OLD OCCITAN SERIES · VOLUME 24

The Provençal Courts, 1220–1270

Folquet de Romans
Bertran d'Alamanon
Bertran Carbonel
Guilhem de l'Olivier d'Arle

The Provençal Courts, 1220–1270

Songs, Tensos, and Coblas of Four Poets

---

with a word-for-word interlinear English translation

preserving the original word order



CANES NOBILES · MMXXVI

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The texts and their spelling are the editors', each poet's pieces in his editor's order and with his numbers, a Roman numeral set as Arabic, and Folquet's life first; Carbonel's songs stand in the order and with the numbers of Bartsch's list of his works, the eleventh as Mahn prints it from its one manuscript, without punctuation. A tenso names its speakers as its editor does, and the press names them in two exchanges; quotation marks are set as «», the editors' supplements stand in square brackets, and a line they mark as lost prints as a lacuna. The editors' notes are not printed; the English titles are the press's.

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FOLQUET DE ROMANS

The Life and Songs

THE LIFE OF FOLQUET DE ROMANS

Folquet de Romans was from the Viennois, from a borough named Romans. He was a good jongleur, ready to please at court and full of cheer, and well honored among good people. He made jongleur's sirventes praising the worthy and blaming the wicked, and many good coblas.

Folquet de Romans si fo de Vianes, d'un borc que a
Folquet of Romans thus was of Viennois of-a borough which has
nom Romans. Bons joglars fo e prezentiers en cort e
name Romans Good jongleur he-was and ready-to-please in court and
de gran solatz; e fo ben onratz entre la bona gen. E
of great cheer and was well honored among the good people And
fetz sirventes joglarescs de lauzar los pros e de blasmar
he-made sirventes jongleur-like of praising the worthy and of blaming
los malvatz. E fetz molt bonas coblas.
the wicked And he-made very good coblas

He would not hold back from beginning a new vers, for the joy of his beloved, who is worthy, gracious, and valiant; his whole mind is with her wherever she is. Not long ago a pride had killed him, but rich counsel brought him from peril to port, so that he laughs, sings, and makes merry. Though she sends him far away, he dreams of her and turns toward her country in his sleep, and his heart dwells where she is. He sends the song to her and to a frank, courtly, and generous countess.

Jeu no mudaria
I not would-change
qu'un vers novel no comens
that-a vers new — I-begin
pel ioi de m'amia
for-the joy of my-beloved
qu'es pros e conhd'e valens;
who-is worthy and gracious-and valiant
ab lieis estai, on que sia,
with her stays where that she-be
totz mos sens;
all my sense
entendens
intent
en sui e gais e jauzens.
thereof I-am both gay and joyful

Non a gair'enquera
Not it-is long-yet
qu'us orguelhs m'avia mort;
that-a pride me-had killed
mas trobat n'ai era
but found thereof-I-have now
ric cosselh, que·m n'a estort
rich counsel which-me thence-has rescued
e trag del peril ont era,
and drawn from-the peril where I-was
a dreg port;
to right port
be·m vai fort,
well-to-me it-goes very
qu'ieu ri e·m chant e·m deport.
for-I laugh and-myself sing and-myself disport

Erguelh ni pezansa
Pride or grief
non ai, s'aver non o dei,
not I-have if-to-have not it I-ought
quar tan luenh mi lansa
for so far me throws
la bella a cui m'autrei,
the fair-one to whom myself-I-grant

quar amistat ni semblansa
for friendship or seeming
qu'ela fei
which-she made
endreg mei
toward me
non es qu'al cor no·m estei.
not is that-in-the heart not-to-me it-stays

Si nonqua·m remire
If never-me I-gaze
de midons son belh cors gen,
on my-lady her fair body noble
de lieis mi cossire
of her me I-think
e·n estau en pessamen;
and-thereof I-stay in brooding
que ves son pais me vire
that toward her country myself I-turn
en durmen,
in sleeping
contra·l ven;
against-the wind
tam bo mi sap, quant ieu·l sen.
so good to-me it-tastes when I-it feel

El sobran estatge,
In-the sovereign dwelling
lai on sos gens cors fis es,
there where her noble body true is
ai mes mon coratge,
I-have put my heart
de sai li·n refier merces;
from here to-her-thereof I-render thanks
be m'o tengra a folhatge,
well me-it I-would-hold for folly
qui·m disses
whoever-to-me said
qu'aitals bes
that-such good
esdevenir m'en pogues.
to-befall to-me-thereof could

Aras vai ta via,
Now go thy way
que tot mon cor saps, chansos!
for all my heart thou-knowest song
mas petit m'embria
but little me-it-speeds
quar no lai anam abdos,
for not there we-go both

lai on mos cors diria
there where my heart would-say
qu'a rescos
that-in secret
ab lieis fos
with her I-were
lo sieus amics fis e bos.
the her friend true and good

Comtessa francha e corteza,
Countess frank and courtly
largua e pros,
generous and worthy
mas chansos
my songs
fauc, e sian lai ab vos.
I-make and may-they-be there with you

Every stanza ends on "my fair lady." At parting she gave him a sweet kiss that drew the heart out of his body; he leaves it with her and wants it back no more, better treated than Raoul de Cambrai or Floris. He is hers a thousand times more than his own and holds all he has of her; unless she takes him in he will die as Sir Andreu did. Her beauty grows each time he sees her, and if he is a little jealous, love conquered Solomon too.

Ma bella domna, per vos dei esser gais,
My fair lady for you I-ought to-be gay
c'al departir me dones un dolz bais,
for-at-the parting to-me you-gave a sweet kiss
tan dolzamen, lo cor del cors me trais;
so sweetly the heart from-the body me drew
lo cor avez, domna, qu'eu lo vos lais
the heart you-have lady for-I it to-you leave
per tal coven qu'eu no·l volh cobrar mais;
on such covenant that-I not-it wish to-recover more
que melh non pres a Raol de Cambrais
for better not befell to Raoul of Cambrai
ne a Flori, can poget el palais,
nor to Floris when he-climbed into-the palace
com fez a mi, car soi fins e verais,
as did to me for I-am true and truthful
ma bella domna.
my fair lady

Ma bella domna, a vos me valha deus,
My fair lady with you me may-avail God
que mill aitanz soi melh vostre que meus,
for thousand times I-am more yours than mine
obedient plus que serf ni judeus,
obedient more than serf or Jew
e de vos teng mon aloc e mos feus,
and from you I-hold my freehold and my fiefs
e null trabalh no me pot esser greus,
and any toil not to-me can to-be heavy
sol c'a vos plaza, anz m'es plasenz e leus,
only that-to you it-pleases rather to-me-is pleasing and light
e morrai tot aissi com fes n'Andreus,
and I-will-die all thus as did Sir-Andreu
e volgra mais qu'agues mort vint romeus,
and I-would-wish more that-I-had killed twenty pilgrims
ma bella domna.
my fair lady

Ma bella domna, ja vos am eu tan fort,
My fair lady indeed you love I so strongly
se no vos ai, venguz soi a mal port,
if not you I-have come I-am at ill port
qu'eu ai ben vist e coneguz en sort
for-I have well seen and known by lot
qu'en breu de temps m'auran li sospir mort,
that-in brief of time me-will-have the sighs killed
se eu ab vos en chambra no·m deport;
if I with you in chamber not-myself disport

ha, dolza res, vostre cor s'i acort
ah sweet thing your heart itself-there may-agree
que ren sen vos no me pot dar conort;
for nothing without you not to-me can to-give comfort
s'enaissi mor, pechat n'aurez e tort,
if-thus I-die sin thereof-you-will-have and wrong
ma bella domna.
my fair lady

Ma bella domna, no me laissaz morir,
My fair lady not me let to-die
que mill aitant vos am qu'eu no sai dir,
for thousand times-as-much you I-love that-I not know to-say
que nulla ren non am tan ne desir
that any thing not I-love so-much or desire
com eu faz vos per cui plang e sospir,
as I do you for whom I-lament and sigh
lo danz er vostre, s'enaissi·m faz languir;
the harm will-be yours if-thus-me you-make to-languish
can plus vos vei, mas vos ve enbelir,
when more you I-see more you I-see to-grow-fair
nafrat m'avez, no sai tant d'eschermir,
wounded me-you-have not I-know so-much of-fencing
ab dolz esgart et ab genz acolhir,
with sweet look and with noble welcoming
ma bella domna.
my fair lady

Ma bella domna, de vos soi enveios;
My fair lady of you I-am desirous
sabez per que? car es valens e pros
know-you for what for you-are valiant and worthy
e ges parlant e d'avinent respos;
and fair speaking and of-comely answer
c'om no vos ve que non si'amoros,
that-one not you sees that not be-amorous
que deus vos det cors ab bellas faichos,
for God to-you gave body with fair features
e ja no·us pes, s'en soi un paoc gelos,
and ever not-to-you may-it-weigh if-thereof I-am a little jealous
que per amor fu vencuz Salamos,
for by love was conquered Solomon
aissi soi eu, cortesa res, per vos,
thus am I courtly thing for you
ma bella domna.
my fair lady

3 · FROM MONTFERRAT

A song-sirventes sent to his lady, who said at parting, "Go quickly, or I shall die." She has given him more than she promised, whatever the slanderers preach. He will be sorry to leave the marquis of Montferrat, so wise and courtly, whose wealth would take picks to dig out, as King Frederick said; his father carried largesse away with him to Romania, and cursed be Salonica for the beggars it makes in Lombardy. Malaspina, where courtesy reigns, has many friends.

Una chanso sirventes
A song sirventes
a ma dona trametrai,
to my lady I-will-send
qu'anc pueis d'alre non pensai,
for-ever since of-other-thing not I-thought
pus parti de Vianes,
since I-parted from Viennois
mas de sa beutat complia;
but of her beauty complete
qu'ades mi soven del dia
for-always to-me it-recalls of-the day
qu'ella·m dis: «belhs dous amics,
that-she-to-me said fair sweet friend
vai tost, e guarda no·t trics,
go soon and beware not-thyself thou-delay
si vols que morta no sia».
if thou-wishest that dead not I-be

Senhors, e no·m n'es ben pres,
Lords and not-to-me thereof-is well befallen
quar la plus belha qu'ieu sai
for the most fair that-I know
m'a dig so que dig vos ai?
to-me-has said that which said to-you I-have
jamais no·m devede res,
ever not-to-me may-forbid anything
qu'ab lieis ai tot quan volia
for-with her I-have all that I-wished
d'amor e de drudaria,
of-love and of love-making
malgrat de mos enemics;
despite of my enemies
anc no fo de ioi tan rics
ever not was of joy so rich
Floris, quan jac ab s'amia.
Floris when he-lay with his-beloved

Per gent servir ai conques
By nobly serving I-have conquered
de midons tot quan mi plai;
from my-lady all that to-me pleases
e quar m'i trobet verai,
and since me-there she-found true
mi det mais que no·m promes,
to-me gave more than to-me she-promised
e·m tornet el cor la via;
and-to-me turned in-the heart the way

anc no m'i noc gelosia
ever not me-there harmed jealousy
ni fals lauzengiers enics,
nor false slanderers hostile
que n'an fag manhs fals prezics,
who thereof-have made many false preachings
mas elha no·ls en crezia.
but she not-them thereof believed

De mossenhor lo marques
Of my-lord the marquis
de Monferrat vos dirai
of Montferrat to-you I-will-tell
que mal m'er, quan me·n partrai,
that ill to-me-will-be when myself-thence I-will-part
tant es savis e cortes
so-much he-is wise and courtly
e de belha companhia;
and of fair company
mas, qui ver en jutjaria,
but who true thereof would-judge
ver dis lo reis Frederics
true said the king Frederick
que mestier i auria pics,
that need there would-have picks
qui l'aver trair'en volria.
who the-wealth to-draw-thence would-wish

Et anc Lombartz tan no mes
And ever Lombard so-much not spent
per pretz, qui ver en retrai,
for worth who true thereof relates
cum fes sos paire, que fai
as did his father who makes
gran sofrait'a nos cortes;
great lack-to us courtly
quant anet en Romania,
when he-went into Romania
tenc larguez'ab lui sa via,
held largesse-with him its way
e mal aja Salonics,
and ill may-have Salonica
tans en fai anar mendics
so-many thence it-makes to-go beggars
e paupres per Lombardia.
and poor through Lombardy

Malespina, guerentia
Malaspina warrant
vos port que granren d'amics
to-you I-bear that great-deal of-friends
avetz e pauc d'enemics
you-have and few of-enemies
lai on renha cortezia.
there where reigns courtesy

4 · TO THE EMPEROR

He sings lovingly though he sees no leaf or flower, for a lady complete in all good keeps him as her servant, and cold and frost cannot frighten him. No lady was ever so pleasing, fresher than rose or eglantine; Floris never loved Blancheflor more. He keeps clear of worthless people and slanderers. Ogonet is to carry the song to the emperor, who knows how to choose the best, and no baron is franker than the count of Carret.

Cantar vuolh amorosamen,
To-sing I-wish lovingly
situt no vei fuolha ni flor,
although not I-see leaf or flower
que frec no·m fai ne gels paor,
for cold not-to-me makes nor frost fear
tant ai lo cor gai e gausen;
so-much I-have the heart gay and joyful
e autressi·m plai alegrars
and likewise-to-me pleases rejoicing
d'ivern com d'estiu o cantars,
of-winter as of-summer or singing
puois per servidor mi rete
since for servant me retains
tals qu'es complida de tut be.
such-one who-is complete of all good

Anc domna non m'er tan plaisen
Ever lady not to-me-will-be so pleasing
ni ab tan entera valor;
nor with so entire merit

et a be plus fresca color
and has well more fresh color
que rosa ni flors d'angilen,
than rose or flower of-eglantine
bella bocha, bels voltz e nars,
fair mouth fair face and nose
et estai li tant gen parlars
and stands to-her so nobly speaking
c'a nuls temps no vos dira re
that-at any time not to-you she-will-say anything
mas onors e plazers e be.
but honors and pleasures and good

E sapchatz c'anc plus coralmen
And know that-ever more heartily
non amet Floris Blanciflor
not loved Floris Blancheflor
qu'ieu am lieis que·m val e·m socor;
than-I love her who-me avails and-me succors
e no·i son privatz d'avol gen;
and not-there I-am intimate of-worthless people
ja mi no plai aprivasars
ever to-me not pleases familiarity
ab un croi ni trop consilhars
with a vile-one nor too-much counseling
ab lausengier, car qui los cre
with slanderer for who them believes
pro fai de mal e pauc de be.
enough does of ill and little of good

Ogonet, porta·m per presen
Ogonet carry-for-me as present
ma canson al emperador,
my song to-the emperor
qu'el sap ben triar lo melhor,
for-he knows well to-choose the best
tant a de valor e de sen;
so-much he-has of merit and of sense
e par ben als sieus rics afars
and appears well in-the his rich affairs
s'el s'es pros, qu'anc no fo sos pars;
if-he is-himself worthy that-ever not was his peer
co plus om retrai que i ve
as more one relates what there sees
a des i trop eu mais de be.
at always there find I more of good

Emperaire, bel senher cars,
Emperor fair lord dear
no cre que sia plus francs bars
not I-believe that be more frank baron
que·l coms de Caret, que mante
than-the count of Carret who maintains
pretz e fai tuz jortz mais de be.
worth and does all days more of good

5 · A SONG OF THE CRUSADE

Though no bird sings, he keeps to song and joy, for his lady has won his true heart; he is all hers, and Tristan never loved Iseut so. Whoever would harm him may have a sore eye. He calls on the emperor to move in force against the Saracens and Moors who hold the land where God was born and the Sepulcher. A rich man of worthless heart does good only on the day he dies, when his heirs share his hoard laughing. Otto del Carret has the heart where worth does not die.

