dis: Dona, trop
Uc it heard wondered himself very greatly and said Lady too-much
me dizes d'amor, e veus me a tot vostre mandamen. —
to-me you-say of-love and behold me at all your command
La marqueza s'aparelhet gent e be, e mes se en la
The marquise herself-prepared nobly and well and put herself on the
via ab sas donzelas e sos cavaliers; e venc s'en a
way with her damsels and her knights and came herself-thence to
San Leidier e i descavalquet. Mais Guillem non era el
Saint Didier and there dismounted But Guillem not was in-the
castel, pero la marqueza fo gen aqulhida a sa voluntat;
castle yet the marquise was nobly welcomed at her will
e can ven la nueg colquet ab si N Uc el lieg d'En
and when came the night lay-down with herself Sir Uc in-the bed of-Sir
Guillem. E si fon saupuda la novela per la terra. E
Guillem And so was known the news through the land And
can Guillem o saup fon trist e dolens, mas no li'n
when Guillem it knew he-was sad and grieving but not to-her-thereof
vole mostrar brau semblan a la marqueza ni a'N Uc,
he-wished to-show fierce seeming to the marquise nor to-Sir Uc
ans fazia semblan que res non saupes. Mas esforset se
rather he-made seeming that anything not he-knew But strove himself
fort de servir la comtessa de Rossilho, e parti son cor
greatly to serve the countess of Roussillon and parted his heart
de la marqueza. Et adonc el fe aquesta chanso que dis:
from the marquise And then he made this song which says
Pus tan mi fors'amors que mi fai entremetre. Et en la
Since so-much me forces-love that me makes to-meddle And in the

tornada el dis: Bertran, Bertran, ben feira a mespendre,
tornada he says Bertran Bertran well would-make to err
s'il messonja fos vers et alhors ad apendre. — Auzit
if-the lie were true and elsewhere to learn Heard
aves d'En Guillem de San Leidier qu'amava la comtessa
you-have of-Sir Guillem of Saint Didier that-he-loved the countess
de Polonhac, la cals avia nom Marqueza, et ela no'l volia
of Polignac the which had name Marquise and she not-him wished
retener per cavalier ni far negun plazer en dreg d'amor.
to-retain for knight nor to-do any pleasure in right of-love
Ans, can venc a la parfi, ela'l dis: En Guillems, si lo
Rather when came to the end she-to-him said Sir Guillem if the
vescoms mos maritz no m comandava e no m pregava,
viscount my husband not me commanded and not me prayed
no us tenria per mon cavalier ni per mon servidor. E
not you I-would-hold for my knight nor for my servant And
can Guillems auzi la resposta, fo trist e marritz; e
when Guillem heard the answer he-was sad and downcast and
pesset en cal manieira poiria penre genh que fezes pregar
thought in what manner he-could to-take device that he-made to-pray
la marqueza a son marit co'l retengues per son cavalier:
the marquise to her husband that-him she-retained for her knight
et acordet se que fezes un vers en persona de son
and resolved himself that he-would-make a vers in person of her
marit. Lo vescoms se deleitava mot el cantars d'En
husband The viscount himself delighted much in-the singing of-Sir
Guillem e cantava mot be e bel; e'N Guillems si fe
Guillem and sang very well and fair and-Sir Guillem thus made
un vers que ditz: Dona, ieu vos soi messatgiers del vers,
a vers which says Lady I to-you am messenger of-the vers

et entendres de cui. E quant l'ac fag el lo mostret
and you-will-understand of whom And when it-he-had made he it showed
al vescomte, al marit de la domna, e comtet li
to-the viscount to-the husband of the lady and told to-him
la razo per qu'el l'avia fait: q'una soa domna l'avia dit
the reason for which-he it-had made that-a his lady to-him-had said
qu'ela no l'amaria, si non la fazia pregar a son marit.
that-she not him-would-love if not her he-made to-pray to her husband
El vescoms fo molt alegres cant auzi lo vers, et apres lo
The viscount was much glad when he-heard the vers and learned it
voluntiers; e can be lo saup cantet lo a sa molher. E la
willingly and when well it he-knew sang it to his wife And the
dona entendet lo tan tost, e recordet se de so c'avia
lady understood it so soon and remembered herself of that which-she-had
promes a'N Guillem; e dis a si meteissa: Ueimais no m
promised to-Sir Guillem and said to her self henceforth not myself
puesc defendre ad aquest per razo. Et a cap de temps
I-can to-defend against this-one by reason And at end of time
Guillems venc vezer sa dona, e dis li co el avia fag son
Guillem came to-see his lady and said to-her how he had made her
comandamen, e com l'avia fag pregar a son marit. Et
command and how her-he-had made to-pray to her husband And
adonc la marqueza lo receup per cavalier e per servidor;
then the marquise him received for knight and for servant
e lor amor estet et anet si com ai dig en l'autra razo.
and their love stood and went so as I-have said in the-other razo

As fair as his lady, her name, land, castle, words, and deeds are, so he wants his coblas to be; if his song were worth what she is, it would surpass all others. A thread of her glove would make him rich, and if he knelt for her ring, restoring him with joy would be a mercy. He courts no other; he went too deep into love and finds neither ford nor bridge out, but hope comforts him. He tells Bertran that she laughs while he languishes, and says the daughter of Count Raymond adorns the world.

Aissi cum es bella sil de cui chan,
So as is fair she of whom I-sing
e belhs son nom, sa terra e son castelh,
and fair her name her land and her castle
e belh siey dig, siey fag e siey semblan,
and fair her sayings her deeds and her seeming
vuelh mas coblas movon totas en belh;
I-wish my coblas move all into fair
e dic vos be, si ma chansos valgues
and I-say to-you well if my song were-worth
aitan cum val aiselha de cui es,
as-much as is-worth she of whom it-is
si vensera totas cellas que son,
so it-would-surpass all those that are
cum ilh val mais que neguna del mon.
as she is-worth more than any of-the world

Tan belhamen m'aucira deziran
So fairly me-will-kill desiring
selha cui sui hom liges ses revelh,
she whose I-am man liege without revolt

que m fera ric ab un fil de son guan,
who me would-make rich with a thread of her glove
o d'un dels pels que'l chai sus son mantelh;
or of-one of-the hairs that-from-her falls upon her mantle
ab son cuiar, o ab mentir cortes
with her thinking or with lying courtly
me tengra guay tos temps, s'a lieys plagues;
me would-hold gay all time if-to her it-pleased
qu'ab fin talan et ab cor deziron
for-with true desire and with heart desirous
l'am atrestan on il plus mi confon.
her-I-love as-much where she most me confounds

Ai! belha domna, ab gen cors benestan,
Ah fair lady with noble person seemly
vas cui ieu tot mon coratge capdelh,
toward whom I all my heart lead
s'ieu vos vengues de ginolhos denan,
if-I to-you came on knees before
mas mans junchas, e us quezes vostr'anel,
my hands joined and of-you asked your-ring
quals franqueza fora e quals merces,
what nobility would-be and what mercy
s'aquest caitiu, que no sap que s'es bes,
if-this wretch who not knows what itself-is good
restauressetz d'un ric joy jauzion,
you-restored with-a rich joy joyous
que non es joys que senes vos m'aon!
for not is joy that without you me-helps

Belha domna, pus ieu autra non blan
Fair lady since I other not court
endreg d'amor, ni n'azor, ni n'apelh,
toward love nor thereof-adore nor thereof-call
qu'una non es en fag ni en semblan
for-one not is in deed nor in seeming
que contra vos mi valgues un clavelh;
that against you to-me would-be-worth a clove
ara no us ai ni autra non vuelh ges,
now not you I-have and other not I-wish at-all
viurai ses joy, qu'amors m'en ten defes;
I-shall-live without joy for-love me-thereof holds forbidden
un pauc intrey en amor trop preon,
a little I-entered into love too deep
yssir non puesc quar no i trob gua ni pon.
to-issue not I-can for not there I-find ford nor bridge

Us belhs respiegs mi vai recofortan
A fair hope me goes comforting
qu'en petit d'ora ajuda son fizelh
for-in little of-hour helps its faithful-one
gentils amors, qui l'enquier merceyan:
noble love who it-seeks begging-mercy
per que fols drutz torna en fol capdelh:
for which foolish lover turns into foolish guidance
mas selh que y a son fin coratge mes,
but he who there has his true heart put
si be'l tarda, no s'en dezesper ges,
if well-him it-delays not himself-thereof despairs at-all

quar bona domn'a tot quant deu respon,
for good lady-to all as-much-as she-ought answers
e guarda ben a cui, ni que, ni on.
and watches well to whom and what and where

Trastot m'es belh ont ilh es e m resplan,
Wholly to-me-is fair where she is and me shines
bosc m'en son prat e vergier e rozelh,
woods to-me-thereof are meadow and orchard and reed-bed
e m'agensa a chascun jorn de l'an
and me-pleases at each day of the-year
cum la roza, quant ilh nais de novelh;
as the rose when it is-born of new
qu'el mon non es vilas tan mal apres,
for-in-the world not is churl so ill taught
si parl'ab lieys un mot, non torn cortes,
if he-speaks-with her a word not he-turns courtly
e no sapcha de tot parlar a fron
and not knows of all to-speak to face
denan siey ditz, e dels autres s'escon.
before her sayings and from-the others himself-hides

Amics Bertrans, veiatz s'ai cor volon,
Friend Bertran see if-I-have heart willful
qu'ilh chant e ri, quant ieu languisc e fon.
for-she sings and laughs when I languish and melt

Bertrans, la filha al pros comte Raymon
Bertran the daughter of-the worthy count Raymond
degra vezer qu'ilh gensa tot lo mon.
ought to-see that-she adorns all the world

He alone of all creatures finds no match. He loves the lady who wars on him more than any lover loves one who grants him kisses, and loves her against her will; he cannot pull himself free, so loyal a lover is he. He advances her worth every day, yet she shows a fair face to all but him and wishes him ill only because he loves her. His love grows and doubles, while anger harms and peace does not help. His friend Bertran, a deceiver, is more loved than he, a true lover.

El mon non a neguna creatura
In-the world not there-is any creature
no truep sa part, mas ieu non truep la mia,
not finds its part but I not find the mine
ni ges no sai on ja trobada sia
and at-all not I-know where ever found she-be
qu'aissi ames de lial fe segura;
who-thus loved with loyal faith sure
qu'ieu am pus fort selieys que mi guerreya,
for-I love more strongly her who me wars
no fai nulh drutz lieys qu'en baizan s'autreya;
— does any lover her who-in kissing herself-grants
pus malgrat si eu l'am, per que m fai maltraire?
since despite herself I her-love for what me she-makes to-suffer
S'ilh m'ames re, pensatz s'ieu l'ames guaire!
If-she me-loved anything think if-I her-loved much

Ho ieu, sapchatz que no fora mezura,
Oh I know that not it-would-be measure
pus er l'am tan que m'es mala enemia;
since now her-I-love so-much who to-me-is evil enemy

e s'ieu l'am sols, est'amor que m'embria?
and if-I her-love alone this-love which me-intoxicates
Si fai sivals, tan cum bos respiegz dura;
So it-does at-least as-long as good hope lasts
aquest respieg, on hom ren non espleya,
this hope whereby one anything not achieves
non es cauza que hom persegre deya,
not is thing that one to-pursue ought
ben o conosc, si m'en pogues estraire,
well it I-know if myself-thence I-could to-withdraw
mas no puesc ges, tan sui lial amaire.
but not I-can at-all so-much I-am loyal lover

Be m volgra mal, s'il fezes forfaitura,
Well me she-would-wish ill if-to-her I-did crime
ni l'agues dig nulh erguelh ni falsia,
or to-her-I-had said any pride or falsehood
mas quar enans son ric pretz quascun dia
but because I-advance her rich worth each day
de mon poder, e platz mi quar melhura,
with my power and it-pleases to-me because it-improves
e fas saber qu'a totas senhoreya;
and I-make known that-over all she-lords-it
quant ieu l'esguar, no fai semblan que m veya;
when I her-gaze-at not she-makes seeming that me she-see
a totz autres es franqu'e de bon aire,
to all others she-is noble-and of good breeding
mas a mi sol no vol belh semblan faire.
but to me alone not she-wishes fair seeming to-make

Quar costum'es que domna sia dura,
For custom-it-is that lady be hard
e port'erguelh selhuy que s'umilia;
and bear-pride to-him who himself-humbles
belha res mala, e co us falh cortezia
fair thing evil and how to-you fails courtesy
ves mi tot sol, qu'autre no s'en rancura!
toward me all alone for-other not himself-thereof complains
Voletz mi mal sol quar mi faitz enveya,
You-wish to-me ill only because to-me you-make longing
e quar vos am mais d'autra res que sia?
and because you I-love more than-other thing that be
Per aquest tort mi podetz los huelhs traire,
For this wrong me you-can the eyes to-pluck
que ieu ni vos non o podem desfaire.
for I nor you not it can to-undo

A totz jorns creys e dobla e s'asegura
At all days grows and doubles and itself-assures
l'amor qu'ie'l port, mas los fagz desembria;
the-love that-I-to-her bear but the deeds forgets
e meinhs n'aurai, so cug, a la partia
and less thereof-I-shall-have so I-think at the parting
qu'al comensar; vey qu'ades se pejura,
than-at-the beginning I-see that-ever itself worsens
que, s'ieu m'irays, de tot en tot sordeya;
for if-I myself-anger of all in all it-grows-vile

doncx no sai ieu de qual guiza m'esteya,
then not know I in what wise myself-I-should-stand
s'ira mi notz, e patz no mi val gaire;
if-anger me harms and peace not to-me avails much
si'n aissi m vai, be sui doncx encantaire.
if-thereof thus to-me it-goes well I-am then enchanter

Amicx Bertrans, vos que es gualiaire
Friend Bertran you who are deceiver
es mais amatz qu'ieu que sui fis amaire.
are more loved than-I who am true lover

3 · SINCE LOVE SO FORCES ME

Love forces him to send his song to the fairest lady in the world, whose liege man he is without gift or promise, and he will be rich if she takes him into her service. He has put his love in her so that he cannot withdraw, though he dares say so only in his songs. She has taken his whole heart; he asks only that she maintain him. He cannot hold back his will and will languish desiring her. He would be remade if she taught him to unlearn his pain, but she may take whom she wishes. Every stanza takes up the last word of the one before.

Pus tan mi fors'amors que mi fai entremetre
Since so-much me forces-love that me makes to-meddle
qu'a la gensor del mon aus ma chanso trametre,
that-to the fairest of-the world I-dare my song to-send
e pus alhors non aus mon fin cor esdemetre,
and since elsewhere not I-dare my true heart to-commit
ben deuria mos sens subtils en lai esmetre;
well ought my sense subtle in there to-put
e serai ricx, si m vol en son servizi metre
and I-shall-be rich if me she-wishes in her service to-put
silh cui hom liges sui ses dar e ses prometre.
she whose man liege I-am without giving and without promising

El prometre m'es gen, e fos falsa'l promessa
The promising to-me-is fair though were false-the promise
mais que s'autra del mon m'agues joya tramessa;
more than if-other of-the world to-me-had joy sent
e si neguna s'es de m'amor entremessa,
and if any herself-is with my-love meddled

entenda s'en autrui, qu'ieu sec dreita endemessa;
let-her-aim herself-thence at-another for-I follow straight undertaking
mos ferms volers es tals que, si m sal sanhs ni messa,
my firm will is such that so me may-save saint or mass
ieu non l'aus far semblan que y aya m'amor messa.
I not to-her-I-dare to-make seeming that there I-have my-love put

Messa y ai tan m'amor que non m'en puesc estraire,
Put there I-have so-much my-love that not myself-thence I-can to-withdraw
ni nulh'autra del mon no m pot nul joy atraire;
and any-other of-the world not me can any joy to-attract
mas si ieu non lo y dic, ni non lo y aus retraire
but if I not it to-her say and not it to-her dare to-recount
estiers qu'en mas chansos, dic aital contrastraire
otherwise than-in my songs I-say such opposite
don crey qu'ilh o enten; qu'om no m'en pot mot traire
whence I-believe that-she it understands for-one not from-me-thereof can word to-draw
per paor qu'enueyos no la m puescan sostraire.
for fear that-irksome-ones not her from-me could to-withdraw

Sostrag m'a tot lo cor qu'ieu no sai on me tenha,
Withdrawn from-me-has all the heart for-I not know where myself I-hold
que partir no m'en puesc, ni cug que ja y atenha,
for to-part not myself-thence I-can nor I-think that ever there I-attain
mas sol d'aitan la prec, s'a lieys plai, mi mantenha;
but only of-so-much her I-pray if-to her it-pleases me she-maintain
no l'enueg, si ben dic ni en mal no so tenha;
not to-her-may-irk if well I-say and in ill not it hold

qu'ab aitan m'er grans gaugz totz mals que m'en avenha,
for-with so-much to-me-will-be great joy all ills that me-thence come
qu'ades aurai respieg que per merce m retenha.
for-ever I-shall-have hope that by mercy me she-retain

Retener no m puesc ges mon voler ni abatre,
To-retain not myself I-can at-all my will nor to-throw-down
qu'ades l'am mielhs e mais, e no m puesc escombatre:
for-ever her-I-love better and more and not myself I-can to-overcome
trop m'a fait en fols plais mos fols voler desbatre,
too-much me-has made in foolish pleas my foolish will to-struggle
mas negus homs non pot cor destrenher ni batre;
but any man not can heart to-constrain nor to-beat
que farai doncx, s'ieu l'am e no m'en puesc esbatre?
what shall-I-do then if-I her-love and not myself-thence I-can to-free
Languirai deziran, qu'ab lieys no m'aus combatre.
I-shall-languish desiring for-with her not myself-I-dare to-fight

Combatre no s deu hom que'l genser e'l mielhs fayta
To-fight not himself ought one for-the fairest and-the best made
es que sia el mon, e que gensers afaita
is-she that be in-the world and who fairer adorns
tot quan fai segon pretz, que ren non dezafaita;
all as-much-as she-does according-to worth so-that anything not she-unmakes
per que sa grans valors non deu esser desfaita:
for which her great merit not ought to-be undone

e s'amors, s'es en loc mespreza ni forfaita,
and if-love itself-is in place misprized or forfeited
sol que lieys fass'amar, es endreyt se refaita.
only that she make-to-love is straightway itself remade

Refaitz for'en dezir, sol qu'ilh denhes emprenre
Remade I-would-be-in desire only that-she deigned to-undertake
un jorn qu'a lieys vengues que m fezes dezaprenre
one day that-to her I-came that me she-made to-unlearn
lo mal qu'ieu trac per lieys, e que m laisses aprenre
the ill that-I bear for her and that me she-let to-learn
so que nulhs hom non sap ni s'en laissa reprenre;
that which any man not knows nor himself-thereof lets to-reprove
mas tan vei tot lo mon en son ric pretz perprenre,
but so-much I-see all the world in her rich worth to-take-hold
qu'en lieys es lo causitz, qu'ilh pot cui se vol prenre.
that-in her is the choice that-she can whom herself she-wishes to-take

4 · THE MESSENGER

He comes as a messenger and greets the lady for a man whom her joy gladdens and feeds; the vers itself is his true messenger. The man is so possessed by desire that he talks to himself as if they were two and asks his heart why it kills him. He begs her not to take his joy away for slanderers, since to leave so true a friend would be deceit. She should love that knight above all others, and as her counselor he asks her to put away her anger. She is the best lady under the sun, and he will not send his Bertran to her.

Domna, ieu vos sui messatgiers
Lady I to-you am messenger
et el vers entendretz de cui;
and in-the vers you-will-understand of whom
e salut vos de part celui
and I-greet you on behalf of-him
cui vostre jois alegr'e pais:
whom your joy gladdens-and feeds
e sapchatz be de cert hoimais
and know well for certain henceforth
que sos messatges vertadiers
that his messenger true
sera del vers, qui que'l vos can.
will-be the vers whoever it to-you sings

Tant a en vos sos cossiriers
So-much has in you his cares
que tot'autr'amor en defui;
that all-other-love thereof he-flees

et autre volers no l'adui
and other will not to-him-brings
lo dezir que l ten en pantais.
the desire which him holds in anguish
Deziran, cre morir se lais,
Desiring I-believe to-die himself lets
que tra pieg qu'autre carceriers
who bears worse than-other prisoner
que no mor e languis cujan.
who not dies and languishes thinking

L'amors que l vens e'l deziriers
The-love that him conquers and-the desire
l'a si destreg, que ses autrui
him-has so constrained that without another
parl'atressi com s'eran dui,
he-speaks-likewise as if-they-were two
qu'a si meteis dis quan s'irais:
for-to him self he-says when himself-he-angers
ai! cors, per que m'aucis ni m trais?
ah heart for what me-thou-killest and me betrayest
Que fols faras e que leugiers
How foolish thou-wilt-do and how light
s'enaissi m'aucis deziran.
if-thus me-thou-killest desiring

Ja per enoios lauzengiers,
Ever for irksome slanderers
per cui amors baiss'e destrui,
by whom love sinks-and is-destroyed
no l tolhatz lo joi que l condui
not from-him take the joy that him leads
ni'l bon esper per qu'el es gais:
nor-the good hope for which-he is gay
e quar no s biaisset ni s frais
and because not itself veered nor itself broke
vostre pretz, qu'es a totz sobriers,
your worth which-is to all superior
no comensetz ves lui l'engan.
not begin toward him the-deceit

Engans es e cor volatgiers,
Deceit it-is and heart flighty
e blasmes don tot lo mon brui,
and blame whereof all the world resounds
d'amic quan se part ni s desdui
of-friend when himself he-parts and himself withdraws
de celui que l'es plus verais,
from him who to-him-is most true
qu'anc no lh fetz fencha ni essais,
who-ever not to-him made feint nor trial
ans es humils e gen parliers
rather is humble and nobly speaking
a totz, que no s'o ten a dan.
to all that not himself-it holds as harm

No sabetz quals es lo premiers
Not you-know which is the first
qui sobre l'autre s taing en dui?
who above the-other himself befits in two
L'amor se sojorn'e s'esdui.
The-love itself sojourns-and itself-withdraws
E si re li torn'en biais
And if anything to-it turns-in slant
ni aprop lo be ven l'esmais,
or after the good comes the-dismay
lo rics jois qu'es vengutz premiers
the rich joy which-is come first
sobrevens l'ir'e vai falsan.
overcomes the-grief-and goes falsifying

De trastotz autres cavaliers
Of all other knights
vos vet s'amor mas quan de lui;
to-you forbids his-love but as-much of him
qu'el es de ric pretz e d'astrui,
for-he is of rich worth and of-fortune
e sa proeza creis e nais.
and his prowess grows and is-born
E si amar voletz jamais,
And if to-love you-wish ever
lui prec que ames voluntiers;
him I-pray that you-love willingly
qu'ieu no l sai don domna l soan.
for-I not him know whence lady him scorns

No sai quals es lo cavaliers
Not I-know which is the knight
e s'ieus en prec no vos enui,
and if-you thereof I-pray not to-you may-it-irk
que l'ira qu'aviatz ab lui
that the-anger that-you-had with him
per m'amor no sia hoi mais;
for my-love not be today more
ans prec que sia fis e pais,
rather I-pray that it-be finished and appeased
tan sui vostre bons cosseliers:
so-much I-am your good counselor
e devetz far, qu'ieu o coman.
and you-ought to-do for-I it command

Bos vers, s'ab merce la m conquiers,
Good vers if-with mercy her for-me thou-conquerest
miels serai sieus qu'anc mais no fui.
better I-shall-be hers than-ever more — I-was
D'aitan quan lo solelhs relui
Of-so-much as the sun shines
es la mielher qu'el mon s'apais,
is-she the best that-in-the world herself-feeds
e'l genser e cilh que val mais;
and-the fairest and she who is-worth more
per qu'ieu remir plus voluntiers
for which-I gaze-at more willingly
son païs, que totz m'en resplan.
her country which all to-me-thereof shines

Per so lo bon pensar engrais:
For that the good thinking fattens
e'l voler es tan sobraitiers
and-the will is so overweening
que nul'autr'amor no m reblan.
that any-other-love not me courts

E si tot me falh messatgiers,
And though all to-me fail messengers
no lai trametrai mon Bertran.
not there I-shall-send my Bertran

When leaves fall and the birds despair, he sees many barons changed and the world turned to sadness, with no heart for worthy deeds. Before us stands Jerusalem, the mirror given to all, where Jesus died, soon effaced unless freed. If all remembered God's love there would be more crusaders, but men now care only for wealth, though all will be judged. He wishes the preachers and the kings of England, Aragon, and France were among the pagans. Whoever wants worth should go to King Alfonso of Castile, and he prays God save us and prosper that king.

El temps quan vey cazer fuelhas e flors,
In-the time when I-see to-fall leaves and flowers
e'ls auzelletz estar dezesperatz
and-the little-birds to-be despairing
per lo greu temps qu'els a voutz e giratz,
for the grievous season which-them has turned and twisted
atressi vey camjatz maynhs autz baros,
likewise I-see changed many high barons
e lo secgle tornar en marrimen,
and the world to-turn into sadness
quar sens e pretz, valors e lialtatz,
for sense and worth merit and loyalty
los sol guizar, per qu'om era prezatz,
them was-wont to-guide for which-one was prized
er no y a cor de far nulh fag valen.
now not there has heart of to-do any deed worthy

E denant nos estai lo miradors
And before us stands the mirror
que fo a totz cominalmen donatz,
which was to all commonly given
Iherusalem, on Ihesus fon liatz
Jerusalem where Jesus was bound
e receup mort sus en la vera cros,
and received death up on the true cross
e'l cors pauzatz el verai monimen,
and-the body laid in-the true tomb
e fora bos que no fos oblidatz
and it-would-be good that not it-were forgotten
tan ricx mirals qu'er breumen esfassatz,
so rich mirror which-will-be shortly effaced
si no'l trazem foras de serva gen.
if not-it we-draw outside from servile people

E si membres a totz la grans amors
And if reminded to all the great love
que dieus nos fetz, be fora mielhs gardatz
that God to-us made well would-be better guarded
Iherusalem, e y agra mais crozatz;
Jerusalem and there there-would-be more crusaders
mas era es venguda la sazos
but now is come the season
qu'om non a cor mas qu'om sia manen,
that-one not has heart but that-one be wealthy

e sabem cert que totz serem jutgatz
and we-know certain that all we-shall-be judged
e bos e mals, segon nostres peccatz,
both good and wicked according-to our sins
davant l'aut rey, al jorn del jutgamen.
before the-high king at-the day of-the judgment

Per qu'ieu volgra clergues prezicadors
For which-I would-wish clerics preachers
fosson part Sur en outra mar passatz,
were beyond Tyre in over sea passed
e'l reys engles e sos fraires Richartz,
and-the king English and his brother Richard
e'l reys valens de cui es Aragos,
and-the king worthy of whom is Aragon
selh de Fransa, e'l princeps ab sa gen,
he of France and-the prince with his people
et estesson entre Payas mesclatz;
and were among Pagans mingled
adoncx crey ieu seria desliuratz
then believe I would-be delivered
lo cars miralhs qu'es lums de salvamen.
the dear mirror which-is light of salvation

Hai! qui volra cobrar sens e valors
Ah who will-wish to-recover sense and merit
ane s'en lai ont es totz bes granatz,
let-him-go himself-thence there where is every good grained

joys e ferms cors e tota lialtatz,
joy and firm heart and all loyalty
en Castelha, al valen rei'N Amfos;
in Castile to-the worthy king-Sir Alfonso
quar el es caps de pretz e d'onramen,
for he is head of worth and of-honor
e per el son Paguas totz jorns bayssatz;
and by him are Pagans all days lowered
e del miralh es honrada sa patz,
and of-the mirror is honored his peace
qu'el cor e'l sen hi met e l'ardimen.
for-the heart and-the sense there he-puts and the-boldness

Dieus nos lays far e dir que siam salvatz,
God us may-let to-do and to-say that we-be saved
et al bon rey castelhan, qu'es honratz,
and to-the good king Castilian who-is honored
cresca sos gaugz e vida lonjamen.
may-grow his joy and life long

6 · A LADY ESTRANGED FROM MERCY

He sings a plain song for the lady to whom his heart bows, though her excess drives him away; she is so far from mercy that she will not let joy come to him. He does not know whether he lives or dies, serving a strange lord who sets him no term. She feigns to be true to him, and he will have no joy until she relents; yet hope revives him, for a noble heart softens. He gives himself to her with joined hands, and he is dead while living unless she betters him. He tells Bertran he will deign no other lady.