Aucel no truob chantan
Bird not I-find singing
ni no vei flor novella,
nor not I-see flower new
mas ieu no·m lais de chan
but I not-myself leave of song
ni de joi qui·m n'apella;
nor of joy which-me thereof-calls
qu'en joi ai tot mon cor,
for-in joy I-have all my heart
qu'om no sai qu'ora·s mor
for-one not knows what-hour-one dies
e ma donna·m te let,
and my lady-me holds glad
qu'ab joi plagen
for-with joy pleasing
mon fi cor gazanhet,
my true heart she-won
per qu'ieu li·m ren;
for which-I to-her-me render
qu'ainch puois no fui ses joi noit ne dia.
for-ever since not I-was without joy night nor day

De joi deu far semblan
Of joy ought to-make seeming
qui fin'amors capdella,
whom true-love leads
per qu'ieu fach son coman,
for which-I do her command
quar tan gen me cembella;
for so nobly me she-lures
qu'en tal ai mes mon cor
for-in such-one I-have put my heart
c'onors m'er si lai mor;
that-honor to-me-will-be if there I-die
que s'amors me nafret
for her-love me wounded
tan douchamen
so sweetly
qu'inz en mon cor m'intret
that-within in my heart me-entered
jogan rizen;
playing laughing
totz soi sieus — qu'aissi fos ella mia!
all I-am hers would-that-thus were she mine

Tan l'am de bon talan
So-much her-I-love with good desire
que·l cor me ressancella,
that-the heart to-me trembles
quez ainch no amet tan
that ever not loved so-much
Tristanz Ysolt la bella;
Tristan Iseut the fair
qu'ieu sai de mon fin cor
for-I know of my true heart
que per sobramar mor,
that for over-loving it-dies
qu'ainch mais hom no amet
for-ever more man not loved
tan coralmen
so heartily
ni melhz no atendet
nor better not awaited
son joi sofren;
his joy enduring
qu'aissi conquer amics bon'amia.
for-thus conquers friend good-beloved

Qui m'en vol tener dan,
Who me-thereof wishes to-hold harm
aj'en son olh postella,
may-have-thereof his eye sore
qu'ieu ai temencha gran,
for-I have fear great

quan nigus li favella;
when anyone to-her speaks
donna, ajaz cha·l cor,
lady have here-the heart
que mieus es lai que mor,
which mine is there which dies
qu'ainch un jor no·m lonhet
for-ever one day not-me distanced
vostre cors gen
your body noble
ni re no desiret
nor anything not desired
tan coralmen;
so heartily
las, ar crei que·l desiriers m'aucia.
alas now I-believe that-the desire me-kills

Al emperador man,
To-the emperor I-send
pos valors renovella,
since merit renews
que mov'ab esfortz gran
that he-move-with effort great
contra la gen fradella
against the people wicked
ez aj'en dieu son cor,
and have-in God his heart

que sarrazi e mor
for Saracens and Moors
an tengut li destret
have held there constrained
trop lonjamen
too long
la terr'on dieus nasquet
the land-where God was-born
e·l monumen,
and-the sepulcher
e tanh be que per lui cobrat sia.
and it-befits well that by him recovered be

Rics om qu'es d'avol cor
Rich man who-is of-worthless heart
fai be lo jor que mor
does good the day that he-dies
e son n'alegr'e let
and are thereof-glad-and happy
fil e paren,
sons and kin
qu'aicho qu'el amasset
for-that which-he amassed
parton rien;
they-share laughing
gardaz si fai foldat qui s'i fia.
see if does folly who himself-there trusts

N'Oth del Caret, lo cor
Sir-Otto of-the Carret the heart
avez on prez no mor;
you-have where worth not dies
qu'ainch nulhz bars no renhet
for-ever any baron not reigned
plus franchamen
more frankly
ni genchers no obret
nor more-nobly not wrought
home valen,
man worthy
per qui'eu am la vostra senhoria.
for which-I love the your lordship

6 · WHERE WORTH DWELLS

A new sirventes on where worth lives: with the courtly, the frank, humble, and generous, though not three barons in a hundred are complete in prowess. Since Frederick, generous before he was rich, now likes to keep land and wealth, Folquet wants no friend of his to grow rich; who would hold all loses all, and the wheel may turn. Let him love God, who crowned him, and his cousin the marquis, and hold his friends dear. Otto del Carret has no equal in Lombardy.

Far vuelh un nou sirventes,
To-make I-wish a new sirventes
que razon n'ai granda,
for reason thereof-I-have great
e dirai de pretz on es,
and I-will-tell of worth where it-is
s'om tot no·l demanda:
if-one all not-it asks
pretz sojorn'ab los cortes
worth sojourns-with the courtly
e noi quier liuranda,
and not-there seeks allowance
mas joi e valor
but joy and merit
e ten celui per senhor
and holds that-one for lord
qui·l da tal vianda.
who-it gives such food

Pretz vol ome conoissen
Worth wants man knowing
ab fina largueza,
with true largesse
franc e umil e plazen
frank and humble and pleasing
e ses avoleza,
and without worthlessness
a celui se don'e·s ren
to that-one itself gives-and-itself renders
e·i a s'amor meza;
and-there has its-love put
mas pauc n'a conques,
but few thereof-it-has conquered
qu'en cen baros non a tres
for-in hundred barons not there-are three
complitz de proeza.
complete of prowess

Jamais negus mos amics
Ever any my friend
no vuelh rics devenha,
not I-wish rich become
pos mos senher Frederics,
since my lord Frederick
que sobre totz renha,
who above all reigns
era larcs ans que fos rics;
was generous before that he-were rich

er li platz que tenha
now to-him pleases that he-hold
la terr'e l'aver,
the land-and the-wealth
aisso m'en comta per ver
this to-me-thereof tells for true
cascus qui qu'en venha.
each whoever that-thence comes

Mas d'una re sia cert
But of-one thing may-he-be certain
qu'als savis aug dire:
that-from-the wise I-hear to-say
qui tot vol tener tot pert;
who all wishes to-hold all loses
en aiso se mire
in this himself may-he-mirror
e tenha donar ubert
and let-him-keep giving open
que·l roda no·s vire
that-the wheel not-itself turn
so desus desotz,
that above below
qu'al virar faria totz
for-at-the turning would-make all
sos enemics rire.
his enemies to-laugh

Et am dieu que sus l'a mes
And let-him-love God who up him-has put
e l'a dat corona,
and to-him-has given crown
e son cosin lo marques,
and his cousin the marquis
que cascus razona
whom each speaks-of
que venir li·n deu grans bes,
that to-come to-him-thence must great good
e·il razos es bona;
and-the reason is good
qu'ieu vi, so·us autrei,
for-I saw it-to-you I-grant
l'amor que cel d'Est li fei
the-love which that-one of-Este to-him made
e·l coms de Verona.
and-the count of Verona

Per qu'eu li vuelh cosselhar,
For which-I to-him wish to-counsel
car l'am ses bauzia,
for him-I-love without deceit
que son amic tenga car
that his friend be-hold dear
e ric tota via,
and rich all way

que ben a poder de far
for well he-has power of doing
miels c'om qu'el mon sia
better than-man who-in-the world be
fatz d'ome valen;
deeds of-man worthy
vec vos doble falhimen,
behold you double failing
si non o fazia.
if not it he-did

Emperair', ieu·s vuelh prejar
Emperor I-you wish to-pray
que ja mal no·us sia,
that ever ill not-to-you be
s'ieu·s dic mon talen,
if-I-you tell my mind
que car vos am coralmen,
for since you I-love heartily
vos mostr'aital via.
to-you I-show-such way

N'Otz del Carret, be·us tenc car,
Sir-Otto of-the Carret well-you I-hold dear
car en Lombardia
for in Lombardy
no sai plus valen,
not I-know more worthy
ni negus no m'en desmen
nor anyone not me-thereof belies
de ben qu'eu en dia.
of good that-I thereof say

He weeps when he would sing, for courtesy and cheer are lost. The clergy love war more than peace, and the rich wicked, blinded by covetousness, have lost all nobility. He wishes for a lord who would take wealth from the worthless and give it to the worthy. He prays the emperor, who has taken the cross, to go to the land where God died, and sends the song over Mont Cenis to Otto del Carret.

Quan cug chantar, ieu planc e plor
When I-think to-sing I lament and weep
per so que vei esdevenir,
for that which I-see to-happen
car per pauc no muer de dolor,
for by little — I-die of grief
quan en mon cor pens e cossir
when in my heart I-think and ponder
la perd'e·l gran dampnatge
the loss-and-the great damage
qu'a pres cortezia e solatz;
which-has taken courtesy and cheer
que si de servir vos mesclatz
for if of serving yourself you-meddle
ni·us donatz alegratge,
or-yourself you-give rejoicing
totz diran que·us etz fols provatz,
all will-say that-yourself you-are fool proved
si de tot joi no vos laissatz.
if of all joy not yourself you-leave

Tornatz es en pauc de valor
Turned is into little of merit
lo segle, qui·l ver en vol dir,
the world who-the truth thereof wishes to-say
e·l clergue son ja li peior
and-the clerics are already the worst
que degran los bes mantenir,
who ought the goods to-maintain
et an aital uzatge
and have such usage
que mais amon guerra que patz,
that more they-love war than peace
tan lur plai malez'e peccatz,
so-much to-them pleases wickedness-and sin
per qu'al premier passatge
for which-at-the first passage
m'en volria esser passatz,
myself-thence I-would-wish to-be passed
que·l mais de quan vei mi desplatz.
for-the most of what I-see to-me displeases

E son ves els mezeis trachor
And are toward them selves traitors
li ric malvat, per que·ls azir,
the rich wicked for which-them I-hate
qu'il an uelhs e non an lugor,
for-they have eyes and not have light

ni·n re no sabon avenir
nor-in anything not know to-succeed
que sia d'agradatge;
which be of-pleasure
qu'aissi·ls eissorba cobeitatz,
for-thus-them blinds covetousness
enjans, feuni'e malvestatz
deceit felony-and wickedness
que perdut an paratge,
that lost they-have nobility
e per aisso pert sas clardatz
and for this loses its brightnesses
pretz e valors e lialtatz.
worth and merit and loyalty

Ben volgr'aguessem un senhor
Well I-would-wish-we-had a lord
ab tan de poder e d'albir
with so-much of power and of-judgment
qu'als avols tolges la ricor
that-from-the worthless he-took the wealth
e no·ls laisses terra tenir,
and not-them let land to-hold
e dones l'eretatge
and gave the-heritage
a tal que fos pros e prezatz,
to such who were worthy and prized
qu'aissi fo·l segles comensatz,
for-thus was-the world begun

e no·i gardes linhatge,
and not-there regarded lineage
e mudes om los rics malvatz,
and changed one the rich wicked
cum fan Lombart las poestatz.
as do Lombards the podestas

Ar prec al bon emperador
Now I-pray to-the good emperor
que s'es crozatz per dieu servir
who himself-is crossed for God to-serve
que mov'ab fors'et ab vigor
that he-move-with force-and with vigor
ves la terr'on dieus volc murir
toward the land-where God wished to-die
e mes son cors en gatge
and put his body in pledge
per nos e·n fo en crotz levatz,
for us and-thereby was on cross raised
et es totz oms desesperatz
and is every man desperate
qui no·i a ferm coratge,
who not-there has firm heart
qui ve com el fo clavellatz
who sees how he was nailed
per nos e batutz e nafratz.
for us and beaten and wounded

Tut deuriam aver paor,
All we-ought to-have fear
quar melh no li sabem grazir
for better not to-him we-know to-thank
so qu'el sofri per nostr'amor;
that which-he suffered for our-love
qu'el receup mort per mort aucir,
for-he received death for death to-kill
tan volc nostr'omenatge;
so-much he-wished our-homage
per que fo de bon'ora natz
for which was in good-hour born
totz om qui·l servira crosatz
every man who-him will-serve crossed
ni fara·l sieu viatge;
and will-make-the his journey
qu'anc pos qu'el fo deseretatz,
for-ever since that-he was disinherited
non ac onor cristiandatz.
not had honor Christendom

Emperaire, si be·us pessatz
Emperor if well-you think
cum dieus fai vostras voluntatz,
how God does your wills
mout l'aurez bon coratge;
much to-him-you-will-have good heart
qu'el vol, et es ver, so sapchatz,
for-he wishes and is true this know
que vos cobretz sas eretatz.
that you recover his heritages

Sirventes, Mon Cenis passatz
Sirventes Mont Cenis pass
et a·n Oth del Carret digatz
and to-Sir Otto of-the Carret say
qu'ieu·s tramet per messatge
that-I-you send as message
qu'el s'an lai on Jesus fo natz,
that-he himself-go there where Jesus was born
puois er son bon pretz coronatz.
then will-be his good worth crowned

8 · THE DAY OF JUDGMENT

Seeing Christendom destroyed, kings and counts warring by plain will, and the strong robbing the weak, he reminds them that all must die and find their deeds again at the Judgment. Then God will welcome those who suffered for him and send the rest to the fire of hell, and those who die crossed will be able to say that they died for him likewise. Seeing him nailed to the cross, every man will wish he had recovered the true cross and the Sepulcher.

Quan lo dous temps ven e vai la freidors
When the sweet season comes and goes the cold
e de razo atruep mout gran viutat,
and of matter I-find much great plenty
ben dei chantar, quar trop n'aurai estat,
well I-ought to-sing for too-long thence-I-shall-have been
et a m'o tout marrimenz e dolors
and has me-it taken sorrow and grief
que ai, quan vei anar a perdemen
which I-have when I-see to-go to ruin
e destruire sanhta crestiantat
and to-destroy holy Christendom
e tot segle vei perdut e torbat,
and all world I-see lost and troubled
per qu'ieu no·m puesc dar gran esbaudimen.
for which-I not-myself can to-give great cheering

Comtes e reis, ducs et emperadors,
Counts and kings dukes and emperors
e manh baro e manhta poestat
and many-a baron and many-a podesta
vei guerrejar per plana voluntat
I-see to-war by plain will
e·l fort tolon als frevols lurs onors;
and-the strong take from-the weak their honors
e morrem tug, so sabem veramen,
and we-shall-die all this we-know truly
doncs laissara quascus sa eretat
then will-leave each his heritage
e so qu'aurem de tort e de peccat
and that which-we-shall-have of wrong and of sin
trobarem totz al jorn del jutjamen.
we-shall-find all at-the day of-the judgment

Quan dieus dira: «Selhs qu'an freitz ni calors
When God will-say Those who-have cold or heats
sufert per mi ni lur sanc escampat
suffered for me or their blood shed
e m'an blandit e temsut et amat
and me-have flattered and feared and loved
e m'an servit e fag be et onors,
and me-have served and done good and honors
aquilh seran ab gaug ses marrimen,
those will-be with joy without sorrow

e selhs qu'auran de mi tort ni peccat
and those who-will-have toward me wrong or sin
ses falhimen, que no·ls er perdonat,
without fail that not-to-them will-be pardoned
cairan lains el foc d'infern arden.»
will-fall within in-the fire of-hell burning

Adoncs er fag l'ira e·l dols e·l plors,
Then will-be made the-wrath and-the grief and-the weeping
quan dieus dira: «Anatz, malaurat,
when God will-say Go ill-fated
ins en infern, on seretz turmentat
within into hell where you-will-be tormented
per tos temps mais ab pena et ab dolors,
for all time more with pain and with griefs
quar non crezetz qu'ieu sufris greu turmen;
for not you-believe that-I suffered grievous torment
mortz fui per vos, don vos es mal membrat.»
dead I-was for you whereof to-you is ill remembered
E poiran dir selhs que morran crozat:
And will-be-able to-say those who will-die crossed
«E nos, senher, mort per vos eissamen.»
And we lord dead for you likewise

Ailas caitiu! com grieus er la dolors
Alas wretched how grievous will-be the grief
e que direm, quan serem ajostat
and what will-we-say when we-shall-be gathered
en camp florit, on veirem clavellat
in field flowered where we-shall-see nailed
dieu en la crotz per totz nos peccadors,
God on the cross for all us sinners
e pe·l costat nafrat tan malamen
and by-the side wounded so badly
e de ponhens espinas coronat!
and with piercing thorns crowned
Adoncs volgram quascus aver cobrat
Then we-would-wish each to-have recovered
la vera crotz e·l sieu sanh monimen.
the true cross and-the his holy sepulcher

9 · EVERY MAN A PILGRIM

All else is nothing but God, and the world's wealth passes. Every man journeys toward death like a pilgrim, and no gold can stand surety for him. The wretch who does no good mocks himself, for death spares neither weak nor strong. The one comfort is to serve God on the road to the port where kings and emperors find the good and ill they have done. He prays God to guard us from death's ambush.