Bel m'es oimais qu'eu retraia
Fair to-me-it-is henceforth that-I recount
ab leugieira razon plana
with light theme plain
tal chanson, que cil entenda
such song that she understand
vas totz, cui mos cors s'aclina;
toward all whom my heart itself-inclines
que la soa desmezura
for the her excess
mi part d'ellei e m desloigna,
me parts from-her and me distances
tant es de merce estraigna,
so-much she-is of mercy estranged
que no'l platz que jois m'en veigna.
that not-to-her pleases that joy to-me-thereof come

Non sai, s'ieu muer o viu o veing
Not I-know if-I die or live or come
o vauc, c'a mal seingner estraing
or go for-to ill lord strange
serv, e no i met neus terme loing,
I-serve and not there he-puts even term far
que ja jorn vas mi s'amesur,
that ever day toward me he-moderates
et en on plus l'estau col clin,
and in where more to-him-I-stand with-neck bowed
negun de mos precs non enten,
any of my prayers not he-hears
anz cre, que m'ausira de pla
rather I-believe that me-will-kill of plain
lo bes, c'om d'ellei mi retrai.
the good that-one of-her to-me recounts

Trop si feing vas mi veraia,
Too-much herself she-feigns toward me true
car una promessa vana
for a promise vain
no m dis tal, don ren non prenda;
not to-me she-said such whence anything not I-take
non volgra que fos tan fina,
not I-would-wish that she-were so fine
coitos fa m e lonc'endura
anxious she-makes me and long-endurance
ai per lei, on met ma poigna;
I-have for her where I-put my striving

entro que vas mi sufraingna,
until that toward me she-relents
non er jois que ja m reveingna.
not will-be joy that ever me revives

Pero per un respieg reveing,
Yet by a hope I-revive
can pes que gentils cors s'afraing,
when I-think that noble heart itself-softens
que'l quer merce, per qu'ieu i poing,
which-him asks mercy for which-I there strive
et aten lo joi, don endur.
and I-await the joy whereby I-endure
Mans jontas li m ren ab cor fi,
Hands joined to-her myself I-render with heart true
e sapcha ben aitan, si m pren,
and let-her-know well so-much if me she-takes
qu'anc meiller amics ses cor van
that-ever better friend without heart vain
non ac domna ni plus verai.
not had lady nor more true

Sol aitant de merce n'aia,
Only so-much of mercy thereof-let-her-have
car es de pretz sobeirana,
for she-is of worth sovereign
que'l cug, qu'ieu cugiei, mi renda;
that-the thought that-I thought to-me she-render

e car il non o devina,
and because she not it divines
metrai m'en en aventura,
I-shall-put myself-thereof in venture
e gart m'en dieus de vergoingna,
and may-guard me-thereof God from shame
qu'en cor ai que li m complaigna,
for-in heart I-have that to-her myself I-complain
con pel sieu lige mi teigna.
how as-the her liegeman me she-hold

Dieus voilla, puois aillors non teing,
God may-wish since elsewhere not I-hold
ni vas nuill'autra no m complaing,
and toward any-other not myself I-complain
se ill quer merce, que no m vergoing,
if of-her I-ask mercy that not myself I-shame
e que tan de joi m'aventur,
and that so-much of joy me-be-venture
c'als enveios, que s fan devin,
that-to-the envious who themselves make diviners
fassa cuiar, qu'ella mi ren
she-make to-think that-she to-me renders
lo ric joi valen sobeiran,
the rich joy worthy sovereign
don ren mas lo desir non ai.
of-which anything but the desire not I-have

Mortz vauc vius, si no m meillura,
Dead I-go living if not me she-betters
si c'al lial joi mi joingna;
so that-to-the loyal joy me she-join
que non ai poder romaingna
for not I-have power I-remain
ab autra, sitot no m deigna.
with other although not me she-deigns

Bertrans, ges per aisso no m deing
Bertran at-all for this not myself I-deign
nuill'autra, c'ab mi dons romaing,
any-other for-with my lady I-remain
on ric pretz e beutat si joing,
where rich worth and beauty themselves join
e non es jorns que no i meillur.
and not is day that not there it-improves

He sings with joy because he hopes for great joy, having set his toil in a noble place; no man has true worth without entering love's plea, though for one good there are dozens of ills. Foolish was the man who first called this ill love; it would be joy if his lady loved as much as he. He cannot find courtesy in her, and the more he fears and courts her, the more her pride doubles. At the Judgment the court would have double joy if it heard she had welcomed him. He warns Bertran against loving too much or hoping too long.

Compaingnon, ab joi mov mon chan,
Companions with joy I-move my song
qu'eu ai respieg del joi qu'en ai
for-I have hope of-the joy that-thereof I-have
que m venra grans jois, si dieu plai,
that to-me will-come great joy if God please
qu'en gentil loc met mon affan,
for-in noble place I-put my toil
e s'ieu tot mi conort temenz,
and if-I wholly myself comfort fearing
jois es mos bels esperamenz,
joy is my fair hoping
per qu'eu no m voill desesperar,
for which-I not myself wish to-despair
ni partir del dous desirar.
nor to-part from-the sweet desiring

En aquest desir vauc pensan:
In this desire I-go thinking
nuls hom non a fin pretz verai,
any man not has fine worth true
si d'amor no se met en plai,
if of-love not himself puts in plea
e sel que plus se met en gran
and he who most himself puts in great
per un ben a de mals dozenz,
for one good has of ills dozens
e per un joi mil pensamenz,
and for one joy thousand thoughts
l'autrui joi l'er a plaideiar,
the-other's joy to-him-will-be to plead
e tener sen son folleiar.
and to-hold sense his folly

Fols fon sel c'apellet enan
Foolish was he who-called first
amor aquest mal qu'ieu en trai,
love this ill that-I thereof bear
planc e sospir, plor et esmai,
lament and sigh weeping and dismay
ira e dol, perdas e dan,
grief and sorrow losses and harm
et es enuez e marrimenz;
and it-is irksomeness and sadness
amors fora esjauzimens:
love would-be rejoicing

se mi donz forses tan d'amar
if my lady forced so-much of-loving
qu'il penses so que m fai pensar.
that-she thought what that me makes to-think

Qu'eu pes de cortesia tan
For-I think of courtesy so-much
que res non es, ne eu non sai,
that anything not it-is nor I not know
on ja la trob, puois non es lai
where ever it I-find since not it-is there
on tug m'autreiavon lo ban.
where all to-me-granted the edict
A! bella domna et avinenz,
Ah fair lady and comely
cortesia e chausimenz
courtesy and clemency
vos fezes tant homeliar
you should-make so-much to-humble
que m fezes calque ben cuidar.
that me you-made some good to-think

Ab sol lo cug volgr'ieu chantan
With only the thought would-wish-I singing
tostemps musar e tengra m gai,
always to-muse and I-would-hold myself gay

et autre jauzis e us lo plai
and another enjoys and to-you it pleases
d'aco qu'eu vos servei aman,
of-that which-I to-you served loving
e fora fals mos loncs atenz,
and would-be false my long waitings
car ses vos m'es toz jois nienz,
for without you to-me-is all joy nothing
guerit sui ben, si dieus mi gar
healed I-am well so God me guard
per bona fe e per doptar.
by good faith and by fearing

On plus vos dopte e vos blan
Where more you I-fear and you court
dobla l'orgoills e pietz mi fai,
doubles the-pride and worse to-me it-does
e gentils cors c'ab merce ill vai
and noble heart which-with mercy to-her goes
deuria franger son talan,
ought to-break her desire
mais aissi faill ben aquest sens,
but thus fails well this sense
que gentils es vos e valenz,
for noble are you and worthy
et on en plus vos puosc preiar,
and where thereof more you I-can to-pray
ab merce vei l'orgoill doblar.
with mercy I-see the-pride to-double

Doble joi agra la cort gran
Double joy would-have the court great
al jutjamen, can lai serai,
at-the judgment when there I-shall-be
on er saubut tot so de sai,
where will-be known all that from here
s'om dizes, que la plus prezan
if-one said that the most prized
que fos, tan quant eu fui vivenz,
that was so-long as I was living
que m fos de bels acuillimenz,
that to-me were of fair welcomes
ben i agra mes mon chantar
well there I-would-have put my singing
e'ls jois si'ls li pogues donar.
and-the joys if-them to-her I-could to-give

Amics Bertran, ja trop amar
Friend Bertran ever too-much to-love
non voillatz ni lonc esperar.
not wish nor long to-hope

8 · TWO SEASONS WITHOUT SONG

He has not sung for two seasons, to his loss; now he needs good songs for the lady to whom he does liege homage, who has left him only hope. One loving glance would make him rich, and if he has failed by loving too much, she should not think him proud. She deserves a troubadour to sing her, and he is that man. If humility broke her heart, he would die of love, but he lives in hope. Slanderers rage against love. He asks Bertran to say that she has avenged herself too much and should let mercy overcome her wrong.

Estat aurai estas doas sasos
Been I-shall-have these two seasons
qu'eu non chantei, e fas i mon damatge;
that-I not sang and I-do there my harm
mais ar m'agr'obs bons vers o tals chansos
but now to-me-would-have-need good vers or such songs
c'azautes lei cui fas lige homenatge,
which-might-please her to-whom I-do liege homage
et a m tengut, depois son pretz auzic,
and has me held since her worth I-heard
que ren non ai mas quant lo bon esper,
that anything not I-have but only the good hope
e sivals no s'ieu la pogues vezer,
and at-least not if-I her could to-see
ab sol l'esgart mi pogra faire ric.
with only the-glance me could to-make rich

Ab sol l'esgart que m mostres amoros
With only the-glance which to-me she-showed loving
m'agra tan faig, perqu'eu dic gran outratge,
to-me-she-would-have so-much done for-which-I say great outrage
car lo sieus cors es tan valenz e bos,
for the her person is so worthy and good
que s'ie'i enten tem que fas gran damatge.
that if-I-there aim I-fear that I-do great harm
Domna, s'anc hom per sobramar faillic,
Lady if-ever man by over-loving failed
no m'en devetz per ergoillos tener;
not me-thereof you-ought for proud to-hold
manz n'a el mon ab aquel eis voler
many thereof-there-are in-the world with that same will
c'a mi ni lor for la den non issic.
which-to me nor them except the tooth not issued

E pois tan es vostre pretz cabalos,
And since so-much is your worth perfect
be s taing, domna, c'aiatz en seingnoratge
well itself befits lady that-you-have in lordship
un trobador que vos cant de plans dos,
a troubadour who to-you sings of plain gifts
e que us deingnes tener en agradatge:
and that you deign to-hold in pleasure
aisel son ieu que anc plus no us queric,
that-one am I who ever more not you sought
e s'ieu dic ben que us veingna a plazer,
and if-I say good that to-you comes to pleasure

o si que non, vos m'o fassatz saber,
or if that not you to-me-it make to-know
pois pendes mi, s'ieu jamais chanson dic.
then let-one-hang me if-I ever song say

Chanson non dic, domna, mas endret vos,
Song not I-say lady but toward you
a cui non aus trametr'autre messatge
to whom not I-dare to-send-other message
mas los sospirs qu'eu fas de genoillos
but the sighs that-I make on knees
mas mans jontas lai on sai vostr'estatge,
my hands joined there where I-know your-dwelling
qu'el mon non ai tan mortal enemic,
for-in-the world not I-have so mortal enemy
ab cui trobas o aize o plazer,
with whom I-found either ease or pleasure
ab que us pogues celadamens vezer,
with that you I-could secretly to-see
anc a seingnor miels de cor non servic.
ever to lord better of heart not I-served

Si per servir fos tant aventuros,
If by serving I-were so fortunate
c'umelitatz fraises tant son coratge,
that-humility broke so-much her heart
c'un dous ales del sieu gen ris me fos
that-a sweet breath of-the her noble laugh to-me were
dousetamen aissis dinz mon coratge,
sweetly set within my heart
si anc nuls hom per ben amar fenic,
if ever any man for well loving ended
ieu fenira, si m pogues eschazer,
I would-end if me it-could to-befall
mais per respieg qu'en pogues mais aver,
but for hope that-thereof I-could more to-have
visquer'eu pois entro qu'al ver afic.
would-live-I then until that-at-the true purpose

En fol afic an pres ist enueios
In foolish purpose have taken these irksome-ones
encontr'amors, e fan gran vilanatge.
against-love and make great villainy
Si ma domna lausas que sia pros
If my lady I-praised that she-be worthy
clamaran vos feignedors per usatge.
they-will-call you feigners by custom

Ges no m'en feing, mas depuois qu'anc la vic,
At-all not myself-thereof I-feign but since that-ever her I-saw
voill sas honors e son pretz car tener;
I-wish her honors and her worth dear to-hold
si fas d'aitan c'autra non a poder
so I-do of-so-much that-other not has power
que m don sel joi qu'anc plus fort m'abellic.
that me give that joy that-ever more strongly me-delighted

Amics Bertrans, digatz Bertran, qu'eu dic,
Friend Bertran say Bertran what-I say
trop s'en venguet, si'l vengues a plazer,
too-much herself-thereof she-avenged if-to-her it-came to pleasure
e del sieu tort lais sa merce venser,
and of-the her wrong let her mercy conquer
qu'oill non fan ren a sel que non la vic.
for-eyes not do anything to him who not her saw

The coming of summer is wretched to him, for faithlessness, trickery, and scorn have taken his gaiety; if neither deeds nor words help him with his lady, he does not know why he should sing. He has loved her always and never changed; he does not say he is betrayed, but he may sit among the mocked. Without her the world is worth two gloves to him. His waiting is like the mountain that rumbled seven years and brought forth a mouse; he lives on promises. Yet the joy in his heart is born of his good hope.

Malvasa m'es la moguda
Wicked to-me-is the moving
d'estiu, don val menz mos chans,
of-summer whence is-worth less my song
que gaiesa m'a tolguda,
for gaiety from-me-have taken
nonfes e trics e soanz,
faithlessness and trickery and scorn
e sui'n alques envilanitz:
and I-am-thereof somewhat churlished
s'ap mi dons no m val fatz ne ditz,
if-with my lady not to-me avails deed nor saying
non sai per que chantes jamais.
not I-know for what I-should-sing ever

Amada l'ai e volguda
Loved her-I-have and wanted
tostems per far sos comanz,
always for to-do her commands

despois qu'eu l'aic veguda,
since that-I her-had seen
qu'anc ves leis non fui camjanz.
that-ever toward her not I-was changing
Ieu non dic ges que sia traitz,
I not say at-all that I-be betrayed
mas ben puosc entre'ls escarnitz
but well I-can among-the scorned
sezer entro l'ira m'apais.
to-sit until the-grief me-appeases

Aissi m venz e m'esvertuda
So me conquers and me-strengthens
l'amors que m fors e'l talans,
the-love which me forces and-the desire
que non pretz, s'ella m refuda,
that not I-prize if-she me refuses
ses lei tot lo mon dos ganz,
without her all the world two gloves
del sieu gran tort, si'n er auzitz,
of-the her great wrong if-thereof I-shall-be heard
li clam merce que m fos fenitz,
of-her I-ask mercy that me she-were ended
e penda mi, s'ieu mais m'irais.
and let-one-hang me if-I more myself-anger

Verais dieus, don m'es venguda
True God whence to-me-is come
esta voluntatz tan granz,
this will so great
que tant ni quant no s remuda,
that so-much nor as-much not itself shifts
e pois al res no i enanz;
and since other thing not there I-advance
grans mestiers m'en agra oblitz,
great need to-me-thereof would-have forgetting
o qu'estes tos temps endormitz,
or that-I-were all time asleep
que sivals en somjans n'ai mais.
for at-least in dreaming thereof-I-have more

Aquesta mi'atenduda
This my-waiting
qu'eu fas c'aillors no m ballanz
that-I make for-elsewhere not me I-sway
cre qu'era la remazuda
I-believe that-is the remaining
del puei que brui set anz,
of-the hill that rumbled seven years
pois no'n issi mais la sorzitz:
since not-thereof issued but the mouse
tant m'es mos afars per faillitz,
so-much to-me-is my affair for failed
c'ab promessas ses faig m'apais.
that-with promises without deed myself-I-feed

De cortes luoc mov la raiz
From courtly place moves the root
e'l jois qu'es dinz mon cor floritz,
and-the joy that-is within my heart flowered
de ma bon'esperansa m nais.
from my good-hope to-me is-born

With a thousand doubled wills of true love he gives himself to the fairest lady. The more he ponders the boldness of loving her, the more he desires her, like a man who knowingly goes to die where the fighting is thickest. Her worth is so great that fear overcomes him, and love beats him until he yields to her mercy like a beaten man. Her sight is so sweet that his hope lies nowhere else. He would praise her beauty better had he seen her naked. He serves her with fear; if her mercy does not let him enjoy her, he will wait for no other.

Ab mil volers doblatz de fin'amor
With thousand wills doubled of true-love
a la gensor et ab mai de plazers
to the fairest and with more of pleasures
qu'ieu say el mon m'autrey e m soi donatz,
that-I know in-the world myself-I-grant and myself am given
car tant mi platz son bel cors covinens
for so-much to-me pleases her fair person seemly
e sos ricx pretz grazitz per totas gens,
and her rich worth welcomed by all people
com pus cossir l'ardimen e l'erguelh
as more I-ponder the-boldness and the-pride
qu'ieu fai, car l'am, adoncx pus la dezir,
that-I do because her-I-love then more her I-desire
aisi com selh que vai sabens murir
so as he who goes knowingly to-die
lai on pus ve conbatre ni defendre.
there where more he-sees to-fight or to-defend

Car tant es dretz son pretz en gran ricor,
For so-much is right her worth in great wealth
que ma valor mi sobrevens temers
that my merit to-me overcomes fear
per trop amar, e car say qu'es vertatz,
for too-much loving and because I-know that-it-is truth
e que'l pus prezatz fai tot doptos mos sens …
and that-the most prized makes all doubtful my sense …
amors me bat tan fort que totz m'en duelh,
love me beats so hard that wholly myself-thereof I-grieve
doncx segrai la mas, no sai on me vir
then I-shall-follow her but not I-know where myself I-turn
del combatutz que may no s pot gandir,
of-the beaten-one who more not himself can to-escape
et a merce al pus pros si vai rendre.
and to mercy to-the most worthy himself goes to-yield

E'l sieu vezer m'a tan dossa sabor
And-the her seeing to-me-has so sweet savor
que jes alhors non es mos bos espers,
that at-all elsewhere not is my good hope
e si del tot soi vas lieis encolpatz
and if of-the whole I-am toward her blamed
es car forsat l'am, et es tan valens,
it-is because forced her-I-love and she-is so worthy
e cum amicx vuelh far sos mandamens,
and as friend I-wish to-do her commands

e car li plai ni an chauzit miey huelh
and because to-her it-pleases and have chosen my eyes
ni car de lieis son tug mei bon cossir,
and because of her are all my good thoughts
e car li platz qu'ieu sols pus la dezir
and because to-her it-pleases that-I alone more her desire
que s'era rey tart me poiria repenre.
than if-I-were king late me she-could to-reprove

E car es vers que la fresca color
And because it-is true that the fresh color
laus e'l dossor que fay le sieus vezers
I-praise and-the sweetness that makes the her seeing
et sos bels aibs e sas plazens beutatz,
and her fair qualities and her pleasing beauties
car pus lauzatz fora'l cors covinens,
for more praised would-be-the person seemly
gras, blancx, delguatz, cap de totz jauzimens,
plump white slender head of all enjoyments
qu'ieu ja'l vis nut com vi dins son capduelh,
if-I ever-it saw naked as I-saw within her keep
car mielhs pot hom lauzar senes mentir
for better can one to-praise without lying
aquo que ve, que can fai per albir,
that which he-sees than when he-does by guess
et yeu vuelh gen vers laus en lieis despendre.
and I wish noble true praise on her to-spend

Car jorn e ser sopley e'l port honor
For day and evening I-beseech and-to-her I-bear honor
ab gran temor, tant es paucs mos sabers,
with great fear so-much is little my knowledge
e si'n tra leys may on sera trobat
and if-thereof draws her more where will-be found
bel dos onratz, si lai on chauzimens
fair gift honored if there where clemency
es ab bels ditz e fatz complidamens,
is with fair sayings and deeds fully
ni don poirai aver aigua si'n vuelh,
nor whence shall-I-be-able to-have water if-thereof I-wish
si en mar non truep, e lai la vauc querir,
if in sea not I-find and there it I-go to-seek
doncx si merces de leis no m fai jauzir,
then if mercy from her not me makes to-rejoice
jamais alhors no m fara jorn atendre.
ever elsewhere not me will-make day to-await

A dying lover and his lord talk in turns. The lover says he is betrayed: he set his heart on a lady who looked on him kindly, and he is near death, yet from shame he has asked her for nothing. The lord tells him to go to her at once and ask for her love, to suffer patiently if she answers harshly, and to work more cunningly if the jealous husband notices. The lover fears he will not know how to speak before her; the lord says such is the way of those undone by love. The lover resolves to force his heart, since he who dies desiring lives badly.

Ailas! com muer qe as amis?
Alas how I-die what hast-thou friend
Ieu sui trais.
I am betrayed
Per qal razon?
By what reason
Qar anc jor mis m'entencion
Because ever day I-put my-aim
en leis qe m fes lo bell parven.
on her who me made the fair semblance
As per aisso ton cor dolen?
Hast-thou for that thy heart grieving
Si, ai.
Yes I-have
As en aissi ton cor en lai?
Hast-thou in thus thy heart in there
Oc, ieu plus fort.
Yes I more strongly
Iest aissi doncs pres de la mort?
Art-thou thus then near to the death

Oc, ieu plus que ne vos sai dir.
Yes I more than — to-you I-know to-say
Per qe t laissas del tot morir?
For what thyself thou-lettest of-the whole to-die

Qar trop sui vergoinhos e fis.
Because too-much I-am bashful and true
As li ren qis?
Hast-thou of-her anything asked
Ieu, per dieu, non.
I by God not
Per que menas doncs tal tenson,
For what leadest-thou then such dispute
tro aias sauput son talen?
until thou-have known her desire
Seinher, fai mi gran espaven.
Lord she-makes to-me great fright
Qe'l fai?
What-it makes
S'amors qi me ten en esmai.
Her-love which me holds in dismay
Ben as gran tort,
Well thou-hast great wrong
cuidas doncs q'ill i t'o aport?
thinkest-thou then that-she there to-thee-it brings
Ieu no, mas no m'aus enardir.
I not but not myself-I-dare to-embolden
Trop pos tu doncs ton dan sufrir.
Too-much canst thou then thy harm to-suffer

Seinher, e qals consells n'er pres?
Lord and what counsel thereof-will-be taken
Bons e cortes.
Good and courtly
Ar lo m dijatz.
Now it to-me tell
Tu n'anaras a leis viatz,
Thou thence-shalt-go to her quickly
es enqerras la de s'amor.
and wilt-ask her of her-love
E s'ill so ten a dezonor?
And if-she it holds as dishonor
No t cal.
Not to-thee it-matters
E s'ill me respon lag ni mal?
And if-she me answers ugly or ill
Sias sufrenz,
Be enduring
qe totz temps bos suffrires venz.
for all time good endurer conquers
E si s n'apercep le gelos?
And if itself thereof-perceives the jealous-one
Adoncs n'obrarem plus ginhos.
Then thereof-we-shall-work more cunning

Volls o? oc, ben, s'ill o volges.
Wouldst-thou it yes well if-she it wished
Fa o, si m cres.
Do it if me thou-believest

Crezutz siaz.
Believed be-you
Ben ti sera tos jois doblatz,
Well to-thee will-be thy joy doubled
sol le ditz no t faza paor.
only the saying not to-thee makes fear
Seinher, tan senti la dolor
Lord so-much I-felt the grief
coral,
heartfelt
per qe m'es obs partam egal.
for which to-me-is need we-part equal
Adoncs tos sens
Then thy sense
ti vailha e tos ardimens.
to-thee may-avail and thy boldness
Oc, e ma bona sospeisos
Yes and my good suspicion
gara te doncs con ti razos.
guard thyself then how thyself thou-pleadest

Raizonar no m sabrai ja be.
To-plead not myself I-shall-know ever well
Digas, per qe?
Say for what
Per leis garar
For her guarding
no sabras doncs a leis parllar?
not wilt-thou-know then to her to-speak

Iest aissi del tot esperdutz?
Art-thou thus of-the whole lost
Oc, qan li sui denan vengutz.
Yes when to-her I-am before come
Espertz.
Expert
Oc, tan qe en re non sui certz.
Yes so-much that in anything not I-am certain
Aital fan tug
Such do all
cill, qe per amor son destrug.
those who by love are destroyed
Oc, mas ieu forserai mon cor.
Yes but I shall-force my heart
Doncs no lo metas e demor.
Then not it put in delay

Ben m'a adug
Well to-me-has brought
amors aço qe digon tug,
love that which say all
qe crois viu qi deissiran mor,
that badly lives who desiring dies
per q'ieu non dei plainher mon cor.
for which-I not ought to-lament my heart

As God made the first father in his own features, so the glorious king was born a man of flesh, free of sin, of a virgin mother, that men might believe he made them in his likeness. He willed that the first sinner be made without parents, and showed himself all-powerful; at the consecration the bread becomes the flesh that died on the cross. Why then should anyone doubt that the Savior could be born of a virgin's precious body, since a man was made from earth? He asks pardon if he presumes and prays that his soul may see God's likeness.