Quan be me sui apessatz,
When well myself I-am bethought
tot· l'als es niens mas dieus;
all the-rest is nothing but God
qu'om laissa l'aloc e·ls fieus
for-one leaves the-freehold and-the fiefs
e totas las eretatz;
and all the heritages
ricors del segle malvatz
wealth of-the world wicked
non es mas trespassamens,
not is but passing-away
per qu'om deu esser temens
for which-one ought to-be fearing
e lejals ses totz enjans,
and loyal without all deceits
quar quascus es viandans.
for each is wayfarer

Qu'aitan tost cum om es natz,
For-as soon as one is born
mou e vai coma romieus
he-sets-out and goes as pilgrim
a jornadas et es grieus
by day-marches and is grievous
lo viatges, so sapchatz;
the journey this know
que quascus vai eslaissatz
for each goes headlong
vas la mort, qu'aurs ni argens
toward the death for-gold nor silver
non l'en pot esser guirens,
not him-thence can to-be warrant
et on om mais sai viu d'ans
and where one more here lives of-years
ses dieu, mais fai de sos dans.
without God more does of his harms

E tu, caitiu, que faras,
And thou wretch what wilt-thou-do
qui conoisses mal e be?
who knowest ill and good
fols es si non t'en sove
fool thou-art if not to-thee-thereof recalls
don iest vengutz ni on vas;
whence thou-art come and where thou-goest
s'en ta vida be no fas,
if-in thy life good not thou-doest

tu mezeis t'es escarnitz
thou thyself thyself-art mocked
e si s'en part l'esperitz,
and if itself-thence parts the-spirit
carguatz de peccatz mortals,
laden with sins mortal
ta mortz es perpetuals.
thy death is perpetual

Donc garda cum obraras,
Then beware how thou-wilt-work
mentre vida te soste,
while life thee sustains
qu'en pauc d'ora s'esdeve
for-in little of-hour it-befalls
que om mor en un traspas;
that one dies in a passing
per qu'om non deu esser las
for which-one not ought to-be weary
de ben far, quan n'es aizitz;
of well doing when thereof-is at-ease
qu'en breu de tems es falhitz
for-in brief of time is failed
lo jois d'aquest segle fals,
the joy of-this world false
qu'a totz es mortz cominals.
for-to all is death common

Non i a frevol ni fort
Not there is weak nor strong
que tan sapcha d'escremir
who so-much knows of-fencing
qu'a la mort puesca gandir;
that-from the death can escape
qu'il non garda agur ni sort,
for-she not regards omen nor lot
dreg ni mezura ni tort;
right nor measure nor wrong
qu'aissi tost pren lo melhor
for-as soon takes the best
e·l plus bel co·l sordeior
and-the most fair as-the worst
e negus hom per nulh plag
and any man by any plea
no·s pot gardar del sieu trag.
not-himself can to-guard from-the her shot

Eu non sai mas un conort:
I not know but one comfort
qu'om pesse de dieu servir
that-one think of God serving
e qu'om se gart de falhir
and that-one himself guard from failing
mentre que vai vas la mort;
while that he-goes toward the death

qu'a passar nos er al port
for-to pass to-us it-will-be at-the port
on tug passon ab dolor,
where all pass with grief
li rei e l'emperador,
the kings and the-emperors
e lai trob'om atrazag
and there finds-one entirely
lo ben e·l mal qu'om a fag.
the good and-the ill which-one has done

A dieu prec per sa doussor
To God I-pray by his sweetness
que nos fassa tan d'onor
that to-us he-do so-much of-honor
que·ns guart de mortal aguag,
that-us he-guard from mortal ambush
tro son plazer ajam fag.
until his pleasure we-have done

Folquet asks Blacatz whether he will go overseas with the emperor or stay, since the countess said he sang for love of her. Blacatz answers that he loves a lady who can undo and remake him, and he will do his penance here, between the sea and the Durance, near her dwelling.

Falquet de Roman

En chantan volh que·m digatz,
In singing I-wish that-to-me you-tell
senh'en Blancatz,
lord-Sir Blacatz
se vai l'emperaire
if goes the-emperor
vas la terra don deus fon natz,
toward the land where God was born
vos qu·en pessatz
you what-thereof think
o que·n cuiatz faire;
or what-thereof you-think to-do
qu'eu volrai retraire
for-I will-wish to-relate
zo que·us n'er veiaire,
that which-to-you thereof-will-be seeming
se·l viatge vos agenza
if-the journey to-you pleases
o si·os platz la remanenza;
or if-to-you pleases the remaining

c'ancor non a gaire
for-yet not it-is long
qu'il contessa de Proenza
that-the countess of Provence
dis que per sa entendenza
said that for her love
eratz gais e chantaire.
you-were gay and singer

En Blancatz

En Falquet, ben o sapchatz
Sir Falquet well it know
qu'eu sui amatz
that-I am loved
et am ses cor vaire
and I-love without heart fickle
leis en cui es fina beutatz
her in whom is true beauty
e gais solatz;
and gay cheer
qu'ela·m po desfaire
for-she-me can to-undo
e se·s vol refaire,
and if-she wishes to-remake
que de prez es maire;
for of worth she-is mother

ab sen et ab conoissenza
with sense and with knowledge
et ab bels dichz de plaisenza
and with fair sayings of pleasure
sap cor de cors traire;
she-knows heart from body to-draw
eu farai ma penedenza
I will-do my penance
zai antre mar e Durenza
here between sea and Durance
apres del seu repaire.
near of-the her dwelling

11 · COBLAS WITH NICOLET

Folquet taunts Nicolet: he hears that Nicolet's spurs served him better than his lance, and that he gave up his hauberk and rusty sword to a sergeant without a blow; has he failed the lady who welcomes him? Nicolet answers that the Burgundians are hard company, who took away his cheer from the start, so he left them for Count Godfrey, whose servant he is, and the worthy Count Ubert.

Falquet de Roman

Nicolet, gran malenansa
Nicolet great misfortune
ac, can vos vi desconfire;
I-had when you I-saw to-be-routed
mais vos valgron que la lanza
more to-you availed than the lance
li esperon, zo auc dire;
the spurs this I-heard to-say
d'aizo no vos podetz esdire
of-this not yourself you-can excuse
que l'ausberc e·l bran rudolen
that the-hauberk and-the blade rusty
rendes ses colp ad un serven,
you-surrendered without blow to a sergeant
ni no·us en podetz escondire;
and not-yourself thereof you-can clear
gardatz si fezes falhimen
see if you-did failing
vas la bella que·us acuolh gen.
toward the fair-one who-you welcomes nobly

Nicolez de Turrin

Trop son de dur'acoindanza
Too-much are of hard-acquaintance
Borgonhon, per qe·ls adire,
Burgundians for which-them I-hate
Falquet, qu'a la comensansa
Falquet for-at the beginning
me tolgron solatz e rire;
from-me took cheer and laughter
enoios son al meu albire,
tiresome they-are to-the my judgment
per que·m parti de lor fugen
for which-myself I-parted from them fleeing
e segi lo comte valen
and I-followed the count worthy
Godofre de cui sui servire
Godfrey of whom I-am servant
e·l pro comt'Ubert eissamen
and-the worthy count-Ubert likewise
c'avia de vezer talen.
who-had of seeing desire

12 · COBLAS WITH THE COUNT OF BIANDRATE

The count says a certain man shears and peels without caring whom, and he would be a fool not to guard against him; let that man head home, since people here say he need give no pledge for five hundred marks. Folquet answers that worth guides the valiant as the star guides ships, and a man who repents of his worth fails greatly; he knows one who has pawned worth, merit, and youth.

Lo coms de Blandra

Pois vezem qu'el tond e pela,
Since we-see that-he shears and peels

Falquez, e no gara cui,
Falquet and not regards whom

s'eu era no·m gart de lui,
if-I now not-myself guard from him

serai folz, zo poira dire;
I-shall-be fool this one-will-be-able to-say

doncs conselh li darai gen —
then counsel to-him I-will-give nobly

et er folz s'el no l'enten —
and he-will-be fool if-he not it-hears

c'ades son viatge
that-at-once his journey

tenha dreit vas son estatge;
he-hold straight toward his dwelling

que zai van las genz disen
for here go the people saying
que per cinc cenz marcs d'argen
that for five hundred marks of-silver
no·ill calria metre gage.
not-to-him it-would-need to-put pledge

Falquetz de Roman

Aissi com la clara stella
Thus as the clear star
guida las naus e condui,
guides the ships and leads
si guida bos prez selui
so guides good worth that-one
qu'es valens, francs e servire,
who-is worthy frank and serving
e sel fai gran falhimen
and he does great failing
que fo pros e s'en repen
who was worthy and himself-thence repents
per avol corage;
for worthless heart
que un sai tal c'a mes en gage
for one I-know such who-has put in pledge
prez e valor e joven
worth and merit and youth
si que·l febres lo repren
so that-the fever him seizes-again
qui l'enquer, tant lh'es salvage.
who him-seeks so-much to-him-is savage

He takes leave of his lady in anguish and commends her to God: in her are his death and his life, and he confesses his love as a sick man tells the physician. His spirit goes to her at night; waking, he seeks her through the bed and weeps. She has his heart and hers, drawn from him when she took his little gold ring. He praises her face, mouth, teeth, eyes, and blond hair, and says rank and wealth should count for nothing in love. He is truer to her than Tristan, and unless she has mercy he will die like Andreu of France. He prays to her in church instead of to God, and gives himself to her.

Donna, eu pren comjat de vos,
Lady I take leave of you
ez anc non fui plus angoissos
and ever not I-was more anguished
com soi de vostra departia;
than I-am at your parting
e comant vos a deu, m'amia,
and I-commend you to God my-beloved
per cui mos cors languis e font,
for whom my heart languishes and melts
que mais vos am que ren del mont;
for more you I-love than thing of-the world
car depuesc que·us parlai ni·us vic,
for since that-to-you I-spoke and-you I-saw
ren del mont tan non m'abelic;
thing of-the world so-much not to-me-pleased
car neguna tan ben non fai
for any so well not does
tot quant a valen pretz s'eschai,
all that to worthy worth itself-befits

ni neguna tan ben non di
and any so well not says
bels plazers ni tan gen non ri.
fair pleasures and so nobly not laughs
Qu'ab bel semblan, franc e cortes,
For-with fair seeming frank and courtly
avez mon cor lassat e pres,
you-have my heart ensnared and taken
tan que d'al re non pueis pensar
so-much that of-other thing not I-can to-think
mais de vos servir et onrar;
but of you serving and honoring
e s'en grat servir vos sabia,
and if-in liking to-serve you I-knew
jamais marriment non auria,
ever sorrow not I-would-have
donna, que ja no·m valha deus,
lady that ever not-me may-help God
se melhz non soi vostre que meus.
if better not I-am yours than mine
Que la nueit, quan soi endurmiz,
For the night when I-am asleep
s'en vai a vos mos esperiz;
itself-thence goes to you my spirit
donna, ar ai eu tan de ben
lady now have I so-much of good
que quan resvelh e m'en soven,
that when I-wake and to-me-thereof recalls
per pauc no·m volh los olhz crebar,
by little myself I-wish the eyes to-burst

quar s'entremetton del velhar;
for themselves-meddle with-the waking
e vauc vos per lo leich cerchan,
and I-go you through the bed seeking
e quan no·us trob, reman ploran;
and when not-you I-find I-remain weeping
qu'eu volria toz temps dormir,
for-I would-wish all time to-sleep
qu'en sonjan vos pogues tenir.
that-in dreaming you I-could to-hold
Mas aissi, con vos plaira, sia,
But thus as to-you will-please let-it-be
qu'en vos es ma morz e ma via;
for-in you is my death and my life
qu'autra no me pot ajudar,
for-other not me can to-help
vos me podez far e desfar;
you me can to-make and to-unmake
qu'eu am pro mais per vos morir
for-I love much more for you to-die
que per autra domna guarir;
than for other lady to-be-healed
mas vos n'aurez pechat e tort,
but you thereof-will-have sin and wrong
se mais non m'amaz viu que mort.
if more not me-you-love alive than dead
E sai ben que gran ardimen
And I-know well that great boldness
faz, domna, quar en vos m'enten,
I-do lady for on you myself-I-set

que ben sai c'a mi non s'atanh;
for well I-know that-to me not it-belongs
pero fai que fol qui no·s planh
yet does as fool who not-himself complains
al mege qui lo pot guarir;
to-the physician who him can to-heal
qu'om non se deu laissar morir,
for-one not himself ought to-let to-die
que non fassa son mal saber
that not he-make his ill to-know
al mege qui li pot valer;
to-the physician who to-him can to-avail
per qu'eu o faz saber a vos,
for which-I it make to-know to you
bella donna, valenz e pros,
fair lady valiant and worthy
de cui tenh tot quant ai en feu;
from whom I-hold all that I-have in fief
e comandarai vos a deu,
and I-will-commend you to God
que senz cor vauc e senz cor venh,
for without heart I-go and without heart I-come
e ses cor ades me sostenh,
and without heart always myself I-sustain
que de cor soi mondes e blos,
for of heart I-am clean and bare
bella domna, vos n'avez dos;
fair lady you thereof-have two
que vos avez lo meu e·l vostre,
for you have the mine and-the yours

et ai ben talen que·l vos mostre:
and I-have well desire that-it to-you I-show
quan preses mon anellet d'or,
when you-took my little-ring of-gold
mi traisses dinz del cors lo cor,
from-me you-drew within from-the body the heart
qu'anc pueis en mon poder non fo,
for-ever since in my power not it-was
anz remas en vostra preiso;
rather it-remained in your prison
e vos per fin'amor enteira,
and you for true-love entire
domna, mi des vostr'almosneira,
lady to-me you-gave your-alms-purse
don eu vos rent cinc cenz merces,
whereof I to-you render five hundred thanks
qu'amorosamen m'avez pres;
for-lovingly me-you-have taken
e farez peccat a sobrer,
and you-will-do sin in excess
s'auciez vostre preisoner,
if-you-kill your prisoner
domna; mais d'aitan me conort
lady but of-so-much myself I-comfort
qu'anc om non fez tan bella mort
that-ever man not made so fair death
com eu farai, s'eu mor per vos,
as I will-make if-I die for you
per que·n dei esser mout jojos;
for which-thereof I-ought to-be much joyful

qu'eu non cre que negus fos naz
for-I not believe that any were born
con tan bel glavi fos navraz
with so fair spear he-were wounded
com eu soi, ni ab tan plazen;
as I am and with so pleasing
o muer'o viu', a vos mi ren;
or die-or live to you myself I-render
que vostre cors non a parelh
for your body not has peer
en tan quan hom vei lo solelh,
in as-much as one sees the sun
que tan l'avez bel e ben fach
for so it-you-have fair and well made
qu'il autre·m semblan esser lach;
that-the others-to-me seem to-be ugly
que quan vei la gul'e la fassa,
for when I-see the throat-and the face
plus blancha que neus sobre glassa,
more white than snow upon ice
e vei lo menton ben assis,
and I-see the chin well set
ben cuch esser en paradis;
well I-think to-be in paradise
e quan vei la bocca vermelha
and when I-see the mouth red
qu'anc deus non sap far sa parelha
for-ever God not knew to-make its peer
per baisar ni per rire gen
for kissing and for laughing nobly

ni per enamorar la gen,
and for enamoring the people
adonc soi eu enamoraz
then am I enamored
que non sai que dic ni que faz;
that not I-know what I-say nor what I-do
e quan vei vostras bellas denz,
and when I-see your fair teeth
plus blanchas que n'es fins argenz,
more white than thereof-is fine silver
e vostra color natural
and your color natural
que deus fez que no·i a ren al,
which God made for not-there is anything other
aissi soi d'amor entrepres
thus am-I by-love seized
que, qui·m sona, no·ill respon ges.
that who-me calls not-to-him I-answer at-all
Quan vei vostre bel nas traitiz
When I-see your fair nose shapely
e·ls cils, ginhosez e petiz,
and-the brows graceful and small
e·ls bels olhs, rienz en la testa,
and-the fair eyes laughing in the head
de joi faz dinz mon cor gran festa;
of joy I-make within my heart great feast
e quan vei lo fron bel e blanc,
and when I-see the brow fair and white
tal que son parelh non vi anc,
such that its peer not I-saw ever

e vei los cabelhz genz e sors
and I-see the hairs noble and blond
qui reluison plus que fins ors,
which shine more than fine gold
si soi esperduz e pensis
so am-I distraught and pensive
que non sai, si soi morz o vis.
that not I-know if I-am dead or alive
Domna, no·us aus dir mon corage,
Lady not-to-you I-dare to-say my heart
mas, si be·m volez el visage
but if well-me you-wish in-the face
esgardar, lo·i porez chausir,
to-look it-there you-will-be-able to-discern
que·us es cella qui·m fai murir,
that-you are she who-me makes to-die
e si esguardaz cals vos ez,
and if you-regard what you are
de qual beutat e de qual prez,
of what beauty and of what worth
ni de mi, qui soi ni quan valh,
and of me who I-am and how-much I-am-worth
toz temps viurai mais ab trebalh;
all time I-shall-live more with toil
mas non mi deu noire parages
but not to-me ought to-harm rank
ni riqueza ni auz linhages;
nor wealth nor high lineage
c'om non deu gardar en amor
for-one not ought to-regard in love