Aissi cum a sas faissos
So as to his features
dieu, del tot creaire,
God of-the whole creator
fetz lo premier paire,
made the first father
fon pueys lo reys glorios,
was then the king glorious
hom carnals, de peccatz blos,
man carnal of sins bare
natz de verge maire.
born of virgin mother
Fo natz atressi quo nos,
He-was born likewise as we
per so que ses tot'erransa
for that that without all-erring
fos crezut qu'a sa semblansa
it-were believed that-to his likeness
nos fetz lo francs senher bos.
us made the noble lord good

Mout hi a d'autras razos,
Many there are of-other reasons
qu'ieu ja non esclaire,
that-I ever not I-clarify
per que'l guovernaire
for which-the governor
de tot quant es sus ni jos
of all as-much-as is above and below
volc que fos faitz ses pairos
wished that were made without parents
lo premier peccaire,
the first sinner
mas tot quan vol nos es pros,
but all as-much-as he-wishes to-us is profitable
so crezem e i am fizanza,
this we-believe and there we-have trust
e ns mostret per demostransa
and to-us he-showed by demonstration
qu'era Dieus totz poderos.
that-he-was God all powerful

Tant es cars e vertuos
So-much is-he dear and virtuous
en tot son affaire,
in all his affair
e tan de bon aire
and so of good breeding
lo francs reys meravelhos,
the noble king marvelous

per que verayas razos
for which true reasons
pot hom ben retraire,
can one well to-recount
qu'ab devinas orazos
that-with divine prayers
en la preveyral sagransa
in the priestly consecration
torna lo pas ses duptansa
turns the bread without doubt
sa carns que pres mort en cros.
his flesh which took death on cross

Doncs per qu'es nulhs hom duptos
Then for what-is any man doubtful
que'l verays salvaire
that-the true savior
non pogues filh traire
not could son to-draw
don verge cors precios
from virgin body precious
ses assag que fagz no y fos
without assay that deed not there were

d'ome bes per faire
of-man goods for to-do
pus tost que quant us limos
more soon than when a clay
de terra venc en mudansa
from earth came into change
d'ome per forsa d'obransa
of-man by force of-working
del senhor piatados.
of-the lord merciful

Ma fes e m'entencios
My faith and my-understanding
me valh'e'l veiaire
me may-avail-and-the seeming
que m fan enan traire
which me make forward to-draw
los fagz de dieu e'ls sermos,
the deeds of God and-the sermons
qu'ieu conosc ben qu'aondos
for-I know well that-abundant
no y suy, mas estraire
not there I-am but withdrawn
no m'en puesc tan volentos:
not myself-thereof I-can so willing

suy de dir sa gran honransa,
I-am of saying his great honor
e s'ie'y fatz outracujansa,
and if-I-there do presumption
valha mi lo sieus perdos.
may-avail me the his pardon

Vers dieus faitz mi tan d'onransa
True God do to-me so-much of-honor
que vostra belha semblansa
that your fair likeness
veya m'arma pres de vos.
sees my-soul near to you

13 · I WOULD SING WELL

He would sing well if love went well for him, since a man sings best whom love keeps joyful; but the lady he wants does not want him, and he finds so much bad faith that he loses love and song. False lovers get more than true ones. He takes joy only in her, but she delays too long. She is the best he ever saw, to be blamed only for her harshness to him. A worthy lady decides quickly, but cheats and false lovers make a market where she goes to whoever gives most. He tells Bertran he will stop making songs, and praises the marquise.

Ben chantera si m'estes ben d'amor,
Well I-would-sing if to-me-it-stood well of-love
quan dezamatz canti si finamen;
when unloved I-sing so truly
que so dizon tug li bon trobador,
for this say all the good troubadours
ben chant'om mielhs cuy amors ten jauzen,
well sings-one better whom love holds joyful
qu'aicylh no m vol qu'ieu mais volgra amar,
for-she not me wishes whom-I more would-wish to-love
ni am selhas qui amarian me,
nor I-love those who would-love me
quar ieu sui fis, ieu truep tan d'avol fe,
for I am true I find so-much of-worthless faith
qu'ieu perc amor e per amor chantar.
that-I lose love and for love singing

Al mieu chantar s'atendon l'amador:
To-the my singing themselves-attend the-lovers
que jamais us non am fort lialmen,
for ever one not loves strongly loyally
quar mais en an li plus galiador
for more thereof have the most deceivers
non an ayssilh que re no i van volven,
than have those who anything not there go wavering
quar ieu suy fis et anc no m vuelc camjar,
for I am true and ever not myself I-wished to-change
viurai ses joy s'ilh belha no m rete,
I-shall-live without joy if-she fair not me retains
mas ieu non cug s'ieu de lieys me recre,
but I not think if-I from her myself withdraw
qu'autra del mon me pogues alegrar.
that-other of-the world me could to-gladden

Per l'alegrar d'una doussa sabor
For the-gladdening of-a sweet savor
e pel respieg, quar sol en lieys enten,
and for-the hope for only on her I-aim
s'esjau mon cor en joy et en doussor,
itself-rejoices my heart in joy and in sweetness
mas tarza m trop per qu'ieu o vau temen;
but she-delays to-me too-much for which-I it go fearing
donx s'ieu hi falh cug deuria enviar
then if-I there fail I-think she-ought to-envy
a las valens, e dirai vos per que,
to the worthy-ones and I-shall-say to-you for what

quar tug diran, si de mi lur sove,
for all will-say if of me to-them it-recalls
que per lieys fan las autras a doptar.
that for her make the others to fear

Ses tot doptar ai chauzit la melhor,
Without all doubting I-have chosen the best
qu'anc dels huels vis e la plus avinen,
that-ever with-the eyes I-saw and the most comely
e que mielhs creys son pretz e sa honor
and who best increases her worth and her honor
sobre totas qu'una non li s defen.
above all for-one not to-her itself defends
Nulhs hom en lieys re non pot melhurar
Any man in her anything not can to-improve
mas quar vas mi es de mala merce;
but because toward me she-is of ill mercy
per lieys m'es greu, que mout li descove,
for her to-me-it-is grievous for much to-her it-unbefits
qu'ieu no volgra re ylh pogues hom blasmar.
for-I not would-wish anything she could one to-blame

Blasmar deu hom un usatge que y corr,
To-blame ought one a usage which there runs
que fan domnas, qu'ieu non lur tenc a sen,
which make ladies which-I not to-them hold as sense
lonc enquerre, e fan o li pluzor,
long asking and do it the most

quant hom las pregu'ab servezi avinen,
when one them prays-with service comely
e pros domna sap be tost que deu far,
and worthy lady knows well soon what she-ought to-do
e'l folla tarz o quan tot en cor li ven,
and-the foolish delays or when all to heart to-her comes
mas qu'ilh es cara e d'aisso no i a re,
but that-she is dear and of-that not there is anything
que'l cartatz es quan sap cuy deu triar.
for-the dearness is when she-knows whom she-ought to-choose

Mas qui tria un drut a dezonor,
But who chooses a lover to dishonor
pueys o tarza un an o dos verten,
then it delays a year or two turning
mager viltatz es segon sa ricor,
greater cheapness it-is according-to her wealth
que s'em breumen ames tal que'l fos gen;
than if-in brief she-loved such who-to-her were noble
las trichairitz e'l fals trichador var
the cheats and-the false cheaters fickle
fan un mercat qu'a pretz non aperte,
make a bargain that-to worth not belongs
lai n'aura un e sa un autr'ap se,
there thereof-she-will-have one and here an other-with herself
e lieys a selh qui mais hi pot donar.
and she to him who more there can to-give

Amix Bertrans, aissi me vuelh laissar
Friend Bertran thus myself I-wish to-leave
de far chansos, e dirai vos per que,
of making songs and I-shall-say to-you for what
quar loncs chantars non estec anc trop be
for long singing not stood ever too well
ses joy d'amor mas quan sol a joeglar.
without joy of-love but when only for jongleur
A'l marqueza vey tan son pretz montar
To-the marquise I-see so-much her worth to-mount
qu'ieu suy sos homs e serai o jasse,
that-I am her man and shall-be it always
estiers mi dons, que d'autra no m sove,
except my lady for of-other not to-me it-recalls
senes jauzir mas quan lo dezirar.
without enjoying but only the desiring

A wife complains that since her marriage her husband has put in only half, and she demands the rest. He answers that he has more than any man of his region, enough to kill her if he had no mercy. She tells the lords it is a boast: she has felt the lack, and he has not half of what he claims. He says he ought to correct her as he did his first wife, whom he killed. She answers that if he does it with the one she dares not name, she will give him a bachelor who likes blows. He swears to put it all in; she says they have heard many empty boasts.

D'una don'ai auzit dir que s'es clamada
Of-a lady-I-have heard to-say that herself-is complained
del marit, e sai vos dir de qual rancura:
of-the husband and I-know to-you to-say of what grievance
qu'anc no lo y mes mays de mieg, pus li fon dada,
that-ever not it to-her he-put more than half since to-him she-was given
e del sobreplus volria aver drechura,
and of-the overplus she-would-wish to-have justice
que la perdoa e'l dan
that her he-should-pardon and-the harm
li mendes tot derenan
to-her he-should-amend all henceforth
del sobreplus qu'en rete,
of-the overplus that-thereof he-retains
e no'lh fezes tort en re.
and not-to-her did wrong in anything

E'l maritz li respondet si cum l'agrada,
And-the husband to-her answered so as to-him-it-pleases
e dis li cum lo li a mes per mezura,
and said to-her how it to-her he-has put by measure
major l'a que negus hom de s'encontrada,
greater he-has-it than any man of his-region
qu'esser en poiria ben de mort segura,
for-to-be thereof she-could well of death sure
si non l'anava palpan,
if not-it he-went feeling
qu'a desmezura l'a gran,
for-to excess he-has-it great
qu'aucir la'n poiria be,
that-to-kill her-thereof it-could well
si non avia merce.
if not he-had mercy

Senhors, so que'l auzetz dir es guabairia,
Lords what that-him you-hear to-say is boasting
qu'ieu no cre que mos maritz n'aya sobreira,
for-I not believe that my husband thereof-have overplus
la sofracha ai ieu sentida e la necieira,
the lack have I felt and the want
que ges non a la meitat que'l auzetz dire,
that at-all not he-has the half that-him you-hear to-say
qu'el ditz qu'auciria m'en,
for-he says that-he-would-kill me-thereof
mas ieu non ai espaven,
but I not have fright

qu'ieu sai ben qu'el n'a petit,
for-I know well that-he thereof-has little
e d'aquel eys m'a mentit.
and of-that same to-me-he-has lied

Molher, ben avetz talan de la folhia,
Wife well you-have desire of the folly
e degra vo'n castiar ab la premeira,
and I-ought you-thereof to-correct with the first
qu'ieu aucis que non ac autra malautia,
whom-I killed who not had other sickness
e vos volriatz murir d'aital manieira,
and you would-wish to-die of-such manner
s'ieu non agues tan de sen,
if-I not had so-much of sense
que n'ai avut chauzimen,
that thereof-I-have had clemency
trop a que for yssernit
too-much it-is that I-would-be separated
de vos cuy no m'es grazit.
from you to-whom not to-me-it-is thanked

Maritz, del dan vos fa mi bona patz faire,
Husband of-the harm to-you make me good peace to-make
si o faitz ab aisselui qu'ieu non aus dire,
if it you-do with him whom-I not dare to-say
veramen m'en faitz cridar, quilar ni braire,
truly me-thereof you-make to-cry to-shriek and to-bray

per justiziar mi ren o per aucire,
for to-punish me anything or for to-kill
ans vo'n rendrai bachalier,
rather to-you-thereof I-shall-render bachelor
quez es feritz e non fier,
who is struck and not strikes
e plai li quant es feritz,
and pleases to-him when he-is struck
e ja non er meynhs arditz.
and ever not he-will-be less bold

Molher, pus per messorguier
Wife since for liar
me tenetz, ben sui trahitz,
me you-hold well I-am betrayed
si no'l vos met tot entier,
if not-it to-you I-put all entire
pueys n'issira l'esperitz.
then thereof-will-issue the-spirit

Maritz, ja parssa non quier
Husband ever share not I-seek
del valeyssent d'un denier,
of-the worth of-a penny
que motz guaps avem auzitz
for many boasts we-have heard
que no y eron mas los critz.
which not there were but the cries

15 · THE FAIR DIAMOND

He has forgotten the desires that once grieved him, for his lady has changed his heart; she made a former love's ills seem sweet, as the sun turns snow to sweet water. Every other joy is nothing beside hers, as stars are nothing against the sun. He calls her Fair Diamond, bright as day, a mirror in which every good can be seen. A quick answer is long joy in love, so a lady should not end her joy, as Elis, countess of Flanders, did. He would rather die than enjoy anything that grieved her; Caesar and Alexander had no greater joy of their conquests.

Los grieus desirs que solo m far doler
The grievous desires which were-wont me to-make to-grieve
ai oblidaz, domn'e rich'e valens,
I-have forgotten lady-and rich-and worthy
qu'en asi m'es camjatz lo cors e'l sens,
for-in thus to-me-is changed the heart and-the sense
que ren non voill mas sol vostre voler,
that anything not I-wish but only your will
e'ls mals d'amor qu'en solo m far languir
and-the ills of-love which-thereof were-wont me to-make to-languish
pres de la mort, quant amava aillor,
near to the death when I-loved elsewhere
mi fetz semblar jor ab plazent dousor,
to-me you-made to-seem day with pleasing sweetness
si co'l soleils fai la neu devenir
so as-the sun makes the snow to-become
aiga dousa, tant es dous sos resplandres.
water sweet so-much is sweet its shining

C'atresi com re a mi non pot valer
For-likewise as anything to me not can to-avail
focs ni clartatz ni estellas luizens
fire nor brightness nor stars shining
contra'l soleil, es altres jois niens
against-the sun is other joy nothing
contra'l vostre, qu'el mon puosca vezer
against-the yours that-in-the world can to-see
neguna ren lai on plus m'o consir …
any thing there where most to-me-it I-ponder …
que quil tangen … a valor
that who-it touches … to merit
que sol apres de vos puesca venir,
that only near of you can to-come
della gran mar tro lai on cor Menandres.
from-the great sea up there where runs Meander

Bels diamans deuriatz non aver,
Fair Diamond you-ought name to-have
c'aissi com es bel dias resplendens
for-so as is fair day resplendent
clartatz del mon, e vos es onramens
brightness of-the world and you are honor
d'autras domnas, don deu om retener
of-other ladies whence ought one to-retain
vostres rics faitz de vezer e d'auzir,
your rich deeds of seeing and of-hearing

et atresi com en un mirador
and likewise as in a mirror
vezon li oill manta bella color,
see the eyes many fair color
pot hom en vos totz entiers bes chausir,
can one in you all entire goods to-discern
per que m platz mout lo laudars e lo splandres.
for which to-me pleases much the praising and the shining

E vos, domna, avetz tant de saber,
And you lady have so-much of knowledge
e valez tant, que ben es conossenz
and are-worth so-much that well it-is known
que lai, on plus val beutatz e jovens,
that there where most is-worth beauty and youth
don valon mais li don e li plazer:
whence are-worth more the gifts and the pleasures
e tuit li pro, qui s volon far grazir,
and all the worthy who themselves wish to-make welcomed
fan los bels dos lai on plus an sabor,
make the fair gifts there where most they-have savor
e breus respos es loncs jois en amor,
and short answer is long joy in love
per que domna non deu son joi finir,
for which lady not ought her joy to-end
con fes Elis, la contessa de Flandres.
as did Elis the countess of Flanders

Mas vos avetz en me tant de poder,
But you have in me so-much of power
que mil d'atanz plus me sera plasens
that thousand times more to-me will-be pleasing
mortz a suffrir que fos de re jausens
death to suffer than I-were of anything rejoicing
que vos fos greus, si'n sabia de ver,
which to-you were grievous if-thereof I-knew in truth
que tot lo mon agues al mieu servir,
though all the world I-had at-the my serving
c'ab vostres ditz bels e de gran honor
for-with your sayings fair and of great honor
avetz mon cor mis en tan gran ricor,
you-have my heart put in so great wealth
que'l bons pensars m'es on plus vos desir,
that-the good thinking to-me-is where most you I-desire
jois e repaus e sojorns er refrandres.
joy and rest and ease it-will-be refrain

Tresaur e gaug e domna e seinnor
Treasure and joy and lady and lord
fas tot de vos, e lais los mals d'aillor,
I-make all of you and leave the ills from-elsewhere
qu'anc non ac plus de son gent conquerir
for-ever not had more of his noble conquering
gaug ni plaser Sesar ni'l reis Avandres.
joy or pleasure Caesar nor-the king Alexander

BLACATZ

The Life and Songs

Sir Blacatz was a noble baron of Provence, high and rich, who loved gifts, courting, war, expense, court, noise, songs, and cheer, and all the deeds by which a man has worth. No man ever liked taking as much as he liked giving; he maintained the unmaintained and protected the unprotected. The older he grew, the more his largesse, courtesy, merit, lands, and honor grew, the more his friends loved and his enemies feared him, and the more his sense and gallantry increased.

En Blancatz si fo de Proensa, gentil bars et autz e rics.
Sir Blacatz thus was of Provence noble baron and high and rich
E plac li dons e domneis e guerra e messios e
And pleased to-him gifts and courting and war and expenses and
cort e mazans e bruda e chanz e solatz, e tuich aquels
court and din and noise and songs and cheer and all those
faich per qu'om bons a pretz e valor. Et anc no fo hom
deeds by which-one good has worth and merit And ever not was man
a qui tant plagues prendre com a lui donar. El fo aquel
to whom so-much pleased taking as to him giving He was that-one
que mantenc lo desmantengutz et anparet los desanparatz. Et
who maintained the unmaintained and protected the unprotected And
on plus venc de temps, plus crec de larguessa, de cortezia
where more came of time more he-grew in largesse in courtesy
e de valor, d'armas e de terra e de renda e d'onor,
and in merit in-arms and in land and in rent and in-honor
e plus l'ameren li amic, e li enemic lo tensen plus: e
and more him-loved the friends and the enemies him feared more and
crec sos sens e sos sabers e sa gaillardia e sa drudaria.
grew his sense and his knowledge and his gallantry and his lovership

The sweet gay season and the birds' song please him, and if he were loved as much as he loves, his lady would do great courtesy; since she does him no good, he will wait in love until he dies begging mercy. He has given himself so wholly to her that no other cheer or love pleases him, and if he dies for her she will bear the harm, since it is wrong to kill one's own. Her beauty imprisons him; even her questions honor him more than another's kisses. Fair Cloak, he will love her always.

Lo belh dous temps mi platz
The fair sweet season to-me pleases
e la gaya sazos
and the gay season
e'l chans dels auzellos;
and-the song of-the little-birds
e s'ieu fos tant amatz
and if-I were so-much loved
com sui enamoratz,
as I-am enamored
fera gran cortezia
she-would-do great courtesy
ma bella douss'amia;
my fair sweet-beloved
e pus nulh be no m fai,
and since any good not to-me she-does
las! e doncx que farai?
alas and then what shall-I-do
Tant atendrai aman,
So-long I-shall-wait loving

tro morrai merceyan
until I-shall-die begging-mercy
pus ilh vol qu'aissi sia.
since she wishes that-thus it-be

Aissi m suy autreyatz
Thus myself I-am granted
ab leial cor a vos,
with loyal heart to you
bella dompna e pros,
fair lady and worthy
que nulh autre solatz
that any other cheer
ni autr'amor no m platz
and other-love not to-me pleases
ni autra drudaria,
nor other lovership
ni mos cors no s cambia;
and my heart not itself changes
per vos, domna, morrai:
for you lady I-shall-die
quar me trobatz verai,
because me you-find true
vos en prendetz lo dan;
you thereof take the harm
e non es benestan
and not is seemly
qu'hom eys los sieus aucia.
that-one himself the his-own kill

Dompna, vostra beutatz,
Lady your beauty
e las bellas faissos,
and the fair features
e'l belh huelh amoros,
and-the fair eyes loving
e'l gen cors ben tallatz
and-the noble person well cut
don sui empreyzonatz,
whereby I-am imprisoned
de vostr'amor que m lia,
by your-love which me binds
si be'l truep ab fadia,
though well-it I-find with vexation
ja de vos no m partrai;
ever from you not myself I-shall-part
que maior honor ai
for greater honor I-have
sol en vostre deman,
only in your asking
que s'autra m des bayzan
than if-other to-me gave kissing
tot quant de vos volria.
all as-much-as from you I-would-wish

Be m tengra per honratz
Well myself I-would-hold for honored
e per aventuros,
and for fortunate

s'aprop cent braus respos
if-after hundred fierce answers
en fos d'un joy paguatz:
thereof I-were with-a joy paid
ai! domna, umilitatz
ah lady humility
e merces no m valria;
and mercy not to-me would-avail
mes m'avetz en tal via
put me-you-have on such way
don no m desviarai,
whence not myself I-shall-turn-aside
que mos fis cors s'atrai
for my true heart itself-draws
a vostra beutat gran
to your beauty great
que m fai sufrir l'afan,
which me makes to-suffer the-toil
e m destrenh nueg e dia.
and me constrains night and day

Si per sufrir en patz
If for suffering in peace
mais d'autra res qu'anc fos,
more than-other thing that-ever was
ni per far voluntos
nor for doing willing
las vostras voluntatz,
the your wishes

domna, m'ochaizonatz,
lady me-you-accuse
a vos non eschairia
to you not it-would-befit
quar ilh non es ges mia,
for it not is at-all mine
ni ves vos non l'aurai;
and toward you not it-I-shall-have
ans franchamen m'apai,
rather nobly myself-I-content
quan vey vostre semblan;
when I-see your seeming
e quan vos sui denan,
and when to-you I-am before
tot tort vos fugiria.
all wrong to-you would-flee

Belha Capa, on qu'ieu sia,
Fair Cloak wherever that-I be
vos am e us amarai
you I-love and you I-shall-love
ab leyal cor verai,
with loyal heart true
per so quar valetz tan,
for that because you-are-worth so-much
quar ieu e'l plus prezan
for I and-the most prized
volem vostra paria.
wish your company

Blacatz offers Raimbaut a choice: a lady's love in secret, or people believing, for his honor, that she is his lover when she is not. Raimbaut chooses quiet enjoyment, since long love is refusal. Blacatz says the discerning will call it folly to give up honor for enjoyment alone, since worth must be known. Raimbaut says nothing pleases him like holding her naked, and knowing is worth a thousand times more than thinking. Blacatz says hidden honor is a carbuncle that does not shine; Raimbaut would rather have the fruit than the flower.

En Raymbautz, ses saben
Sir Raimbaut without knowing
vos fara pros domn'amor
to-you will-make worthy lady-love
complida, o per vostr'honor
complete or for your-honor
fara cuidar a la gen,
will-make to-think to the people
ses plus, qu'ill es vostra druda;
without more that-she is your beloved
e si no sabes chauzir
and if not you-know to-choose
lo mielz, segon qu'auzetz dir,
the best according-to what-you-hear to-say
vostra razos er vencuda.
your argument will-be vanquished

Blacatz, d'aquest partimen
Blacatz of-this partimen
sai leu triar lo meillor;
I-know lightly to-choose the best
a lei de fin amador
in way of true lover
mais vueill aver jauzimen.
more I-wish to-have enjoyment
Tot suavet e ses bruda,
all softly and without noise
de ma domna cui dezir,
of my lady whom I-desire
que fol creire ses jauzir;
than foolish believing without enjoying
que longua amors es refuda.
for long love is refusal

En Rambautz, li conoissen
Sir Raimbaut the discerning
vos o tenran a follor,
to-you it will-hold as folly
et a sen li sordeior;
and as sense the vilest
quar, per iauzir solamen,
for for enjoying only
laissatz honor mantenguda:
you-leave honor maintained

d'aitan no us podetz esdir
of-so-much not yourself you-can to-excuse
que pretz no s fassa grazir
that worth not itself makes to-welcome
sobr'autres faitz a saubuda.
above-other deeds when known

Blacatz, tan m'es avinen
Blacatz so-much to-me-is comely
quant, ab mi dons cui azor,
when with my lady whom I-adore
puosc jazer sotz cobertor;
I-can to-lie under coverlet
ren als no m'es tan plazen
anything else not to-me-is so pleasing
com quan la puosc tener nuda.
as when her I-can to-hold naked
Doncs com par qu'ab fol mentir
Then how appears that-with foolish lying
poscatz ma razon delir?
you-could my argument to-destroy
Mils tans val sabers que cuda.
Thousand times is-worth knowing than thinking

En Raymbautz, qui soven
Sir Raimbaut who often
deroca son joguador,
throws-down his gamester

que ill val, si non a lauzor,
what to-him avails if not he-has praise
ni non pot aver guiren?
and not can to-have witness
Non pretz honor esconduda,
Not I-prize honor hidden
ni carboucle ses luzir,
nor carbuncle without shining
ni colp, qui no'l pot auzir,
nor blow which not-it can to-hear
ni oill cec, ni lengua muda.
nor eye blind nor tongue mute

Blacatz, be us dic veramen
Blacatz well to-you I-say truly
qu'ieu am trop mais frug que flor,
that-I love far more fruit than flower
e mais ric don de senhor
and more rich gift from lord
que si m paguava del ven.
than if myself I-paid with-the wind
Ja, ab promessa perduda,
Ever with promise lost
lonc temps no m pot retenir
long time not me can to-retain
cil per cui planh e sospir,
she for whom I-lament and sigh
s'ab gaug entier no m'ajuda.
if-with joy entire not me-she-helps

Blacatz asks Peire Vidal why, having sense and skill in composing, he wastes his youth and age waiting on love. Peire answers that he has put his love on the best and worthiest lady and will not lose the rewards, for whoever gives up is a churl. Blacatz says he serves his own lady for a fair return and wants enjoyment, since long waiting without joy is joy lost. Peire says a long day's journey is worth a good lodging and long service a noble gift, and that a lover who changes often is no true lover.

Peire Vidal, pois far m'aven tenson,
Peire Vidal since to-make befalls-me tenso
no us sia greu, si us deman per cabal
not to-you be-it grievous if you I-ask for earnest
per cal razon avetz sen tan venal
for what reason you-have sense so venal
en mains afars que no us tornon a pron,
in many affairs that not to-you turn to profit
et en trobar avetz saber e sen;
and in composing you-have knowledge and sense
e qui ja viels en aital loc aten,
and who ever old in such place waits
et en joven n'es atressi passatz,
and in youth thereof-is likewise passed
meins a de ben que si ja no fos natz.
less has-he of good than if ever not he-were born

Blacatz, non tenc ges vostre chan per bon,
Blacatz not I-hold at-all your song for good
car anc partis plaich tan descominal;
for ever you-offered plea so outrageous

qu'ieu ai bon sen e fin e natural
for-I have good sense and fine and natural
en totz afars, per que m par ben qui m son;
in all affairs for which to-me it-seems well who myself I-am
et ai m'amor messa e mon joven
and I-have my-love put and my youth
en la melhor et en la plus valen;
on the best and on the most worthy
non vuoill perdre los guizardos ni'ls gratz,
not I-wish to-lose the rewards nor-the thanks
e qui s recre es vilans e malvatz.
and who himself withdraws is churl and wicked

Peire Vidal, ja la vostra razon
Peire Vidal ever the your argument
non vuoill aver ab mi dons que tan val;
not I-wish to-have with my lady who so-much is-worth
qu'ieu ill vuoill servir a totz jorns per engal,
for-I to-her wish to-serve at all days for equal
e d'ela m platz que m fassa guizardon;
and of-her to-me it-pleases that to-me she-make reward
et a vos lais lo lonc atendemen
and to you I-leave the long waiting
senes jauzir, qu'ieu vuoill lo jauzimen;
without enjoying for-I wish the enjoyment
car loncs atens senes joi, so sapchatz,
for long waiting without joy this know
es jois perdutz, qu'anc uns non fon cobratz.
is joy lost for-ever one not was recovered

Blacatz, ges ieu no sui d'aital faisson
Blacatz at-all I not am of-such fashion
cum vos autres, a cui d'amor non cal;
as you others to whom of-love not matters
gran jornada vuoill far per bon ostal,
great day's-journey I-wish to-make for good lodging
e lonc servir per recebre gent don;
and long serving for to-receive noble gift
non es fis drutz cel que s camja soven
not is true lover he who himself changes often
ni bona domna cella qui l'o cossen;
nor good lady she who to-him-it consents
non es amors, ans es engans proatz,
not is love rather is deceit proved
s'uoi enqueretz, e deman o laissatz.
if-today you-ask and tomorrow it you-leave

Guillem offers Blacatz a choice: all the fair pleasures of love from a worthy lady without its going further, or kisses from her damsel, the two being equal in all else. Blacatz scorns the damsel and keeps to his lady, who maintains him with fair pleasures. Guillem says he would rather take sweet fruit from an orchard than leaves and flowers. Blacatz answers that a thief can take fruit that has no sweet savor, and he will not forswear his lady. Guillem sends the tenso to Sir Reforzat, and Blacatz names the Fair Cloak to judge it.