gran parage ni gran richor;
great rank nor great wealth
qu'amors deu esser comunals,
for-love ought to-be common
pois l'uns es ves l'autre lejals;
since the-one is toward the-other loyal
quar fin'amors pren a amic
for true-love takes for friend
tan tost lo paubre com lo ric,
as soon the poor as the rich
e val mais merces que razos
and is-worth more mercy than right
en amor, so dis Salamos;
in love this said Solomon
per qu'eu dei ben trobar merce
for which-I ought well to-find mercy
en vos, pos mais vos am que re;
in you since more you I-love than anything
domna, tot aissi o fai deus,
lady all thus it does God
quar, qui melhz lama, melhz es seus.
for who best him-loves best is his
Donc, pos eu vos am mais e plus,
Then since I you love more and more
melhz vos dei aver que negus;
better you I-ought to-have than anyone
que vostr'om soi e vostre sers,
for your-man I-am and your serf
plus obediens qu'uns convers;
more obedient than-a lay-brother

e s'en amor volez entendre,
and if-in love you-wish to-attend
non vos devez ves mi defendre,
not yourself you-ought toward me to-defend
qu'encar non fassaz mos plazers,
that-still not you-do my pleasures
se·l deus d'amor es dreiz ni vers.
if-the god of-love is right and true
Que tan vos soi ferms e lejals
For so-much to-you I-am firm and loyal
que Tristans fo vers Ysout fals
that Tristan was toward Iseut false
contra mi, e vers Blanchaflor
against me and toward Blancheflor
Floris ac cor galiador.
Floris had heart deceiving
Envers vos soi tan francs e fis
Toward you I-am so frank and true
que, quan truep omen del pais
that when I-find man of-the country
on vos estaz, no·il aus parlar
where you stay not-to-him I-dare to-speak
ni·m pueis partir ni·m sai lonhar,
nor-myself I-can to-part nor-myself I-know to-withdraw
anz li vauc demandant razos
rather to-him I-go asking news
tant que lo faz parlar de vos;
so-much that him I-make to-speak of you
e adonc non me pueis tener
and then not myself I-can to-hold

en pes, anz mi ven a chaer,
on feet rather to-me it-comes to fall
si que vergonha n'ai soven;
so that shame thereof-I-have often
chascuns s'en vai aperceven;
each himself-thence goes perceiving
qu'eu non o pueis far desconoisser,
for-I not it can to-make to-be-unknown
qu'uns orbs o poria conoisser
for-a blind-man it could to-know
que vos m'avez pres e lazat;
that you me-have taken and ensnared
e volgr'aguesses la mitat
and I-would-wish-you-had the half
o·l terz o·l quart del mal qu'eu ai,
or-the third or-the fourth of-the ill which-I have
qu'adonc sabriaz co m'estai.
for-then you-would-know how to-me-it-stands
Mas vos non sentez la dolor
But you not feel the grief
ni·l mal qui·m ven de fin amor,
nor-the ill which-to-me comes from true love
ez eu non serai jamais lez,
and I not shall-be ever glad
se vos vostra part non sentez;
if you your part not feel
qu'adonc sabriaz vos de ver
for-then would-know you for true
que·us es cella qui·m fai doler;
that-you are she who-me makes to-grieve

qu'altre mal mi semblavan juec
for-other ills to-me seemed play
tan qu'eu senti d'amor lo fuec.
until that-I felt of-love the fire
Vers es l'eixemples de Rainart:
True is the-example of Renart
tals se cuida chalfar qui s'art;
such-one himself thinks to-warm who himself-burns
quar el primer acondamen
for in-the first acquaintance
me trais pres de vos planamen,
me drew near of you plainly
e vos ab joi et ab solaz
and you with joy and with cheer
mi tendez en rient un laz
for-me stretched in laughing a snare
qu'eu non gardei tro que fui pres:
for-I not watched until that I-was taken
aissi fui d'amor sobrepres.
thus I-was by-love overtaken
E pagues mi ben coma fol,
And you-paid me well as fool
quan mi meses lo braz al col
when to-me you-put the arm at-the neck
e·m disses qu'eu era primers
and-to-me you-said that-I was first
amics e seria derers
friend and would-be last
don vos anc fos enamorada;
of-whom you ever were enamored

ar fos la veritaz provada!
now were the truth proved
A! que n'agues crebat l'un huelh!
Ah that thereof-I-had burst the-one eye
Domna, ben sai qu'eu dic orguelh,
Lady well I-know that-I say pride
mas non m'en devez piez voler,
but not me-thereof you-ought worse to-wish
que per toz luecs vos ai dit ver;
for in all places to-you I-have said true
e se·m tenez en tal balansa,
and if-me you-hold in such balance
companhz serai Andreu de Fransa
companion I-shall-be Andreu of France
que mori per amor s'amia;
who died for love his-beloved
e pueis venc tart la repentia;
and then came late the repentance
qu'ella s'en repenti mout fort,
for-she herself-thereof repented much strongly
quar non l'ac eschapat de mort.
for not him-had saved from death
Atrestal avenra de me,
Likewise will-befall of me
domna, se non avez merce;
lady if not you-have mercy
que, s'en breu temps non m'ajudaz,
for if-in brief time not me-you-help
mort mi trobarez, so sapchaz,
dead me you-will-find this know

e so es ben veritaz pura
and this is well truth pure
que trobem en sainta scritura:
which we-find in holy scripture
que domna que aucit lo seu
that lady who kills the her-own
a escien, non vei pueis deu.
at knowing not sees then God
Ma bella domna, se vos plaz,
My fair lady if to-you pleases
de mi vos prenda pietaz;
of me you may-take pity
que mort me podez far cazer
for dead me you-can to-make to-fall
o viu me podez retener;
or alive me you-can to-retain
qu'eu soi tot en vostra merce,
for-I am all in your mercy
faire mi podez mal o be.
to-do to-me you-can ill or good
Mas eu·s prec per vostra franquesa,
But I-you pray by your frankness
quar es del mont la plus cortesa,
for you-are of-the world the most courtly
la plus plazens e la plus bella,
the most pleasing and the most fair
e cil qui genzer se capdella,
and she who most-nobly herself conducts
qu'un pauc m'aleugez mon martir,
that-a little to-me-you-lighten my martyrdom

quar ren del mon tan non desir
for thing of-the world so-much not I-desire
com faz vostre bel cors lejal;
as I-do your fair body loyal
que deu non sai querre ren al,
for God not I-know to-ask thing other
domna, mas que·us meta bon cor
lady but that-you he-put good heart
vas vostr'amic qui per vos mor;
toward your-friend who for you dies
qu'eu vos dirai que m'esdeve
for-I to-you will-tell what to-me-befalls
per vos c'am mais que nulla re:
for you whom-I-love more than any thing
quan m'en soi intraz al moster,
when myself-thence I-am entered to-the minster
si com autres pechaires quer
so as other sinner seeks
a deu perdon de sos pechaz,
from God pardon of his sins
ez eu vos or entre mos braz;
and I you pray between my arms
qu'eu non sai far autr'orazon,
for-I not I-know to-make other-prayer
anz pens tant a vostra faison,
rather I-think so-much on your fashion
que quan eu cuit dir patre nostre,
that when I think to-say pater noster
ez eu dic: domna, tot soi vostre;
and I say lady all I-am yours

aissi m'avez enfoletit
thus me-you-have maddened
que deu e me en entroblit.
that God and me thereby I-forget
Pero tant es granz la vertuz
Yet so-much is great the virtue
de vos, a cui me soi renduz
of you to whom myself I-am rendered
que, si·m faziaz d'amor tan
that if-to-me you-did of-love so-much
que me retenguesses baisan,
that me you-retained kissing
mos maltraichz, qu'es pejers que morz,
my suffering which-is worse than death
devenria jois e deporz
would-become joy and delight
e serian tuit mei sospir
and would-be all my sighs
e mei afan e mei desir
and my toils and my desires
tornat en joi et en dolzor;
turned into joy and into sweetness
que tals es la forsa d'amor
for such is the force of-love
qu'uns bens fai oblidar cent mals
that-one good makes to-forget hundred ills
e uns jois cent iras mortals,
and one joy hundred griefs mortal
ni non sab d'amor ben jausir
and not knows of-love well to-enjoy

qui non sab celar e sofrir,
who not knows to-conceal and to-endure
ni ja non sera benananz
and ever not will-be happy
qui non es sofrenz e celanz.
who not is enduring and concealing
Enaissi o cre et o cuit,
Thus it I-believe and it I-think
e d'aiso sai eu mais que tuit,
and of-this know I more than all
qu'e mi non a ren mais amors;
for-in me not there-is anything but love
qu'aisi·m faderont tres serors
for-thus-me fated three sisters
en aquel'ora qu'eu fui naz,
in that-hour that-I was born
que toz temps fos enamoraz,
that all time I-were enamored
qu'amors no·s partes ja de me
that-love not-itself parted ever from me
ni eu d'amor per nulla re;
nor I from-love for any thing
d'amor soi e d'amor me plai
of-love I-am and of-love to-me pleases
tot quant ella mi dis ni fai,
all that she to-me says or does
qu'eu soi faiz per domna servir,
for-I am made for lady serving
qu'anc res no·m poch tant abellir.
for-ever thing not-to-me could so-much to-please

Midonz m'autrei, midonz mi ren,
My-lady myself-I-grant my-lady myself I-render
qu'eu nasqui per far son talen,
for-I was-born for doing her will
e valha mi deus e merces
and may-help me God and mercy
en s'amor e ma bona fes.
in her-love and my good faith

BERTRAN D'ALAMANON

The Songs

A sirventes sung in anger to the count of Provence: force is worth nothing without boldness, and the heart fails him where it should help. He blesses the steadfast count and Blacatz, but tells the count that he left Marseille shamefully, neither trumpeting nor fighting. He praises the count of Toulouse, who restored nobility, joy, and worth by giving and fighting as King Richard did and lowered the shame of Les Baux, and urges the count of Rodez to prowess.

Un sirventes farai ses alegratge,
A sirventes I-will-make without rejoicing
e chantarai iratz sobre feunia,
and I-will-sing angered upon felony
e mandarai, don m'es greu e saluatge,
and I-will-send of-what to-me-is grievous and savage
lai al comte proensal, on que sia;
there to-the count Provençal where that be-be
que re no ual forsa ses ardimen
that thing not is-worth force without boldness
ni honrat pretz ses gran afortimen,
nor honored worth without great fortitude
ni pot complir nulh bon comensamen,
nor can to-fulfill any good beginning
quan falh lai cor ont aiudar deuria.
when fails there heart where to-help it-ought

Ben aia coms qu'es d'afortit coratge,
Well may-have count who-is of-steadfast heart
e coms quan leu de cor no si cambia,
and count when lightly of heart not himself changes
e pueys gran be quant egal son linhatge
and then great good when equal his lineage
mante son pretz, que deshonratz no·n sia.
maintains his worth that dishonored not-thereby he-be
Ben aia ieu e ma dona eissamen,
Well may-have I and my lady likewise
e ben Blacatz, quar en valor enten,
and well Blacatz for on merit he-sets-mind
e ben lo coms proensals, quar tan gen
and well the count Provençal for so nobly
a defendut so que conquist auia.
has defended that which conquered he-had

Mais non pessetz de bruyt ni de barnatge,
More not think of din nor of baronage
coms, d'er'enan, quar hom no·us en creiria.
count from-now-on for one not-you thereof would-believe
Sabetz per que? Qu'a mortal uolpilatge
Know-you for what For-as mortal cowardice
vos ten hom so que fezetz l'autre dia,
to-you holds one that which you-did the-other day

don sui iratz e n'ai lo cor dolen:
whereof I-am angered and thereof-I-have the heart grieving
quar tan laissetz Marcelh'aunidamen,
for so you-left Marseille-shamefully
quar non yssitz trompan o combaten,
for not you-went-out trumpeting or fighting
o quar sauals no uis qui·us combatria.
or for at-least not you-saw who-you would-fight

Comte sai ieu plazen, de belh estatge,
Count know I pleasing of fair estate
que totz lo mons l'acuzav'e·l corria,
whom all the world him-accused-and-him harried
quez a vencut, e restaurat paratge,
who has conquered and restored nobility
gaug e solatz e pretz que si perdia.
joy and cheer and worth which itself was-losing
E sapchatz be que non o fetz fugen,
And know well that not it he-did fleeing
ans o a fag donan e combaten,
rather it has done giving and fighting
aissi cum selh que a cor e talen
thus as one who has heart and desire
de far los faitz que·l reis Richartz fazia.
of doing the deeds which-the king Richard did

Coms de Tolza, lo destric e·l dampnatge,
Count of Toulouse the distress and-the damage
l'anta e·l dan que lo Baus sai prendia,
the-shame and-the harm which the Baux here was-taking
auetz baissat per uostre uassalhatge
you-have lowered by your valor
e restaurat per uostre galhardia;
and restored by your gallantry
quar uos etz coms de ualor e de sen,
for you are count of merit and of sense
e coms de ioy e coms d'abelhimen,
and count of joy and count of-delight
e coms honratz sobre tot'autra gen,
and count honored above all-other people
e coms de pretz e de caualairia.
and count of worth and of chivalry

Coms de Rodes, ab cor e ab talen
Count of Rodez with heart and with desire
deuetz auer proeza e ardimen,
you-ought to-have prowess and boldness
quar pretz aura totz temps restauramen
for worth will-have all time restoration
en uostra cort, quant alhors si perdria.
in your court when elsewhere itself would-be-lost

Though he took a wrong harbor, a natural joy bids him sing. He thanks the Provençals, who suffer without reward under a lord who flays them of honor and land; he mocks the cuckold who thinks himself offered to God with the cross on his back, and the two Gomberts of Les Baux. Blacatz has not grown in worth since his godson bit him, and Provence has barons less worthy than Jews or Moors. Guard-Heart is so fair that he would not trade her for Acre, Edessa, or Tyre.

Qi qe s'esmai ni·s desconort,
Who that himself-dismays or-himself despairs
mi somon fis iois naturals
me summons true joy natural
com eu cant e d'amor e d'als;
that I sing both of-love and of-other
dun ai al cor gaug e deport:
whence I-have at-the heart joy and delight
si tot pris un deribat port,
if all I-took a wrong port
grazisc d'amor los bes e·ls mals.
I-thank of-love the goods and-the ills

E grazisc molt als Pruenzals,
And I-thank much to-the Provençals
qar ses guierdon e ses grat
for without reward and without thanks
e desgrazit e deshonrat
and unthanked and dishonored
sufrun pen'ez afans mortals
they-suffer pain-and toils mortal
de sel q'es lor seigner carnals,
from him who-is their lord carnal
d'onor e de terra scorchat.
of-honor and of land flayed

E·l cugul de sonreritat,
And-the cuckold of sovereignty
mal eisernitz e peig esperz,
ill discerning and worse expert
se cuid'esser a Deu offertz,
himself thinks-to-be to God offered
qar l'an en cort entrepausat,
for him-they-have in court interposed
ez a·s al dos la crox leuat
and has-himself on-the back the cross raised
per anar segurs pels desertz.
for going safe through-the deserts

E qi repren les dos Gomberz
And who blames the two Gomberts
dels Baus, non qe genz li stec,
of-the Baux not that nobly to-him it-stood
qar cascuns fez so qe far dec
for each did that which to-do he-ought
dels dos desastrucs mal aperz;
of-the two ill-starred badly skilled
q'a lor dan ua·l comps oils uberz,
for-to their harm goes-the count eyes open
ez ill cluc al seu descadec.
and they shut to-the his downfall

Anc pos Blancatz del prez non crec,
Ever since Blacatz in-the worth not grew
pos del costat li trais un mors
since from-the side to-him drew a bite
le filios, dun non cug sos cors
the godson whence not I-think his body
entrels pros pos en gauc non sec;
among-the worthy since in joy not he-sits
non fara lo se d'autr'esplec
not will-make the sense of-other-use
no·ill uiraua çanz e demors.
not-to-him would-turn songs and delays

E·l faducs soiorne son cors
And-the fool may-rest his body
ib'amptans e danz e periurs.
with-shames and harms and perjuries
Aitals flacs fraiç baros tafurs
Such weak broken barons rogues
ha en Pruenza, cui faill cors,
there-are in Provence whom fails heart
menz ualenz qe Judeus ni Mors,
less worthy than Jews or Moors
de sai la mar ni lai part Surs.
on this-side the sea or there beyond Tyre

Tanz es de bel taill Gardacors
So-much is of fair cut Guard-Heart
q'eu non uolria agues mos cors
that-I not would-wish had my body
tan Acre ni Roais ni Surs.
so-much Acre nor Edessa nor Tyre

3 · AGAINST THE ARCHBISHOP

A sirventes against the archbishop of Arles: a false tonsured lord who stirs up war all year, imprisons his own people, and forbids, absolves, and buries for money; he killed Jonquera in a dark house and cares nothing for God. The people of Arles lived at ease until they got this false shepherd, who has the seven deadly sins, the seventh too ugly to name. Such an archbishop would seem excommunicated himself, and his ban means nothing.