Senher Blacatz, de domna pro,
Lord Blacatz of lady worthy
bella e plazen, ses cor vaire,
fair and pleasing without heart fickle
d'aut paratge e de bon aire
of-high rank and of good breeding
auretz totz bels plazers d'amor
you-will-have all fair pleasures of-love
ses far; o de tan gran ricor
without doing or of so great wealth
vos retendra per drut baizan
you will-retain as lover kissing
sa donzella; e de mais re
her damsel and of more thing
no vens l'un'a l'autra: e vueill be
not conquers the-one the-other and I-wish well
que prendatz a vostre talan.
that you-take at your desire

Guillems, qui m part tota sazo
Guillem who me offers every season
sai chauzir, al mieu veiaire,
I-know to-choose at-the my seeming
lo miels, mas no sabetz gaire,
the best but not you-know much
quar partetz plait de tal error
for you-offer plea of such error
a nul fin leial amador;
to any true loyal lover
per qu'ieu la donzella us soan.
for which-I the damsel to-you scorn
Pos ma bella domna m mante
Since my fair lady me maintains
ab bels plazers, ges no s cove
with fair pleasures at-all not itself befits
qu'ieu an'ad autra part preian.
that-I go to-other part praying

Senher Blacatz, molt mi sap bo,
Lord Blacatz much to-me tastes good
quar d'aisso m'es contrastaire;
for of-this to-me-you-are opposer
qu'ieu vueill mais d'un vergier traire
for-I wish more from-an orchard to-draw
mais doutz fruit que fueilla ni flor,
more sweet fruit than leaf or flower

e mais d'ivern de fuec calor
and more in-winter of fire heat
que sol vis l'autre que resplan,
than sun alive the-other that shines
e mais d'amor aver jase
and more of-love to-have always
fin joi complit, de plazer ple,
true joy accomplished of pleasure full
que ses trobar anar cercan.
than without finding to-go seeking

Guillems, de la vostra razo
Guillem of the your argument
no vueill esser razonaire,
not I-wish to-be pleader
que maint fruit pot penre laire
for many fruit can to-take thief
que non a tan doussa sabor
which not has so sweet savor
qui'l pren bas com aut, ni doussor.
who-it takes low as high nor sweetness
Tanh doncx c'om sa dona desman,
Befits then that-one his lady forswears
non ges qu'ieu l'am per bona fe;
not at-all for-I her-love by good faith
e s'ill en baizan mi rete
and if-she in kissing me retains
no vueill vostre fruit, ni'l deman.
not I-wish your fruit nor-it ask

Senher Blacatz, la tensos an
Lord Blacatz the tenso let-go
a'N Reforsat que, si s vol be,
to-Sir Reforzat who if himself wishes well
jurara'l ver com no ill cel re,
will-swear-the truth as not to-him conceals anything
ni cuebre al jutgar son talan.
nor covers at-the judging his desire

Guillems, En Jaufre no soan,
Guillem Sir Jaufre not I-scorn
mas la Bella Capa cove
but the Fair Cloak befits
que jutg'el ver, si cum per se,
that judge-the truth so as by herself
si domnas ni donzellas fan.
if ladies or damsels do

5 · TO PEIROL

He tells Peirol, who has come among them, to go to the fair and worthy lady at Trets and ask for one of her gifts, which would make him rich; for his part he would give or sell his whole kindred to lie beside her. Mahn prints only this stanza.

Peirols, pois vengutz es vas nos
Peirol since come thou-art toward us
vai tost, et er rics tos chaptals,
go soon and will-be rich thy capital
vas la domna qu'es bella e pros,
toward the lady who-is fair and worthy
franch'e cortes'e leials,
noble-and courtly-and loyal
lai vas Trez, e don te per despendre
there toward Trets and may-she-give thee for to-spend
un dels seus dons, e seras rics del mendre;
one of-the her gifts and thou-wilt-be rich of-the least
la parentat volgra donar o vendre
the kindred I-would-wish to-give or to-sell
sol que m pogues latz son bel cors estendre.
only that myself I-could beside her fair person to-stretch

He prays his lady to take him in mercy on this covenant: if she finds a lover who surpasses him in arms, boldness, generosity, or speech, let her give herself to that man and turn from him, since it is right that the fairest lady love the worthiest man. Mahn prints only this stanza.

Per merce il prec c'en sa merce mi prenda
For mercy her I-pray that-in her mercy me she-take
liei cui om soi, per aital convinen
she whose man I-am by such covenant
si troba aman que m venza ni m contenda
if she-finds lover who me surpasses or me contends
ab tan cor d'armas ni d'ardimen,
with so-much heart of-arms or of-boldness
ni tan larc sia ab tan pauc de renda,
nor so generous be with so little of rent
ni tan sotil en parlar avinen
nor so subtle in speaking comely
a lui s'altrei e de mi se defenda,
to him let-her-grant-herself and from me herself let-her-defend
que ben es drec c'il am lo plus valen
for well it-is right that-she love the most worthy
aissi com il es la gensor que port benda.
so as she is the fairest who wears headband

7 · THE THREE THIEVES

Blacatz asks Peire Pelissier which of three thieves fared worst: one lost his foot and right hand for two capons, one was hanged for two pennies, and one was blinded for stealing a lance and a monk's cloak. Pelissier answers that it did them good: he saw Durban, once as we are, dying of hunger, and now he has two warhorses; the hanged one has no more cares, cold, or hunger, and the blind one has so improved that he will never willingly go anywhere alone.

Blacatz

En Pelissier, chauzes de tres lairos
Sir Pelissier choose of three thieves
lo qual pres piez per emblar menuders?
the which took worse for stealing small-things
Que l'us perdet lo pe per dos capos
For the-one lost the foot for two capons
e'l poing destre e puois fo senestrers;
and-the fist right and then was left-handed
el segon fo penduz per dos deniers,
the second was hanged for two pennies
mas aqui ac un pauc trop de venjansa;
but there had a little too-much of vengeance
el ters fo orbs, car emblet una lansa
the third was blind for he-stole a lance
e la capa al monge del mostier.
and the cloak of-the monk of-the minster

Peire Pelissier

Seingner Blacatz, aquo lor es grans pros
Lord Blacatz that to-them is great profit
qu'a vos parec qu'a els fos destorbiers;
which-to you seemed that-to them were hindrance
qu'eu vi Durban, quant era tals com nos,
for-I saw Durban when he-was such as we
morir de fam, mas ar'a dos destriers;
to-die of hunger but now-he-has two warhorses
el pendutz es fora de consiriers,
the hanged-one is outside of cares
que non a freg ni fam ni malanansa;
for not he-has cold nor hunger nor misfortune
et en l'orb trop aitan de megloransa
and in the-blind-one I-find so-much of improvement
que jamais sols non ira volontiers.
that ever alone not he-will-go willingly

A poet mocks Blacatz: since trickery fails him everywhere and the hermits complain of him to God, his wealth is so great that he makes more show than any grandfather; warriors make such war on him that the archers flee toward Alms, and nothing is left in his larder. Mahn prints only this cobla.

Seingn'En Blacatz, pois per tot faill barata
Lord-Sir Blacatz since through all fails trickery
e si clam a deu de vos gentz hermitana,
and so complain to God of you people hermit
tant es la riquesa grantz qu'a vos s'aplata,
so-much is the wealth great that-to you itself-flattens
qu'anc aiolz non sai mener maior ufana,
that-ever grandfather not I-know to-lead greater pomp
tan vos guerrion guerer
so-much you war warriors
que ves Alms fuion li archer,
that toward Alms flee the archers
e non a ren al carner
and not there-is anything in-the larder
on sol aver maint quartier.
where was-wont to-be many quarter

A poet tells Blacatz that by night at the hearth he is feared more than a thief or a she-wolf; he made such a rich assault on the Cadeira that the smoke was felt at the Torronet, and the hermits and the people of the hospital know his poverty well. Mahn prints only this cobla.

Seign'En Blacatz, de nuoitz a la lumeira
Lord-Sir Blacatz by night at the light
es plus temsutz que laire ni lobeira,
you-are more feared than thief or she-wolf
tan ric assaut fezes a la Cadeira
so rich assault you-made at the Cadeira
c'al Torronet sentiron la fumera,
that-at-the Torronet they-felt the smoke
que il hermitan e'l genz hospitaleira
for the hermits and-the people of-the-hospital
sabon ades vostra maior paubreira.
know ever your greater poverty

SAVARIC DE MAULEON

The Life and Songs

Savaric, a rich baron of Poitou and lord of Mauléon, was a generous, courtly knight and the best warrior in the world. Guillelma of Benauges gazed at Jaufre Rudel, pressed the hand of Elias Rudel, and trod on Savaric's foot, and Savaric put the case to Gaucelm Faidit and Uc de la Bacalaria. She long deceived him, and when she learned that he had a day set with the lady of Manchac, she summoned him to Benauges that same day. Uc de Saint-Circ, who wrote these razos, carried her letters, and Savaric had the provost of Limoges put the choice in a tenso.

Savaric de Mauleon si fo un rics baros de Peitieu, fils
Savaric of Mauléon thus was a rich baron of Poitou son
d'En Reols de Maleon. Seigner fo de Mauleon e de
of-Sir Raoul of Mauléon Lord he-was of Mauléon and of
Talarnom, e de Fontenai, e de Castelaillon, e de Boet,
Talmont and of Fontenay and of Châtelaillon and of Boet
e de Benaon, e de saint Miquel en l'Ertz, e de la
and of Benon and of Saint Michel in l'Herm and of the
isla de Riers, e de l'isola de Nives, e de Nestrine, e
isle of Ré and of the-isle of Nives and of Nestrine and
d'Engollius, e d'autres mainz bons locs. Bels cavaliers fo
of-Engoulins and of-other many good places Fair knight he-was
e cortes et enseingnatz, e larc sobre totz los larcx.
and courtly and well-taught and generous above all the generous
Plus li plac dons e dompneis et amor e torneiament,
More to-him pleased gifts and courting and love and tourneying
que ad home del mon, e de chanz e de solatz, e
than to man of-the world and of songs and of cheer and
trobars e cortz e messios. Plus fo fin amics de domnas
composing and courts and expenses More was-he true friend of ladies

e d'amadors que nuills autres cavalliers, e plus enveios de
and of-lovers than any other knight and more eager to
vezer bons homes e de far li plazer. E fo lo meiller
see good men and to do them pleasure And he-was the best
guerrer que anc fos el mon. Tal vez ne fo aventuros,
warrior that ever was in-the world Such times thereof was-he fortunate
e tal vez ne trobet dan: e totas las guerras qu'el ac
and such times thereof found harm and all the wars that-he had
foron com lo rei de Fransa e com la soa gen. E dels
were with the king of France and with the his people And of-the
sieus bons faich se poiria far un gran libre, qui lo volgues
his good deeds itself could make a great book who it wished
escrire, com d'aquellui que ac plus en si d'umelitat e
to-write as of-that-one who had more in himself of-humility and
de merce e de franquessa, e que mais fez de bons faich
of mercy and of nobility and who more made of good deeds
d'ome qu'ieu anc vis ni auzis, e plus n'avia voluntat de
of-man that-I ever saw or heard and more thereof-had will to
far. — En Savaric de Malleo fo vengutz a Benaujatz per
do Sir Savaric of Mauléon was come to Benauges to
vezer la vescomtessa Na dona Guillerma, et el entendia
see the viscountess Lady lady Guillelma and he aspired
en ela; e tray ab lui'N Elias Rudels, senher de Bragairac,
to her and drew with him-Sir Elias Rudel lord of Bergerac
e Jaufre Rudelh de Blaya. Totz tres la pregavo d'amor;
and Jaufre Rudel of Blaye All three her prayed of-love
et enans c'aysso fos, el'avia cascun tengut per son cavayer,
and before that-this were she-had each held for her knight
e l'un non o sabia de l'autre. Tug tres foron asetatz
and the-one not it knew of-the other All three were seated

pres d'ela, l'un d'una part, l'autre d'autra, lo ters denan
near to-her the-one on-one side the-other on-other the third before
ela. Cascus d'els la esgardava amorozamen; et ela, com la
her Each of-them her gazed-at amorously and she as the
plus ardida dona c'om anc vis, comenset ad esgardar En
most bold lady that-one ever saw began to gaze-at Sir
Jaufre Rudelh de Blaya amorozamen, car el sezia denan; et
Jaufre Rudel of Blaye amorously for he sat before and
a'N Elias Rudelh de Bragairac pres la man, et estreis la
to-Sir Elias Rudel of Bergerac took the hand and pressed it
fort amorozamen; e de mo senher En Savaric causiget lo
hard amorously and of my lord Sir Savaric trod-on the
pe rizen e sospiran. Negus no conoc lo plazer l'un de
foot laughing and sighing Any not knew the pleasure the-one of-the
l'autre entro qu'en foron partitz, qu'En Jaufre Rudelh o
other until that-thence they-were parted for-Sir Jaufre Rudel it
dis a'N Savaric com la dona l'avia esgardat; e'N Elias
told to-Sir Savaric how the lady him-had gazed-at and-Sir Elias
dis lo de'l ma. En Savaric, cant auzis que a cascus avia
told it of-the hand Sir Savaric when he-heard that to each she-had
fag aital plazer, fon dolens; e de so que fon ad el
done such pleasure he-was grieving and of that which was to him
fag non parlet, mas apelet Gaucelm Fayzit e'N Ugo de la
done not he-spoke but called Gaucelm Faidit and-Sir Uc of the
Bacalayria, e si lur dis en una cobla al cal avia fag
Bacalaria and thus to-them said in a cobla to-the which she-had done
may de plazer ni d'amor. E la cobla del deman comensa:
more of pleasure or of-love And the cobla of-the question begins
Gaucelm, tres joc enamorat — Be us dic d'En Savaric
Gaucelm three games enamored Well to-you I-say of-Sir Savaric

que be fon sel qu'era razitz de tota la cortezia del mon;
that well was he who-was rooted of all the courtesy of-the world
et en totz bos fatz c'om puesca pessar de bon home
and in all good deeds that-one can to-think of good man
el fon maystre de totz. Et avia amada et onrada lonc
he was master of all And he-had loved and honored long
tems una dona gentil de Gascuenha, ma dona Guillerma
time a lady noble of Gascony my lady Guillelma
de Benaujatz, molher que fo d'En P. de Gavaret, qu'era
of Benauges wife who was of-Sir Peire of Gavaret who-was
vescoms de Beraumes e senher de San Macari e de
viscount of Bezaume and lord of Saint Macaire and of
Lengo; e puesc dire per ver que anc tans de bos fatz
Langon and I-can to-say for true that ever so-many of good deeds
fezes per dona. Mot longamen lo paget esta dona ab sas
he-did for lady Very long him paid this lady with her
folas promessas et ab bels mandamens, et joyas donan.
foolish promises and with fair messages and jewels giving
E mantas vez fes lo venir de Peitieus en Gascuenha
And many times she-made him to-come from Poitou into Gascony
per mar e per terra; e cant era vengutz gen lo sabia
by sea and by land and when he-was come nobly him she-knew
enganar ab falsas razos, que no'l fazia plazer d'amor. Et
to-deceive with false reasons that not-to-him she-did pleasure of-love And
el era'n tan enamoratz que no conoysia l'engan: mas sos
he was-thereof so enamored that not he-knew the-deceit but his
amics d'el li deron ad entendre l'engan. E mostreron
friends of-him to-him gave to understand the-deceit And showed
li una dona de Gascuenha, qu'era de Manchac e molher
to-him a lady of Gascony who-was of Manchac and wife

d'En Guiraut de Manchac, joves e bela et avinens, e
of-Sir Guiraut of Manchac young and fair and comely and
deziroza de pretz e de vezer En Savaric per lo be qu'en
desirous of worth and of seeing Sir Savaric for the good that-thereof
auzia dire. En Savaric can vi la dona azautet li mot
she-heard to-say Sir Savaric when he-saw the lady pleased to-him much
a meravilhas e preget la d'amor. E la dona, per la gran
to marvels and prayed her of-love And the lady for the great
valor que vi en el, retenc lo per son cavayer, e det
merit that she-saw in him retained him for her knight and gave
li jorn qu'el vengues a leys per penre so que demandava.
to-him day that-he he-came to her for to-take that which he-asked
Et el parti s'en mot alegres, e pres comjat e tornet
And he parted himself-thence much glad and took leave and returned
s'en a Peytieus. — E no tarzet gayre que ma dona
himself-thence to Poitou And not delayed much that my lady
Na Guillerma Benauja saupet lo fag, e com l'avia dat
Lady Guillelma Benauges knew the deed and how him-she-had given
jorn de venir ad ela per far son plazer. Adonc fon mot
day of coming to her for to-do his pleasure Then was-she much
giloza e trista car non l'ac retengut; e fes far
jealous and sad because not him-she-had retained and had made
sas letras e sos mans e salutz aitan caramen co saup
her letters and her messages and greetings as-much dearly as she-knew
ni poc, e mandet a'N Savaric que al jorn que l'avia
or could and sent to-Sir Savaric that at-the day that him-she-had
dat la comtessa de Manchac, que vengues ad ela a furt
given the countess of Manchac that he-he-came to her by stealth
a Benaujas per aver d'ela tot son plazer. E sapias per ver
at Benauges for to-have of-her all his pleasure And know for true

que ieu Uc de San Circ, que ay escrichas estas razos, fuy
that I Uc of Saint Circ who have written these reasons was
lo messatge que lai aniey e'l portey totz los mans
the messenger who there went and-to-him carried all the messages
e'ls escritz. Et en la sua cort si era lo prebost de
and-the writings And in the his court thus was the provost of
Limotges, qu'era valens hom et ensenhatz, e bos trobaires.
Limoges who-was worthy man and well-taught and good troubadour
En Savaric, per far a lui honor, li mostret tot lo fag
Sir Savaric for to-do to him honor to-him showed all the deed
e so que cascuna l'avia dig e promes. En Savaric dis
and that which each to-him-had said and promised Sir Savaric said
al prebost que li'n demandes en chantan, e que
to-the provost that to-him-thereof he-should-ask in singing and that
li'n partis tenso, a la cal d'estas doas devia anar
to-him-thereof he-should-offer tenso to the which of-these two he-ought to-go
al jorn que li avian donat. E'l prebost comes lo, e
at-the day that to-him they-had given And-the provost began it and
di: En Savaric, ieu vos deman Que m diatz en chantan.
says Sir Savaric I to-you ask That to-me you-say in singing

Savaric offers Gaucelm Faidit and Uc de la Bacalaria three lovers' games: a lady with three suitors gazes lovingly at one, presses the hand of the second, and treads laughing on the foot of the third. Which does she love most? Gaucelm takes the glance, since the eyes are the heart's messengers. Uc takes the pressed hand, since the eyes look everywhere. Savaric defends the treading as true love hidden from slanderers and calls both beaten. The judges named are Savaric's Guard-Heart, Lady Maria, and Lady Guillelma of Benauges.

Savarics de Malleo

Gaucelms, tres jocx enamoratz
Gaucelm three games enamored
partisc a vos et a'N Ugo;
I-offer to you and to-Sir Uc
e quascus prendetz lo plus bo
and each take the most good
e layssatz me qual que us vulhatz:
and leave me which that you you-wish
qu'una domn'a tres preyadors,
for-a lady-has three suitors
e destrenh la tan lor amors
and constrains her so-much their love
que, quan tug trey li son denan,
that when all three to-her are before
a quascun fai d'amor semblan;
to each she-makes of-love seeming
l'un esguard'amorosamen,
the-one she-gazes-at-amorously

l'autr'estrenh la man doussamen,
the-other-she-presses the hand sweetly
al terz caussiga'l pe rizen:
to-the third she-treads-on-the foot laughing
diguatz al qual, pus aissi es,
say to-the which since thus it-is
fai maior amor de totz tres.
she-makes greater love of all three

Gaucelm Faidit

Senher Savarics, ben sapchatz
Lord Savaric well know
que l'amics recep plus gen do
that the-friend receives more noble gift
qu'es francamen, ses cor fello,
who-is nobly without heart felon
dels belhs huelhs plazens esguardatz;
by-the fair eyes pleasing gazed-at
del cor mov aquella doussors,
from-the heart moves that sweetness
per qu'es cen tans maier l'amors;
for which-is hundred times greater the-love
e de la man tener dic tan
and of the hand holding I-say so-much
que non li ten ni pro ni dan,
that not to-him holds neither profit nor harm
qu'aital plazer cominalmen
for-such pleasure commonly
fai domna per aculhimen;
does lady for welcome

e del caussiguar non enten
and of-the treading not I-understand
que la domn'amor li fezes,
that the lady-love to-him made
ni deu per amor esser pres.
nor ought for love to-be taken

Ugo de la Bacalaria

Gaucelms, dizetz so que vos platz,
Gaucelm you-say that which to-you pleases
for que non mantenetz razo,
except that not you-maintain reason
qu'en l'esguar non conosc nulh pro
for-in the-glance not I-know any profit
a l'amic que vos razonatz,
to the-friend whom you plead-for
e s'el i enten es folhors,
and if-he there aims it-is folly
que l'uelh guardon luy et ailhors,
for the-eyes look-at him and elsewhere
e nulh autre poder non an;
and any other power not they-have
mas quan la blanca mas ses guan
but when the white hand without glove
estrenh son amic doussamen,
presses her friend sweetly
l'amors mov del cor e del sen:
the-love moves from-the heart and from-the sense
En Savaric, quar part tan gen,
Sir Savaric for he-offers so nobly

mantengua'l caussiguar cortes
let-maintain-the treading courtly
del pe, qu'ieu no'l mantenrai ges.
of-the foot for-I not-it shall-maintain at-all

Savarics de Malleo

N Ugo, pus lo mielhs mi laissatz,
Sir Uc since the best to-me you-leave
mantenrai l'ieu ses dir de no:
I-shall-maintain it-I without saying of no
donc, dic qu'el caussiguar que fo
then I-say that-the treading which was
faitz del pe fo fin'amistatz
done with-the foot was true-friendship
celada de lauzenjadors;
hidden from slanderers
e par ben, pois aitals secors
and it-appears well since such succor
pres l'amics rizen, jauzian,
took the-friend laughing rejoicing
que l'amors fo ses tot enjan:
that the-love was without all deceit
e qui'l tener de la man pren
and who-the holding of the hand takes
per maior amor, fai non sen;
for greater love does not sense

e d'En Gaucelm no m'es parven
and of-Sir Gaucelm not to-me-is apparent
que l'esguart per meilhor prezes,
that the-glance for better he-should-prize
si tan com ditz d'amor saubes.
if so-much as he-says of-love he-knew

Gaucelm Faidit

Senher, vos que l'esguart blasmatz
Lord you who the-glance blame
dels huelhs e lor plazen faisso,
of-the eyes and their pleasing fashion
no sabetz que messagier so
not you-know that messengers they-are
del cor que los a enviatz,
of-the heart which them has sent
q'uelh descobron als amadors
for-eyes uncover to-the lovers
so que reten en cor paors;
that which holds-back in heart fear
donc, totz los plazers d'amor fan:
then all the pleasures of-love they-make
e mantas vetz rizen, guaban,
and many times laughing jesting
caussiga'l pe a manta gen
treads-on-the foot to many people
domna, ses autr'entendemen:
lady without other-intention
En Ugo mante fallimen,
Sir Uc maintains failing

qu'el tener de man non es res,
for-the holding of hand not is anything
ni non crey qu'anc d'amor mogues.
and not I-believe that-ever from-love it-moved

Ugo de la Bacalaria

Gaucelms, encontr'amor parlatz
Gaucelm against-love you-speak
vos e'l senher de Malleo,
you and-the lord of Mauléon
e pareis ben a la tenso;
and it-appears well in the tenso
qu'els huelhs que vos avetz triatz,
that-the eyes which you have chosen
e que razonatz per meilhors,
and which you-plead for better
an trahitz manhs entendedors;
have betrayed many suitors
e de la domn'ab cor truan,
and of the lady-with heart roguish
si m caussiguava'l pe un an,
if me she-trod-on-the foot a year
non auria mon cor jauzen;
not I-would-have my heart joyful
e de la man es ses conten
and of the hand it-is without dispute
que l'estrenhers val per un cen,
that the-pressing is-worth for one hundred

quar ja, si al cor no plagues,
for ever if to-the heart not it-pleased
l'amors no l'agra'l man trames.
the-love not to-him-would-have-the hand sent

Savarics de Malleo

Gaucelms, vencutz etz el conten
Gaucelm vanquished you-are in-the dispute
vos et En Ugo certamen,
you and Sir Uc certainly
e vuelh qu'en fassa'l jutjamen
and I-wish that-thereof make-the judgment
mos Garda Cors que m'a conques,
my Guard Heart who me-has conquered
e Na Maria on bos pretz es.
and Lady Maria in-whom good worth is

Gaucelm Faidit

Senher, vencutz no sui nien,
Lord vanquished not I-am at-all
et al jutjar er ben parven;
and at-the judging it-will-be well apparent
per qu'ieu vuelh que y sia eyssamen
for which-I wish that there be likewise
Na Guillelma de Benagues
Lady Guillelma of Benauges
ab sos digz amoros cortes.
with her sayings loving courtly

Ugo de la Bacalaria

Gaucelms, tant ai razo valen
Gaucelm so-much I-have reason worthy
qu'amdos vos fors', e mi defen;
that-both you I-force and me I-defend
e sai n'una ab cor plazen
and I-know thereof-one with heart pleasing
en qu'el jutjamen fora mes,
in whom-the judgment would-be put
mas pro vey qu'en i a de tres.
but enough I-see that-thereof there has of three

The provost of Limoges asks Savaric what a worthy knight should do whom one lady has long scorned, while another, equal in worth, has given him a day to have his will, and the first, learning of it, offers him the same thing on the same day. Savaric answers that ladies undo love by delaying their gifts, but one who gives quickly makes her gift high and great. Mahn prints the tenso in excerpt, with its call for judgment from Lady Guilla of Benauges, Lady Maria of Ventadorn, and the lady of Montferrat.

En Savaric, ie us deman
Sir Savaric I you ask
que diatz en chantan,
that you-say in singing
d'un cavayer valen
of-a knight worthy
c'a amat lonjamen
who-has loved long
una dona prezan
a lady prized
et a'l mes en soan;
and she-has-him put in scorn
pueys preya n'autra
then he-prays another-lady
que en deven s'amia,
who of-it becomes his-beloved
e manda'l jorn c'am leys vaza
and sends-him day that-with her he-go
per penre tot son voler;
for to-take all his will

e can l'autra'n sap lo ver,
and when the-other-thereof knows the truth
manda'l c'a leys aquel dia
sends-him that-with her that day
li dara so qu'el querria;
to-him she-will-give that which-he would-seek
d'egal pretz e d'un semblan
of-equal worth and of-one seeming
son, e chauzetz a talan.
they-are and choose at will

Senher, amor desfan
Lord love undo
donas, can van lunhan
ladies when they-go delaying
lur don ni permeten;
their gift or promising
mais qu'il dona breumen
but who gives quickly
fa son don aut e gran ...
makes her gift high and great …

senher, jutge no' 'n lo ver
lord let-judge us thereof the truth
Na Guilha'n son plazer
Lady Guilla-in her pleasure
de Benaut, e Na Maria
of Benauges and Lady Maria
de Ventadorn; vuelh que y sia
of Ventadorn I-wish that there be
la dona de Monferrat
the lady of Montferrat
c'a bon pretz ses tot enjan.
who-has good worth without all deceit