De l'arciuesque mi sa bon
Of the-archbishop to-me it-tastes good
q'ieu un seruentes fasa,
that-I a sirventes make
don ieu dirai, Dieus m'o perdon,
whereof I will-say God me-it may-pardon
donei de mala cassa;
lord of evil house
de nul mal no si lassa
of any ill not himself tires
qe puesca far,
that he-can to-do
ni tem duptar
nor fears to-doubt
en ren q'a Dieu desplasa,
in anything that-to God displeases
q'en totz fatz o traspassa;
for-in all deeds it he-transgresses
per qe plus fols
for which more fool
par qe s'auia massa.
seems than if-he-had club

Anc non ui tan fals coronat
Ever not saw so false tonsured
nuls hom qe tenges terra,
any man who held land
q'el no tem far tort ni peccat
for-he not fears to-do wrong or sin
et mescla tot l'an gerra,
and stirs all the-year war
e·ls sieus baissa en terra,
and-the his lowers to earth
e·ls pren souen
and-them takes often
per son fol sen
for his mad sense
e·ls enclaus e·ls enserra.
and-them shuts-in and-them locks-up
Ueiatz del fals com erra,
See of-the false how he-errs
qe per aver
for for wealth
ueda e solu e soterra.
forbids and absolves and buries

Jonqera aucis per auer
Jonquera he-killed for wealth
dinz la maison escura,
within the house dark
qes anc nuls homs no·i poc saber
for ever any man not-there could to-know
nuilh'autra forfachura.
any-other misdeed
El non ha de Dieu cura,
He not has of God care
per qe mescre
for which he-disbelieves
la ferma fe
the firm faith
q'es en sant'escritura.
which-is in holy-scripture
Ben er mal'auentura,
Well will-be ill-fortune
se·l legatz ue,
if-the legate comes
si no·l crema o no·l mura.
if not-him he-burns or not-him walls-up

Cill d'Arll'estauan a legor
Those of-Arles-were-staying at ease
ses trebailh e ses nausa,
without toil and without noise
tro qe l'agron, lo fals pastor.
until that him-they-had the false shepherd

Ben es fols qar el ausa
Well is fool for he dares
penr'aissi la lur causa,
to-take-thus the their thing
ni far perdon
nor to-make pardon
del dan qe fon.
of-the harm which was
Ueias s'es fera causa.
See if-is fierce thing
Ja mais non auran pausa
Ever more not they-will-have rest
si no·l meton
if not-him they-put
tot uiu desot la lausa.
all alive under the slab

El ha los set peccatz mortals
He has the seven sins mortal
per q'om ten mala via:
by which-one holds ill way
aucir no tem ni periurs fals,
to-kill not he-fears nor perjuries false
e uiu de raubaria;
and lives by robbery
ergueilh e auaria
pride and avarice
a·l renegatz,
has-the renegade

et es proatz
and is proved
de falsa garentia.
of false witness
Lo seten no diria;
The seventh not I-would-say
qar es tan laitz,
for it-is so ugly
m'en lais per cortesia.
myself-thereof I-leave for courtesy

Archevesque que sia
Archbishop that be
de tant prouatz,
of so-much proved
escumenjat paria,
excommunicated would-appear

e son vet non tenria,
and his ban not I-would-hold
car hom uedatz
for man forbidden
vedar non mi porria.
to-forbid not me could

He will never fall silent, since his lady wills it. His lord the count made a great din about claiming his rights from the cities bound in league, then held back. Had Bertran been believed, the war would not have stopped; but with Marseille and Avignon in it, they humbly put off the thousand marks they should not have deferred a day. Now a rumor from France says the count has taken the cross for Syria, to claim from the Turks what he loses at home. Bertran is angry that his shield turns toward Arles so seldom. Let his lord allow him to claim the rents he loses, for Alamanon is not in Hungary.

Ja de chantar nulh temps no serai mutz,
Ever of singing any time not I-shall-be mute
pus la belha de qu'ieu sui enueyos,
since the fair-one of whom-I am desirous
a cui mi suy de leyal cor rendutz,
to whom myself I-am with loyal heart rendered
no uol ni·l plai qu'ieu estey cossiros;
not wishes nor-to-her pleases that-I be pensive
e pus ilh a de pretz la senhoria,
and since she has of worth the lordship
e de beutat part totas las plazens,
and of beauty beyond all the pleasing-ones
non dey passar en re sos mandamens,
not I-ought to-pass in anything her commands
ni o fis anc ni farai ni o faria.
nor it I-did ever nor I-will-do nor it I-would-do

De mon senhor si tot fon grans lo brutz
Of my lord if all was great the din
de demandar sos dreitz e sas razos
of asking his rights and his claims
a las ciutatz, leu s'en es retengutz.
to the cities lightly himself-thence is held-back
Per so ditz hom ques ilh n'estai duptos
For this says one that he thereof-stays fearful
quar son lassat et an fait companhia;
for they-are bound and have made company
e no calgra duptar lurs nozamens;
and not it-would-need to-fear their bindings
quar negun las no pot esser tenens
for any bond not can to-be holding
nozatz a tort, quar lo dreitz lo deslia.
knotted at wrong for the right it unties

Leu pot hom dir que, s'ieu en fos crezutz,
Lightly can one to-say that if-I thereof were believed
ja no fora remazuda per nos
ever not would-be left-off by us
esta guerra, pus que·ls faitz son mogutz;
this war since that-the deeds are moved
mas pus hi fon Marcelh'et Avinhos,
but since there was Marseille-and Avignon

e nos fezem lo piegz qu'om far podia,
and we did the worst that-one to-do could
que quan degram mais far d'afortimens,
for when we-ought more to-do of-efforts
nos alonguem los mil marcxs humilmens,
we delayed the thousand marks humbly
e no·ls degram alonguar un sol dia.
and not-them we-ought to-delay a single day

Mas est afar uey qu'er leu retengutz,
But this affair I-see that-will-be lightly held-back
que de Fransa es uengutz lo ressos
for from France is come the rumor
que mos senher s'en es tant irascutz
that my lord himself-thereof is so angered
que tug dizon qu'el n'a leuat la cros
that all say that-he thereof-has raised the cross
e uol passar en terra de Suria.
and wishes to-pass into land of Syria
Guardatz s'o fai ben ni adrechamens
See if-it he-does well and rightly
que so que pert de sai aunidamens
for that which he-loses on this-side shamefully
uol demandar ad aquels de Turquia.
he-wishes to-claim from those of Turkey

Quar plus souen no·s uira mos escutz
For more often not-itself turns my shield
lai ues Arle, en sui felhs et iros,
there toward Arles thereof I-am angry and wrathful
mas s'ieu m'aten en tro que despregutz
but if-I myself-wait thereof until that unbegged
en sia·l coms, ieu serai dreitz Bretos,
thereof be-the count I shall-be true Breton
quar on plus pren d'anta, mays s'umilia
for where more he-takes of-shame more himself-humbles
encontra selhs don li ven l'aunimens;
toward those whence to-him comes the-shame
per qu'ieu nulh temps no serai d'aital sens,
for which-I any time not shall-be of-such sense
s'om las rendas qu'ieu hi pert no·m rendia.
if-one the rents which-I there lose not-to-me rendered

S'a mon senhor plai qu'ieu en patz n'estia,
If-to my lord pleases that-I in peace thereof-stay
prec li, si·l plai, que mi sia suffrens
I-pray him if-to-him pleases that to-me he-be tolerant
qu'ieu lur deman so de que sui perdens,
that-I from-them claim that of which I-am losing
qu'Alamano non es pas en Ongria.
for-Alamanon not is at-all in Hungary

A sirventes on Provence sent to the French: if the count and marquis delays, the Marseillais will be slow to pay his rents, and he will lose Avignon, Arles, and the Gapençais. He must stretch out his hand, arm, take, and give if he wants an honorable war. Ill was the marriage that brought him here: if the king of France's son loses at home among his neighbors, he will hardly conquer Turks overseas. He lingers at Paris while the other side advances, and the ill said of him outweighs the good unless he grows stronger here; yet all can still be recovered, if only the deeds are not too hard.

Pueis chanson far no m'agensa,
Since song to-make not me-pleases
farai un nou seruentes
I-will-make a new sirventes
q'er de l'afar de Proensa,
which-will-be of the-affair of Provence
e trametrai·l als Frances;
and I-will-send-it to-the French
qe si fai lonia bestensa
for if makes long delay
cel qi es coms e marqes,
he who is count and marquis
tart li rendran per temensa
late to-him will-render for fear
sas rendas li Marseilhes,
his rents the Marseillais
de ço qu'el prendia el port
of that which-he took in-the port
e de l'alre qe·il fan tort.
and of the-rest which-to-him they-do wrong

Lai li man en souinensa
There to-him I-send in remembrance
q'el uenga en cest paës,
that-he come into this country
q'el pert d'Avignon sa renda,
for-he loses of-Avignon his rent
si tot sos paires conqes,
if all his father conquered
e d'Arlle, a ma paruensa,
and of-Arles to my seeming
tot so qe·l pros coms y pres,
all that which-the worthy count there took
e de çai d'Aus, part Durensa,
and from here of-Aix beyond Durance
lo comtat de Gabenses;
the county of Gapençais
mas si non fai long acort,
but if not he-makes long agreement
ia non perdra camps ni ort.
ever not he-will-lose field nor garden

Mas ges en ço non entenda
But at-all on that not may-set-mind
le coms, qe per seiornar
the count that by sojourning
ni per far lonia bestenda
nor by making long delay
puesca sai sos dreitz cobrar;
he-can here his rights to-recover

anz lh'er ops qe·l man estenda
rather to-him-will-be need that-the hand he-stretch
e pens de souen armar,
and think of often arming
e qe tueilha e don e prenda,
and that he-take-away and give and take
s'onrada gerra uol far;
if-honored war he-wishes to-make
q'aissi cobrara l'onor
for-thus he-will-recover the-honor
qe zai pert a desonor.
which here he-loses to dishonor

* * *
(lacuna)

Tan mala ui s'acoindansa
So ill I-saw his-acquaintance
qi·l mes çai en cest païs,
who-him put here in this country
qe cel qi la moilheransa
that those who the marriage
feron, n'iran am caps clis;
made thence-will-go with heads bowed
mas se·l fils del rei de Fransa
but if-the son of-the king of France
pert sai enfre sos vesis,
loses here among his neighbors

tart conqerra per semblansa
late will-conquer by seeming
outramar Turcs ni Colmis,
overseas Turks nor Comans
qar qi mal demanda·l sieu,
for who badly claims-the his-own
grieu conqerra l'autrui fieu.
hardly will-conquer the-other's fief

S'en brieu non fai comensansa
If-in brief not he-makes beginning
le coms, ben sui certz e fis
the count well I-am certain and sure
qe tant l'autra partz s'enansa,
that so-much the-other side itself-advances
qar tan seiorn'a Paris.
for so-long he-sojourns-at Paris
Per qe pes'en la balansa
For which weighs-in the balance
mas le mals qes hom en dis,
more the ill which one thereof says
no fai le bes ni l'onransa,
— does the good or the-honor
se meil çai no s'afortis;
if better here not himself-strengthens
mas tot o reuenra lieu,
but all it will-come-back lightly
sol li faig non syon grieu.
only the deeds not be grievous

The world has changed: he used to live for song, cheer, chivalry, and ladies, but now he fears blame if he did any of it. He must think of pleas and advocates, write legal pleadings all day, and watch the road for dusty couriers bringing summonses. He loves the ice more than the flowers of the meadows. He bids the lords farewell, for the king of Castile wishes him to come, and with him joy, song, and cheer will be restored.

Lo segle m'es camiatz
The world to-me-is changed
tan fort, don suy iratz,
so strongly whereof I-am angered
qu'a penas sai que·m dia;
that-at pains I-know what-myself I-say
qu'ieu suelh esser uzatz
for-I am-wont to-be used
de chans e de solatz
to songs and to cheer
e de caualairia,
and to chivalry
mesclat ab cortezia;
mingled with courtesy
e so per qu'om ualia
and that by which-one was-worth
era ma uoluntatz
was my will
et en ditz et en fatz
both in sayings and in deeds
et en tot quan podia;
and in all that I-could

e las domnas uezia,
and the ladies I-saw
selhas cuy ualor tria
those whom merit chooses
ab lur plazens beutatz,
with their pleasing beauties
don era conortatz
whence I-was comforted
de gran ioy que n'auia;
with great joy which thereof-I-had
e trac en garentia
and I-draw in warrant
amor que m'i mouia:
love which me-there moved
del tot m'era donatz
of-the all myself-I-was given
a so que Ualor platz,
to that which Merit pleases
e·l segle m·o sufria.
and-the world me-it allowed
Aras tem que blasmatz
Now I-fear that blamed
en fos e condampnatz
thereof I-were and condemned
s'ieu res d'aisso fazia.
if-I anything of-this did

Del tot mi sui uiratz,
Of-the all myself I-am turned
totz enicx e forsatz,
all vexed and forced
a sso que no·m platz mia.
to that which not-to-me pleases at-all
Que me couen de platz
For to-me it-befits of pleas
pensar e d'auocatz,
to-think and of-advocates
per far libelhs tot dia;
for to-make libels all day
e pueys esgart la uia,
and then I-watch the road
si nulhs corrieus uenria;
if any courier would-come
qu'ilh uenon daus totz latz,
for-they come from all sides
polsos et escuyssatz,
dusty and mud-legged
que la cort los m'enuia;
for the court them to-me-sends
e si dizon folhia,
and if they-say folly
blasmar non l'auzaria.
to-blame not it-I-would-dare
Pueys me dizon: «Pujatz,
Then to-me they-say Go-up
en cort es demandatz;
in court you-are summoned

la pena s'escrieuria,
the penalty itself-would-be-written
qu'om no·us perdonaria
for-one not-you would-pardon
si·l iorn en uos falia».
if-the day in you failed
Ueus a que suy tornatz,
Behold to what I-am turned
senhors, ar esgardatz
lords now see
si sui ben a la lhia:
if I-am well at the dregs
qu'ieu am trop mais lo glatz
for-I love much more the ice
no fas las flors dels pratz,
— I-do the flowers of-the meadows
que no sai on me sia.
for not I-know where myself I-be

Senhors, a Dieu siatz,
Lords to God may-you-be
quar hom que uiu iratz
for man who lives angered
ual meyns que si moria;
is-worth less than if he-died
qu'al rey Castellan platz,
for-to-the king Castilian pleases
qu'es sobre totz honratz,
who-is above all honored
qu'ieu tengua lai ma uia,
that-I hold there my way

qu'en elh m'er restauratz
for-in him to-me-will-be restored
jois e chans e solatz,
joy and song and cheer
qu'alhors non reuenria.
for-elsewhere not it-would-come-back

He grieves over the salt of Provence, for nothing passes his port, and its price has been raised so high that the proverb may come true: stew is spoiled by salt. A lord fails who disheartens his own people; Sir Boniface has a rich heart and gives to his own, unlike those who hold us bridled with our heads in the mire. Who sows ill reaps ill, and God avenges good and ill. Weak barons, remember the salt, or you will never be Provençal.

De la ssal de Proenza·m doill
Of the salt of Provence-me I-grieve
car al meu port no·n passa re,
for to-the my port not-thereof passes anything
e car no i prenc zo qe soill
and for not there I-take that which I-was-wont
fort m'enueia, cascus o cre.
much me-annoys each it believes
Mais segners faill qe·ls seus descor',
But lord fails who-the his disheartens
e qant pot ben auer lur cor
and when he-can well to-have their heart
e bon'amor de tot son cumunal,
and good-love of all his commons
qe nuls trazaurs a senor tan no val.
for any treasure to lord so-much not is-worth

La sal an mes a tan gran for
The salt they-have put at so great price
per q'eu tem fort e tem ancor
for which-I fear much and fear still
qe·l proverbis q'es tan diz torn en mal:
that-the proverb which-is so-often said turn into ill
«Condugz ab carn totz es perdutz per sal».
Stew with meat all is lost for salt

Qi aital ortolan acoil,
Who such gardener welcomes
paor deu auer per ma fe,
fear ought to-have by my faith
que no·il faria mal en l'oill
that not-to-him would-do ill in the-eye
ren q'aia de ben entorn se;
anything that-he-have of good around himself
mas cre q'el o fai per demor
but I-believe that-he it does for delay
car taliet cen nauz part son tezor,
for he-cut hundred ships beyond his treasure
e no·us cuides q'el o fassa per mal,
and not-you think that-he it do for ill
car a totz part son auer per egal.
for to all he-shares his wealth by equal

En Bonafaci a ric cor
Sir Boniface has rich heart
e non es ges cassatz el cor,
and not is at-all broken in-the heart
qu'el don'als seus e los garda de mal;
for-he gives-to-the his and them guards from ill
per que li son trastuit bon e lial.
for which to-him are all good and loyal

Sel ques a comparatz a troill
He who has compared to press
nos tenon sai estret lo fre,
us they-hold here tight the bridle
e nos tenon lo cap el soil,
and us they-hold the head in-the mire
e no·i trobam nulla merce;
and not-there we-find any mercy
mas non es senblanz ges encor
but not is seeming at-all yet
qe getez sos enemics for
that he-throw his enemies out
de sa terra, on li fazion mal,
from his land where to-him they-did ill
e·ls francs baros degra far altretal.
and-the frank barons he-ought to-do likewise

De la sal non an ges per lor,
Of the salt not they-have at-all for them
anz li son tuit li autre for,
rather to-him are all the others out
que non n'an trait ensems un plen grazal,
that not thereof-have drawn together a full bowl
don pro uerbis e pesatges pauc val.
whence profit words and tolls little is-worth

Qi mal semena mal coill,
Who ill sows ill reaps
e qi mal penza mals li ve,
and who ill thinks ills to-him come
e qi mal mi fai mal li voill
and who ill to-me does ill to-him I-wish
e prec Dieu que de mal l'estre;
and I-pray God that in ill him-be-shut
don d'aisso m'alegr'e·m demor,
whence of-this myself-I-rejoice-and-myself delight
e n'ai gran plazer e mon cor,
and thereof-I-have great pleasure in my heart
qe Dius non gic a venjar ben ni mal,
that God not ceases to avenge good nor ill
per qu'en seran tuit venjat tal e tal.
for which-thereof will-be all avenged such and such

Flacs baros, viz eus metes for
Weak barons base and-you you-put out
descoratz, e noi ontasses cor,
disheartened and not-there you-shamed heart
e membre vos del cor de la sal,
and let-remember you of-the heart of the salt
si non, ja mais non seretz Proenzal.
if not ever more not you-will-be Provençal

The rivals for the empire reign foolishly, and the pope does ill to hold them in the balance, for their gifts are worth more to him than an empire. Let the kings settle it in the field, and the pope will bless the winner. Better, let them go overseas, where Christendom is being lost, and let the king of Castile guard his worth. The pope gives pardons freely and little silver, and without help soon the land is lost for good.

D'un sirventes mi ven gran voluntatç
Of-a sirventes to-me comes great will
ce·l fas'ausir a tutç cominalmen
that-it I-make-hear to all commonly
e qu'ieu dirai de las grantç poestatç,
and what-I will-say of the great powers
de cells ques an de l'enperi conten,
of those who have of the-empire contention
c'al mieu senblan il regnan folamen,
for-to-the my seeming they reign foolishly
e·l papa mal, car los ten e balansa.
and-the pope ill for them holds in balance
Be·m merauegll car igll an esperansa
Well-myself I-marvel for they have hope
ques a nengun en fas'autregiamen,
that to any thereof he-make-grant
puois c'el a d'els renda d'aur e d'argien.
since that-he has from-them rent of-gold and of-silver

Al papa val l'enperi e·l regnatç
To-the pope is-worth the-empire and-the kingdom
mais ce sc'era tut sieu domeniamen;
more than if-it-were all his in-demesne
car plus monta l'auers c'es presentatç
for more amounts the-wealth which-is presented
per acest plai a lui e a sa gen
for this plea to him and to his people
ce li renda ce us enperaires pren;
than the rent which an emperor takes
e puois d'auer n'a tan gran aondansa,
and since of-wealth thereof-he-has so great abundance
no mi sembla ce ga·i met'acordansa,
not to-me seems that ever-there he-put-agreement
ces ell non a en alre son enten,
for he not has in other-thing his mind
per ce lo monç n'es tut e turbamen.
for which the world thereof-is all in trouble

Gia aices platç non er sentençiatç.
Ever this plea not will-be sentenced
Puois ce li rei uolon abreuiamen,
Since that the kings want shortening
ab caualiers et ab cauals armatç
with knights and with horses armed
e ab uasal bon de concerimen
and with vassals good of conquering
vegna cascus apoderadamen,
let-come each in-force

e en un çamp fasan un'aital dansa
and in a field let-them-make a-such dance
c'al departir gasagne l'uns l'onransa;
that-at-the parting win the-one the-honor
puois decretals no·i noseran nien,
since decretals not-there will-harm nothing
puois troberan lo papa bendisen.
then they-will-find the pope blessing

Aicell sera fil de Dieu apelatç
That-one will-be son of God called
ce aura fait al camp lo uensimen;
who will-have made in-the field the victory
pe los clerges [el] er leu coronatç,
by the clergy he will-be lightly crowned
car il veran c'aura·n l'afortimen;
for they will-see that-he-will-have-thereof the-strength
adonc seran tutç a sun mandamen,
then they-will-be all at his command
car ades an clerges aital uçansa
for always have clergy such usage
ce, can trobon pairo de gran puisansa,
that when they-find patron of great power
tut cant il uol fan ben e umilmen,
all that he wishes they-do well and humbly
e puois sun dan, quan veison ce deisen.
and then are harm when they-see that he-descends

E si als reis so c'ieu lur dic non plas,
And if to-the kings that which-I to-them say not pleases
als podon far, ces er miels per un sen,
other they-can to-do which will-be better by a sense
ces outramar si pert crestiandas,
for overseas itself loses Christendom
e si pason apoderadamen,
and if they-pass in-force
remanra tot so de c'om los repren;
will-cease all that of which-one them reproaches
e autresi pases lo rei de Fransa,
and likewise let-pass the king of France
el aunt primers, ses longia demoransa,
he forward first without long delay
e·l reis Gaumes, qu'a l'astr'e l'ardimen
and-the king James who-has the-star-and the-boldness
del Serasis mescre gens d'autra gen.
of-the Saracens misbelieving people of-other people

Assas ai dic a cascun, si m'enten,
Enough I-have said to each if me-be-hears
dels autç princes, e ai ferma speransa
of-the high princes and I-have firm hope
ce, s'il pasan ses longia demoransa,
that if-they pass without long delay
cristiandat garderan d'aunimen,
Christendom they-will-guard from-shame
gaçainhan Dieu e pres e saluamen.
winning God and worth and salvation

Reis castelans, car soberanamen
King Castilian for sovereignly
est soiberans de fin preis et d'onransa,
you-are sovereign of true worth and of-honor
donas vos suoign, segner, qu'ieu ai dutança
give yourself care lord for-I have fear
ce vostre pres non prenna mermamen,
that your worth not take diminishing
e faitç, segner, ce·l tengas autamen.
and do lord that-it you-hold highly

Dell papa sai ce dara largamen
Of-the pope I-know that he-will-give generously
pron del perdon et pauc de son argen;
enough of-the pardon and little of his silver

e s'outra mar non fan seccors breumen,
and if-beyond sea not they-make succor shortly
li terra·s pert ses tot revenimen.
the land-itself loses without all recovery

Sentry duty and garrison so weigh on him that he nearly renounces everything; if his lord thanked him he would not mind, but he has thanks from neither the lord nor God.

L'escurgazha[r] a me fa tan gran feresa
The-sentry-duty to me makes so great fear
qe ia per pauc non renec tot qant es,
that ever by little — I-deny all that is
e·l garnisos m'ausi, tan fort me pesa,
and-the garrison me-kills so strongly me grieves
et as armar m'aue, mal grat qe·m pes.
and at arming to-me-it-comes ill will that-me grieves
Mas se·l segnor grat m'en sabia,
But if-the lord thanks to-me-thereof knew
per q'eo o fas, no me·n dolria;
for what-I it do not myself-thereof I-would-grieve
et eu non ai d'el grat, ne non l'esper,
and I not have from-him thanks nor not it-I-hope
ni de Deu mentz; gardatz si dei doler.
nor from God less see if I-ought to-grieve

10 · THE DISAPPOINTED HOST

They all thought on coming here to be rich forever or cut to pieces in battle. Now they have conquered everything and gained so little that no one can tell whether they lost or won. They are neither rich nor cut to pieces, and God has brought them so low that they would take either. The text has two gaps, printed as lacunae.

Tut nos cuzauam ses faillia,
All we thought without fail
qan nos uenguem zai,
when we came here
esser ric per totz temps mai
to-be rich for all time more
o pesseiat en batailla.
or shattered in battle
Ar o auem tot uencut
Now it we-have all conquered
ez em de tan pauc cregut
and we-are of so little grown
q'a penas hom qe ueia notr'estat
that-at pains man who sees our-state
conois s'auem perdut o gazagnat.
knows if-we-have lost or gained

* * *

(lacuna)

* * *

(lacuna)

* * *

(lacuna)

* * *

(lacuna)

Deus, qan mal em auengut
God how ill we-are befallen
en so qe dizian tut,
in that which said all
e be pareis qe nos em desastrat,
and well appears that we are ill-starred
qe nos non em ni ric ni pesseiat.
that we not are nor rich nor shattered

* * *

(lacuna)

* * *

(lacuna)

Qe a tal point nos ha Deus amenat
For to such point us has God brought
q'ab chascuna nos tengram per pagat.
that-with either ourselves we-would-hold for paid

Guigo tells Bertran that Lady Saura, Sir Aurien, Raimonda, and the countess asked after him, and that he told them Bertran left the war with his shield whole, his lance unbroken, and his body weak and listless. Bertran answers that a churl's curse is worth a worthy man's praise and calls Guigo a long-legged churl. Guigo says his abuse is true; Bertran replies that a beggar's abuse brings him honor.

Vist hai, Bertran, pos no·us uiron mei oill,
Seen I-have Bertran since not-you saw my eyes
en Gauaudan, na Saura e·n Aurien,
in Gévaudan Lady Saura and-Sir Aurien
e Raimonda, cella de Rocafoill,
and Raimonda she of Roquefeuil
e la comtessa, demanderon m'en,
and the countess asked me-thereof
ez eu lor dis qu'en la guera sobreira
and I to-them said that-in the war supreme
dels dos comtes laissei certanamen
of-the two counts I-left certainly
vostr'escut san e uostra lanz'entieira
your-shield whole and your lance-entire
e·l uostre cors flacat e nonchalen.
and-the your body weakened and listless

Guigo, mil tanz uos am mais q'eu non soill,
Guigo thousand times you I-love more than-I — was-wont
qar uos denan tanta dompna ualen
for you before so-many lady worthy
m'auez dit mal, per qe·m plaz e zo uoill;
me-you-have spoken ill for which-me pleases and it I-wish
qar us malditz d'un croi desconoissen
for a curse of-a vile ignorant
val entre gen de conoissen maneira
is-worth among people of knowing manner
aitan con fai bendiz d'ome ualen.
as-much as does blessing of-man worthy
En uilans, loncs agronatz de ribeira,
Sir churl long heron-legged of river-bank
vos etz d'aqels qe lauzan maldizen.
you are of-those who praise cursing

En Bertram, etz gauas sas de mosneira:
Sir Bertran you-are crop full of milling
eu non uos lau, anz dic uer maldizen;
I not you praise rather I-say true cursing
e qi·us conois ni sap uostra maneira,
and who-you knows and knows your manner
eus eu fatz fin, si ia pois m'en desmen.
and-you I make end if ever then me-thereof he-belies

Guigo, mendics ab lenga mal parleira,
Guigo beggar with tongue ill speaking
mi faitz estar alegre e iauzen;
me you-make to-be glad and joyful
si·m dizetz mal, ben es dretz qe·us suffeira,
if-to-me you-say ill well is right that-you I-suffer
q'onors m'en creis entre la bona gen.
for-honor to-me-thereof grows among the good people

Bertran mocks Guigo, once a runner, then a sergeant who stole cattle, then a jongleur, now made a knight by the count: as herald he shall cry jealousy for Meisso, covetousness for the duke of Torcho, and Prowess for the worthy. Guigo answers that Bertran follows the court of Provence all year without honor or profit and gives no feast or gift, that his brother took all the good in the division and left him wickedness, and that for him he will cry Worthlessness, Weakness, and Cowardice.

Bertrans d'Alamano

Amicx Guigo, be·m asaut de ton sen,
Friend Guigo well-me I-delight in thy sense
car de mestiers vols apenre cals so;
for of trades thou-wishest to-learn which are
que trotiers fus una longa sazo;
for runner thou-wast a long season
pueis auzi dir que pugiest a siruen,
then I-heard to-say that thou-rosest to sergeant
qu'enblauas buous, bocxs, fedas e moutos;
for-thou-stolest oxen goats ewes and sheep
pueys fus ioglars de dir vers e chansos;
then thou-wast jongleur of saying vers and songs
ar iest poiatz a maior onramen,
now thou-art risen to greater honor
que·l conzs n'a fag cauaier saluatie.
for-the count thereof-has made knight savage

E can iras, Guigo, cridar la gen,
And when thou-wilt-go Guigo to-cry the people
«gelozia» cridaras per Meisso,
jealousy thou-wilt-cry for Meisso
e «Cobeitat» per lo duc de Torcho
and Covetousness for the duke of Torcho
e Miullon per «parlar sotilmen»,
and Mévouillon for speaking subtly
e per «beure» sel cuy es Cortesos,
and for drinking him whose is Courthézon
e per «engan» cel de cui es Salos,
and for deceit him of whom is Salon
e cridaras Lunel per «sobresen»,
and thou-wilt-cry Lunel for over-sense
e Castelnou per «ceb'e per formatie».
and Castelnou for onion-and for cheese

Aiso crida, Guigo, totas sazos,
This cry Guigo all seasons
tro que crides: «Proeza per los pros!
until that thou-cry Prowess for the worthy
Caualier layt, trop es de donar len!
Knight ugly too-much is of giving slow
A foc, a foc, per restaurar paratie.»
To fire to fire for restoring nobility

Gigo

Si crit, Bertrans, per cels que son valen,
If I-cry Bertran for those who are worthy
no·m cal cridar per vos «Alamano»,
not-to-me needs to-cry for you Alamanon
qu'ieu vey tot l'an ses honor e ses pro
for-I see all the-year without honor and without profit
c'anatz la cort de Proensa seguen;
that-you-go the court of Provence following
e non es faytz per vos condutz ni dos,
and not is made by you feast nor gift
pero de motz vernassalhs, enueios
yet of words vernacular tiresome
no sap nulhs homs mielhs de vos far paruen,
not knows any man better than you to-make show
e ia per me non perdatz vostr'uzatie.
and ever by me not may-you-lose your-usage

Vostre frayre, Bertram, al partimen
Your brother Bertran at-the dividing
parti e pres per que·l ten hom per pro:
divided and took for which-him holds one for worthy
qu'el pres tot ço que tanh ad home bo
for-he took all that which befits to man good
e layset vos tot ço c'om maluat pren;
and left you all that which-man wicked takes
qu'el vos layset de tota valor blos,
for-he you left of all merit bare

mal vos laisset et tot be vos secos:
ill you left and all good you shook-off
gran maluestat ab croy captenemen,
great wickedness with vile conduct
e gran cors flac farsit d'auol coratie.
and great body weak stuffed with-worthless heart

[Q]i qe crit «Proeza» per los pros,
Who that cries Prowess for the worthy
eu cridarai «Auolessa» per uos
I will-cry Worthlessness for you
* * *
(lacuna)
E cridarai «Flaqesa» e «Uolpilatge».
And I-will-cry Weakness and Cowardice

Sordel offers Bertran a choice: give up the joy of ladies' love or the worth of arms. Bertran keeps arms, since ladies have done him little good and arms rise every day; Sordel keeps love, holding that a sweet kiss is worth a blow of the lance. Each claims the victory, and they send the judgment to the countess of Rodez and to John of Valéry in France.

Bertrans, lo joy de dompnas e d'amia
Bertran the joy of ladies and of-beloved
qu'avetz avut ni ja nulla sazo
which-you-have had or ever any season
aures, cove que perdatz per razo,
you-will-have it-befits that you-lose by reason
o·l pretz d'armas e de cavallairia;
or-the worth of-arms and of chivalry
pero selha creira cuy etz aclis,
yet she will-believe to-whom you-are bowed
ses plus qu'ades siatz ab armas fis.
without more that-always you-be with arms true
Qual voletz mai laissar a vostra via
Which you-wish more to-leave on your way
o retener? Qu'ieu say ben qual penria.
or to-retain For-I know well which I-would-take

Tan lonjamen ai amat ab fadia
So long I-have loved with folly
e tam pauc m'an dompnas tengut de pro,
and so little me-have ladies held of profit
amicx Sordelh, per qu'ieu prenc lo resso
friend Sordel for which-I take the renown
e·l pretz d'armas, e lays vos la follia
and-the worth of-arms and I-leave you the folly
que faitz d'amor, don lunh hom no·s jauzis,
which you-make of-love whence any man not-himself enjoys
enans n'a meynhs qui pus s'i afortis,
rather thereof-has less who more himself-there strives
e pretz d'armas enansa quascun dia:
and worth of-arms advances each day
per qu'en l'enans punharai, on qu'ieu sia.
for which-in the-advance I-will-strive where that-I be

Be sai partir, Bertran, e vos mal penre,
Well I-know to-propose Bertran and you badly to-choose
e parra be ans que·us partatz de mi,
and it-will-appear well before that-you you-part from me
que ses amor luns hom no a pretz fi;
that without love any man not has worth true
qu'avetz chauzit, gent fariatz a pendre,
for-you-have chosen nobly you-would-do to hang

quar anc laissetz ioy, dompney ni amor,
for ever you-left joy courtship and love
per sofrir colps, fam e freg e calor;
for to-suffer blows hunger and cold and heat
tot so vos lays, qu'en amor vuelh entendre,
all that to-you I-leave for-on love I-wish to-set-mind
que·l pus belh joy del mon mi fai atendre.
for-the most fair joy of-the world me makes to-await

Be mi sabrai, Sordelh, de vos defendre
Well myself I-will-know Sordel from you to-defend
que·l mielh ai pres e dirai vos cossi:
for-the best I-have taken and I-will-tell you how
iretz vezer lieys qu'amatz ab cap cli,
you-will-go to-see her whom-you-love with head bowed
pueis ab armas no vos auzatz contendre
since with arms not yourself you-dare to-contend
a lunh home? Joy voletz ses valor,
with any man Joy you-want without merit
et yeu lo pretz qu'hom te per lo melhor;
and I the worth which-one holds for the best
que joy d'amor ve hom for[t] leu deyssendre
for joy of-love sees one very lightly to-descend
e pretz d'armas aut pujar et estendre.
and worth of-arms high to-climb and to-extend

Sol creza leis en cuy ay m'esperansa
Only she-believe she in whom I-have my-hope
qu'ieu si'arditz, Bertran, ab gaug entier
that-I be-bold Bertran with joy entire
viurai tos temps, qu'ieu non pretz un denier
I-will-live all time that-I not prize a penny
autre despretz ni autra benanansa;
other scorn nor other happiness
e vos irez cazen e derrocan,
and you will-go falling and tumbling
qu'ieu remanrai ab ma dompna baizan;
for-I will-remain with my lady kissing
e si be·us faitz dels ponhedors de Fransa,
and if well-you you-make of-the spurrers of France
us dous baizars val ben un colp de lansa.
a sweet kiss is-worth well a blow of lance

Amicxs Sordelhs, falsa es vostr'amistansa,
Friend Sordel false is your-friendship
qu'ieu no vuelh lieys qu'am ab cor vertadier
for-I not wish her whom-I-love with heart true
conquis aver per lunh pretz messongier,
conquered to-have by any worth lying
qu'aital plazer tenri'a malanansa;
for-such pleasure I-would-hold-as misfortune

per qu'ieu vos lais d'amor trastot l'enjan,
for which-I to-you leave of-love all the-deceit
que pretz d'armas vuelh e quier e deman.
for worth of-arms I-wish and seek and ask
Vencut vos ay, quar trop fai gran enfansa
Conquered you I-have for too-much does great childishness
qui joy d'enjan ab prez d'armas balansa.
who joy of-deceit with worth of-arms weighs

La comtessa valenz q'a prez prezan,
The countess worthy who-has worth worthy
cylh de Rodes, jutge, amicx Bertran,
she of Rodez may-judge friend Bertran
nostra tenso, quar ylh viu ses eguansa
our tenso for she lives without equal
de mantener dompney, salvan s'onransa.
in maintaining courtship saving her-honor

Amicx Sordelh, la comtessa val tan
Friend Sordel the countess is-worth so-much
que ben la·i vuelh, mas ye·y met en Johan
that well her-there I-wish but I-there put Sir John
de Vallari, qu'ab pretz d'armas s'enansa;
of Valéry who-with worth of-arms himself-advances
per qu'ie·lh tramet lo jutgamen en Fransa.
for which-I-to-him send the judgment into France

Sordel asks which loves more: the lady who bids her knight be worth much in arms, or the one who forbids him arms. Bertran says the first, since a cowardly lover shames them both; Sordel the second, who wants him alive beside her, since many die in arms. Bertran answers that an honored death is not to be feared. Sordel names Lady Rambauda as judge, and Bertran agrees, sure the ladies will find for him.

Doas domnas aman dos cavalliers,
Two ladies love two knights
amics Bertrans, mas no jes d'un voler:
friend Bertran but not at-all of-one will
que l'una mand'a l'un d'armas valer,
for the-one commands-to the-one of-arms to-be-worth
aitan can pot, per l'amor qu'el n'aten,
as-much as he-can for the-love which-he thereof-awaits
e l'autra fai a l'autre mandamen
and the-other makes to the-other command
que, si ja vol qu'il l'am, no·n pes de re.
that if ever he-wishes that-she him-love not-thereof he-concern of anything
Ar chausetz qual vol al seu mais de be.
Now choose which wishes to-the her-own more of good

Mais l'ama cil, so es dretz vertadiers,
More him-loves she this is right true
Sordel, que·l vol d'armas presat aver,
Sordel who-him wants of-arms prized to-have
qu'esters non pot gran honor conquerer:
for-otherwise not he-can great honor to-conquer

que cil que·l vol vulpig ni recresen
for she who-him wants cowardly or recreant
vol l'amta d'el e·l seu dechaïmen;
wants the-shame of-him and-the his decline
per que l'amanz faill trop se ja la·n cre,
for which the-lover fails much if ever her-thereof he-believes
pois l'aunimens apert[z] d'andos i ve.
since the-shame open of-both there comes

Cil a cui plai sos fins amanz entiers
She to whom pleases her true lover whole
l'ama, n Bertran, mais, e fai o parer,
him-loves Sir Bertran more and makes it to-appear
que cil que·l vol ardit per dechaer;
than she who-him wants bold for declining
que si·l fai l'oill perdre o·l pugn combaten,
for if-him she-makes the-eye to-lose or-the fist fighting
tart lo·i rendra pos baisan ni jasen:
late it-there she-will-render then kissing nor lying
doncs l'ama mais cil qu'enter lo rete
then him-loves more she who-whole him retains
que cil que·l vol deffait, car leu s'ave.
than she who-him wants undone for lightly it-befalls

Tan quan val mais, al laus dels drechuriers,
As-much as is-worth more to-the praise of-the righteous
honors c'amta, En Sordel, vos fatz saber
honor than-shame Sir Sordel to-you I-make to-know
c'ama cil mielz que·l sieu manda tener
that-loves she better who-the her-own commands to-hold
en pretz d'armas; que l'autra fai parven
in worth of-arms than the-other makes show
c'a son aman voilla tot aunimen;
that-for her lover she-wishes all shame
c'aunitz es cel que d'armas se recre,
for-shamed is he who of-arms himself gives-up
e aunida cil qu'en sos bratz lo te.
and shamed she who-in her arms him holds

Aitan can val mais vida es alegriers
As-much as is-worth more life and gladness
que mortz ni dols, Bertram, vos dic per ver
than death or grief Bertran to-you I-say for true
c'ama cil mielz que·l seu manda estener
that-loves she better who-the her-own commands to-abstain
de faitz d'armas, car hom i mor leumen;
from deeds of-arms for one there dies lightly
e cil que vai de son aman querren
and she who goes of her lover seeking
sa mort, no·m par que l'am a bona fe
his death not-to-me seems that him-she-loves in good faith
tant con fai cil qu·el vol viu pres de se.
as-much as does she who-him wants alive near of herself

Sordel, mos dretz es al vostre sobriers,
Sordel my right is to-the yours superior
c'onrada mort non deu nuls homs temer
for-honored death not ought any man to-fear
ni vid'amar on posca hamta caber;
nor life-to-love where can shame to-fit
per que ama mielz la dompna per un cen
for which loves better the lady by a hundred
que sos amanz vol muera honradamen
who her lover wishes die honorably
d'armas, si·n muor, que cil que ten en fre
of-arms if-thereof he-dies than she who holds in bridle
lo seu, que vol viva aunitz per jase.
the her-own who wishes live shamed for ever

Bertran, dona c'ama be coralmen
Bertran lady who-loves well heartily
no vol la mort de son fi bevolen,
not wants the death of her true well-wisher
e de nos dos juge qui mielz mante
and of us two let-judge who best maintains
Na Ranbauda, on son ses mal tuit be.
Lady Rambauda where are without ill all goods

Contenso voill que sia al juzamen,
Contention I-wish that be at-the judgment
amics Sordel, ab leis c'a pretz valen;
friend Sordel with her who-has worth worthy
car segur sai qu'elas diran de me
for sure I-know that-they will-say of me
qu'eu manting mielz zo qu'as aman cove.
that-I maintain better that which-to lover befits

Bertran grieves that Sordel has lost his sense, giving so honored a dish as Blacatz's heart to such worthless people. Worthy ladies should share it and keep it as a relic instead. He names them in turn, the lady of Provence first, then those of Béarn, the Viennois, La Chambre, Rodez, Les Baux, Lunel, and Pinós, each to keep it well. May God think of Blacatz's soul, since his heart is with the ladies he longed for. As long as God saves his Fair Amends, he will live joyful.

Mout m'es greu d'En Sordel, car l'es faillitz sos senz,
Much to-me-is grievous of-Sir Sordel for to-him-is failed his sense
qu'eu cuidava qu'el fos savis e conoissenz;
for-I thought that-he were wise and knowing
era sui en mon cug faillitz, don sui dolenz;
now I-am in my thought failed whereof I-am grieving
car tan onrat condug don'a tan avols genz
for so honored dish he-gives-to so wortbless people
con lo cor d'En Blacatz, qu'era sobrevalenz.
as the heart of-Sir Blacatz which-was surpassing
Aora lo vol perdre, en que faill malamenz,
Now it he-wishes to-lose in which he-fails badly
c'aissi cum pert aquest, en perdria cinc cenz;
for-thus as he-loses this thereof he-would-lose five hundred
mas ia no·i er perduz entrels flacs recrezenz;
but ever not-there will-be lost among-the weak recreants

que las dompnas valenz lo partran entre lor
for the ladies worthy it will-share among them
et en loc de vertuz lo tenran per s'onor.
and in place of relic it will-hold for their-honor
E midonz de Proenza, car a de pretz la flor,
And my-lady of Provence for she-has of worth the flower
prena·n premieiramenz e·l gart per fin'amor.
let-her-take-thereof first and-it guard for true-love
Pueis midons de Bearn, car a vera valor,
Then my-lady of Béarn for she-has true merit
voill qu'en prend'atresi tan qu'en torn la dolor
I-wish that-thereof she-take-likewise so-much that-thereof turn the grief
qu'il aura de sa mort, en gaug et en dousor,
which-she will-have of his death into joy and into sweetness
car tostemps enanset son pretz e sa lauzor.
for always he-advanced her worth and her praise

La comtessa prezans dompna de Vianes
The countess worthy lady of Viennois
voil que prenda del cor, pos a bon pretz conques;
I-wish that she-take of-the heart since she-has good worth conquered
e gart lo ben e gen per la vertut que·i es,
and guard it well and nobly for the virtue which-there is
e penra·l tostemps ben, si·l gard', en totas res.
and she-will-take-it always well if-it she-guard in all things

E·l bella de la Chambra, en cui sera ben mes,
And-the fair-one of the Chambre in whom it-will-be well put
voil qu'en prend'atressi, pos a totz autres bes,
I-wish that-thereof she-take-likewise since she-has all other goods
e gart lo enaissi com fai son cors cortes,
and guard it thus as does her body courtly
e no·l pot miels gardar, al laus dels ben apres.
and not-it can better to-guard to-the praise of-the well taught

Na Guida de Rodes prenda del cor, car fai
Lady Guida of Rodez let-take of-the heart for she-makes
sos bes grazir als pros e car toz bes li plai;
her goods to-thank to-the worthy and for all good to-her pleases
e gart lo ben e gen, car ad ella s'eschai,
and guard it well and nobly for to her it-befits
que, si tot il val pro, tostemps en valra mai.
that if all she is-worth much always thereof will-be-worth more
Na Rambauda del Baus prenda del cor assai,
Lady Rambauda of-the Baux let-take of-the heart enough
car il es bell'e bona et a bon pretz verai,
for she is fair-and good and has good worth true
e gart lo ben e gen, car tot quan gen l'estai
and guard it well and nobly for all that nobly to-her-stands
garda, salvan s'onor e son plazen cors gai.
she-guards saving her-honor and her pleasing body gay

Sil de Lunel, car a verai pretz cabalos,
She of Lunel for she-has true worth sovereign
voil que prenda del cor, c'aissi·s taing per amblos,
I-wish that she-take of-the heart for-thus-itself befits for both
car ill es bell'e bona e·l cors plazens e bos,
for she is fair-and good and-the body pleasing and good
e gart lo ben e gen et aura·n grat dels pros.
and guard it well and nobly and she-will-have-thereof thanks of-the worthy
Pueis voil que del cor prenda la bella de Pinos,
Then I-wish that of-the heart take the fair-one of Pinós
car il es bell'e bona et a plazenz faissos,
for she is fair-and good and has pleasing features
e gart lo enaissi, car sos cors amoros
and guard it thus for her body amorous
tenra·l vertutz del cor tostemps gai e joios.
will-keep-it the-virtue of-the heart always gay and joyful

De l'arma d'En Blacatz pes Dieus lo glorios,
Of the-soul of-Sir Blacatz may-think God the glorious
que·l cors es ab aquellas de qu'el er'enveyos.
for-the heart is with those of whom-he was-desirous

Bell'Esmenda plazens, sol que Dieus mi sal vos,
Fair-Amends pleasing only that God for-me save you
cui que plass'o que pes, tostemps viurai joios.
whomever that it-please-or that it-grieve always I-will-live joyful

Bertran asks the count of Provence whether he means to take the palisade by force, offering him the honor if he goes in first. The count answers that he knows how to choose his profit: with Bertran at his heel, he will attack as soon as he sees the Cremonese inside, unless the gatekeeper says no.

Bertrans d'Alamano

Seigner coms, eu·s prec que·m diiatz
Lord count I-you pray that-to-me you-tell
del palenc qe·us en conortatz,
of-the palisade whether-you thereof you-comfort
si·l penres per forsa o no;
if-it you-will-take by force or not
q'e·us i conosc honor e pro,
for-I-you there know honor and profit
ab sol qe primier uos metatz;
with only that first yourself you-put
car pel trauc on serez passatz
for by-the hole where you-will-be passed
intraran leu li compaigno.
will-enter lightly the companions

Lo coms de Proensa

Bertram, be cre qe conoscatz
Bertran well I-believe that you-know
q eu soi ab armas tan senatz
that I am with arms so wise
qe be saubrai triar mon pro;
that well I-shall-know to-choose my profit
a tal qe·m siaz a talo
on such that-to-me you-be at heel
eu envasirai totz armatz,
I will-attack all armed
qan ueirai Cremones intratz,
when I-shall-see Cremonese entered
si·l porteniers no dis de no.
if-the gatekeeper not says of no

Granet tells Bertran that since love has never helped him he should leave his lady, for Antichrist reigns overseas and kills the unconverted, and he should think of his soul. Bertran answers that Antichrist can turn wood into gold, so he will follow him if he gets him his lady. Granet warns that love won by force is no good and will cost him his soul. Bertran says no one is wrong to escape death, and God would do ill not to pardon him. Granet bids him ask Antichrist for youth, since he and the lady are both old. Bertran says she changed first, so he may change too, as Sordel has changed a hundred.

Pos anc no·us ualc amors, senh'en Bertran,
Since ever not-you availed love lord-Sir Bertran
per c'amas leys, pus no·us ama ni·us senha?
for what-you-love her since not-you she-loves nor-you signs
Que pus no·us a ualgut, ia d'er'enan
For since not-you has availed ever from-now-on
no·us cal auer respieg que iois vo·n uenha;
not-to-you needs to-have hope that joy to-you-thence come
que outra mar aug dir que Antecrist renha,
for beyond sea I-hear to-say that Antichrist reigns
c'ap los seus ue, que totz sels ausiran
that-with the his comes for all those they-will-kill
que no·s uolran couertir prezican;
who not-themselves will-wish to-convert preaching
per qu'ie·us cosselh que de l'arma·us souenha
for which-I-you counsel that of the-soul-to-you it-recall
e partes uos de leys c'amar no·us denha.
and part yourself from her who-to-love not-you deigns

Amicx Granet, ben m'anatz conortan,
Friend Granet well me-you-go comforting
qu'ie·m tenc per ricx, sol c'ayso s'endevenha,
for-I-myself hold for rich only that-this itself-befall
car Antecrist sai c'a de poder tan
for Antichrist I-know who-has of power so-much
que ben pot far, si·s uol, aur fin de lenha;
that well he-can to-make if-he wishes gold fine of wood
doncx segur soy que ma dona·m destrenha,
then sure I-am that my lady-for-me he-constrain
si·l uuelh creyre ni far tot son coman;
if-him I-wish to-believe and to-do all his command
e de may re non ay tan gran talan
and of more thing not I-have so great desire
mas que el fos passatz de say Sardenha,
but that he were passed to this-side Sardinia
c'ab luy suy sertz que totz mos mals reuenha.
for-with him I-am certain that all my ills turn-back

Doncx l'aures vos, senher, forsadamen,
Then her-will-have you lord by-force
s'a leys desplatz et Antecrist la·us dona,
if-to her displeases and Antichrist her-to-you gives
e fares y uas amors falhimen,
and you-will-do there toward love failing
et en amors forsa non es ges bona;
and in love force not is at-all good
e sel que pert son plag, mal si razona,
and he who loses his plea badly himself argues

et elh'e uos perdres, las, eysamen,
and she-and you will-lose alas likewise
si d'Antecrist crezes son mandamen;
if of-Antichrist you-believe his command
car comprares la soa plazen persona,
for you-will-buy the her pleasing person
si en yfern vostr'arma s'enpreyona.
if in hell your-soul itself-imprisons

Ren c'om fassa per son estorsemen
Anything that-one do for his deliverance
de mort, tortz es per cert qui·l n'ochaizona;
from death wrong is for certain who-him thereof-accuses
et yeu era·n uengut al fenimen
and I was-thereof come to-the end
per leys que a de ualen pretz corona.
for her who has of worthy worth crown
Cal tortz er doncx si mos cors s'abandona
What wrong will-be then if my heart itself-abandons
ad Antecrist, pos far me pot iauzen?
to Antichrist since to-make me he-can joyful
E si pequi ni pert del tot mon sen
And if I-sin and lose of-the all my sense
per sa beutat, tan play qui la·m fayssona,
for her beauty so-much pleases who her-to-me fashions
mal fara Dieus, s'aquest tort no·m perdona.
ill will-do God if-this wrong not-to-me he-pardons

Senher, s'amatz la premieyra la·us dona,
Lord if-you-love the first her-to-you he-gives
ad Antecrist preguatz que·us don iouen,
to Antichrist pray that-to-you he-give youth
car uos es uielhs et ilh uielha issamen;
for you are old and she old likewise
e pos uilhenc abdos uos dessazona,
and since old-age both you unseasons
no seria ses iouen l'amor bona.
not would-be without youth the-love good

Amicx Granet, la premieyra·m razona;
Friend Granet the first-me addresses
car me camiet, camiar l'ay eyssamen;
for me she-changed to-change her-I-have likewise
pos en Sordel n'a ben camiadas cen,
since Sir Sordel thereof-has well changed hundred
ben puesc camiar una, si no m'es bona,
well I-can to-change one if not to-me-is good
et amar leys c'a de fin pretz corona.
and to-love her who-has of true worth crown

Granet complains that he has served Bertran without reward and threatens to tell what he knows. Bertran answers that he raised Granet from nothing, and that Granet owes him a share of what others give. Granet says Bertran has weakness, covetousness, and ill ways that never profited him, so why share his gain? Bertran says he wronged Granet only in the year he made him a jongleur, when he trotted on foot. Granet says he praises Bertran everywhere and is still asked for a share of every gift. Bertran ends that all blame him for never taking his third.

De uos mi rancur, compaire
Of you myself I-complain gossip
Em Bertram, qe no·m faiz be,
Sir Bertran for not-to-me you-do good
qe·us ai seruit ses cor uaire
for-you I-have served without heart fickle
e nul profeiz no m'en ue;
and any profit not to-me-thereof comes
e si no·m uolez ben faire,
and if not-to-me you-wish good to-do
eu dirai de uos tal re
I will-say of you such thing
qe·us enoiera, so cre,
that-you will-annoy this I-believe
car sai trop de uostr'afaire.
for I-know much of your-affair

Granez, pos uolez retraire
Granet since you-wish to-relate
de me so que no·s coue,
of me that which not-itself befits
eu pugnerai en desfaire
I will-strive in undoing
cho qe si sabes be:
that which so you-know well
arloz es plen de put aire,
scoundrel thou-art full of foul air
q'eu te leuei de non re,
for-I thee raised from not thing
don degras partir ab me
whence thou-oughtest to-share with me
so qe dels altres pos traire.
that which from-the others thou-canst to-draw

Seigner, per qe·us celeria?
Lord for what-from-you I-would-hide
Flaces'e cubitat gran
Weakness-and covetousness great
e·ls mals aibs q'apres auia,
and-the ill qualities which-learned I-had
so sabez c'ab uos estan.
this you-know that-with you they-stay

Cant no·m tengron pro nul dia,
When not-to-me they-held profit any day
ni·m feron mas anta e dan,
nor-to-me did but shame and harm
e iois no·n nais, mais affan,
and joy not-thereof is-born but toil
mon gazaing per qe·us partria?
my gain for what-with-you I-would-share

Desconoscenzha e ffollia
Ingratitude and folly
Granez, me dis en chantan,
Granet to-me thou-sayest in singing
e sapchas qe anc nul dia
and know that ever any day
non te forfis mas sel an
not thee I-wronged but that year
q'eu te mis en iugleria,
when-I thee put in jonglery
c'anavas als pes trotan;
for-thou-wentest on-the feet trotting
e qar mon dreg te deman,
and for my right of-thee I-ask
ar me dis tu villania.
now to-me sayest thou churlishness

Vostra razo no·m par bona,
Your reasoning not-to-me seems good
seigner, q'en manz locs diuers
lord for-in many places diverse
laus uostra flancha persona,
I-praise your weak person
e qerez mi mais enquers,
and you-seek of-me more still
part de tot qant c'om mi dona;
share of all that which-one to-me gives
ainz uolgra fosses greues;
rather I-would-wish you-were burdened
car sol los diz m'en sunt fers,
for only the sayings to-me-thereof are harsh
mal aia qi·m n'arazona.
ill may-have who-me thereof-addresses

Granez, chascus m'ocaissona
Granet each me-accuses
car anc n'en pren lo ters,
for ever not-thereof I-take the third
e no·m cal c'om uos dispona,
and not-to-me matters that-one you expound
car ben entendez mos uers ...
for well you-understand my verse …

19 · A HALF-SONG

He means to make a half-song with a courtly tune, forced by love for a lady so worthy that he dares not tell her how she kills him. Since the first day he saw her he has not known happiness, and her beauty and worth are beyond his praise. His lord the count will make it here, the song no worse for that, and sing it in the dance, to the poet's sorrow.

Una chanzon dimeia ai talan
A song half I-have desire
q'ieu la fassa ab gai sonet cortes,
that-I it make with gay tune courtly
e ges d'aitant no mi for'entremes,
and at-all of-so-much not myself would-be-meddled
mas forza m'en amors e m'o enanza
but forces me-thereto love and me-it advances
per la bella q'es tant pros e valens;
for the fair-one who-is so worthy and valiant
q'eu non l'aus dir com m'auci ab turmenz;
for-I not to-her-dare to-say how me-she-kills with torments
per q·il dirai chantan ma malananza.
for which-to-her I-will-say singing my misfortune

Lo primer jorn q'ieu vi son cors prezan,
The first day that-I saw her body worthy
anz qe·m partis denantz leis, m'ac conques
before that-myself I-parted before her me-had conquered
sa granz beutatz e si lazat e pres
her great beauty and so snared and taken
c'anc pois non saup que si fos benananza;
that-ever since not I-knew what so were happiness
tant sui destreitz d'angoissos pensamenz
so-much I-am constrained by-anguished thoughts
car nom mi val merces ni chauzimenz,
for not to-me avails mercy nor clemency
e ja totz jornz dobla ma deziranza.
and ever all days doubles my desire

Mas can remir son bel cors ben istan,
But when I-gaze-at her fair body well standing
no·m meravill s'en grant error m'a mes,
not-myself I-marvel if-in great error me-she-has put
car sa beutatz es …
for her beauty is …
e sos fiz pretz e sa gai'acoindanza;
and her true worth and her gay-acquaintance
al sieu lauzar non sui eu pro sabenz;
to-the her praising not am I enough knowing
mas aitals es c'obs no·i ha mais ni menz,
but such she-is that-need not-there has more nor less
c'on nom pot meils fazonar per semblanza.
that-one not can better to-fashion in likeness

Al sieu ric pretz no sui eu pro valentz,
To-the her rich worth not am I enough worthy
mas s'om valgues per amar coralmenz,
but if-one were-worth by loving heartily
ben istera egal en la balanza.
well I-would-stand equal in the balance

Del comte sai mo segnor veramenz
Of-the count I-know my lord truly
que chi fara, e·l chantz no·n valra meintz,
that here he-will-make and-the song not-thereof will-be-worth less
e per mo mal o chantara en danza.
and for my ill it will-sing in dance

20 · GOD AND THE LADY

No one should wonder that he is not gay: God and the lady he serves have both drawn him from joy, she by keeping him in despair. He prays God to have pity and give back the joy he took, since God himself says no one is saved who does not restore what he took. He tells his friend Sordel that their long fellowship in joy will soon end unless God restores him. Beguinage, with God's consent, has made his life a hundredfold worse than death.

Nuls hom non deu eser meraveilaz
Any man not ought to-be amazed
s'eu non sui gai ni zant alegramen,
if-I not am gay nor sing joyfully
car Deu e cilh a cui me sui donaz
for God and she to whom myself I-am given
m'an trait de ioi e mis en pensamen:
me-have drawn from joy and put in brooding
ilh, car mi te in desesperamen,
she for me holds in despair
e Deus, car es trop mis en sa 'speransa;
and God for is too-much put in his hope
e pois ambdos me donan malenansa,
and since both to-me give misfortune
ben a grant tort s'om zamais mi repren
well has great wrong if-one ever me reproves
s'en perd mon zan, pois ai perdut mon sen.
if-thereby I-lose my song since I-have lost my sense

Si anc a Deu pris d'ome pietaz,
If ever has God taken of-man pity
per merzel prec q'il m'ai'in zausimen
for mercy-him I-pray that-he me-have-in clemency
e·m renda·l ioi dun sui per el raubaz,
and-to-me render-the joy whereof I-am by him robbed
car el meteus diz c'om a salvamen
for he himself says that-one to salvation
non pot venir, se so que tol no ren;
not can to-come if that which he-takes not he-renders
e pois el ten de tot ren la balansa,
and since he holds of all thing the balance
tornar mi deu per dreiz en benenansa:
to-turn me he-ought by right into happiness
se non o fai, son diz mezeis desmen,
if not it he-does his saying himself he-belies
don naisera gran eror illa jen
whence will-be-born great error in-the people

Estat avem compagnon lonzamen,
Been we-have companions long
amic Sordel, de ioi e d'alegransa,
friend Sordel of joy and of-gladness
mas ar m'a Deu mis en tan gran eransa
but now me-has God put in so great wandering
qes compaygna cenz qe·m partra·m breumen,
that-itself company I-believe that-me will-part-me shortly
si·n breu lo ioi qe Deus m'a tolt no·m ren.
if-in brief the joy which God from-me-has taken not-to-me he-renders

Beguinages — & Deu, car lo consen —
Beguinage and God for it he-consents
a·m faiz e·m fai peiz de mort per un cen.
has-me done and-me does worse than death by a hundred

Had he turned his shield against her who has so often told him no, he would have profited elsewhere, or she would have kept him. But he is a fool, and a fool cannot leave his folly or forget her. He was deceived the day he entered her prison: the fetters of the Masmudi would have been easier, since from them he could buy or flee his way out, while from hers he cannot flee and no friend can help. He would love her twice as much if good came of it, but she is proud because she knows he cannot stop loving her.

S'ieu agues uirat l'escut
If-I had turned the-shield
vas lei qe tan m'a dit no,
toward her who so-much to-me-has said no
d'autra part fera mon pro
on-other side I-would-make my profit
o ill m'agra retengut.
or she me-would-have retained
Mas aisso·m teing a non sen
But this-myself I-hold for not sense
qe tan tem son chausimen;
for so-much I-fear her clemency
q'eu sai qe be no·m faria;
for-I know that good not-to-me she-would-do
pero no·m sobra feunia,
yet not-me overcomes anger
qe ia per re la pogues oblidar;
that ever for anything her I-could to-forget
qe fols no·s pot de folia laissar.
for fool not-himself can from folly to-leave

Cel iorn m'agui decebut
That day me-I-had deceived
qam me mis en sa preso;
when myself I-put in her prison
qe meillz me fos q'en greillo
for better to-me were that-in fetter
m'aguessen mes li Masmut;
me-had put the Masmudi
q'eu n'eissira ben e gen
for-I thence-would-issue well and nobly
ab amics o ab argen
with friends or with silver
o eu m'en fugira un dia;
or I myself-thence would-flee one day
mas sai fugir non poria,
but here to-flee not I-could
ni hai amic qe m'en posc'aiudar,
nor have-I friend who me-thereof could-help
ni eu meteis no m'en sai conseillar.
nor I myself not me-thereof know to-counsel

Dompna, e·us am, e·us amaria
Lady and-you I-love and-you I-would-love
dos tanz, si bes m'en uenia;
two times if good to-me-thereof came
mas qar sabez q'eu no·us posc desamar,
but since you-know that-I not-you can to-unlove
mi faitz orgoill, qar eu non lo posc far.
to-me you-do pride for I not it can to-do

BERTRAN CARBONEL

The Songs

Since he loves more truly than any other lover, he ought to make a gayer and better song, though his skill does not follow his will. A wise man who errs does worse than an ignorant one, and a man who sees harm coming and runs toward it is a fool by nature. Like the man in torment until his lord relents, he languishes unless his lady takes pity. With joined hands he begs her for mercy and asks her not to kill her friend, a mortal sin; he would rather suffer longing for her than have another's favors.

Aisi co am pus finamen
Thus as I-love more truly
de negun autre aymador,
than any other lover
degr'atressi far semblamen
I-ought-likewise to-make the-like
chanso pus gaya e melhor,
song more gay and better
et aissi com val
and thus as is-worth
mais d'autras sela qu'ieu dezir.
more than-others she whom-I desire
e s'ieu tan gen non o sai dir
and if-I so nobly not it know-how to-say
co al sieu cabal
as to-the her perfect
pretz tanh, sapcha per veritat
worth befits let-her-know for truth
que mos sabers no sec ma volontat.
that my knowledge not follows my will

E car ieu ai dich vanamen
And because I have said vainly
de far ses biais, m'atemor,
of doing without crookedness I-fear
car pus lach estay a saben
for more ugly it-stands in a-wise-one
can falh, que a pauc sabedor.
when he-fails than in little knower
per aiso no val
for this not is-worth
nulhs comensans, si ben chauzir
any beginning if well to-discern
non sap el temps qu'es a venir;
not knows the time that-is to come
e cant ve lo mal,
and when he-sees the ill
deu lo fugir, car gran foldat
he-ought it to-flee for great folly
fai sel que sec sa fola voluntat.
does he who follows his foolish will

Gran foldat fay, mas per un cen
Great folly does but by a hundred
la fai a mon senblan maior
it makes to my seeming greater
selh que ve al mal gandimen
he who sees to-the ill escape
e no·l fuch, mas que vas el cor.
and not-it flees but rather toward it runs

per fol natural
for fool natural
es tengutz, per c'om deu fogir
is held for which-one ought to-flee
a tot mal, cant se pot gandir;
from all ill when himself he-can to-escape
e si, dizen al,
and if saying otherwise
lo vol seguir, d'ome senat
it he-wishes to-follow from-man sensible
non deu aver be ni amor ni grat.
not he-ought to-have good nor love nor thanks

Tot aisi com sel c'al turmen
Just thus as he who-in-the torment
estai marritz et ab gran plor,
stays downcast and with great weeping
que no·n ha nulh refinamen
who not-thereof has any relief
entro que plai a son senhor,
until — it-pleases to his lord
aissi tot engal
thus just equally
es de mi, que non pot partir
is with me for not can depart
mos greus mals, ni fas mas languir,
my grievous ills nor do-I but to-languish

si nom fay aital
if not does such
ma dona — aiso ai gardat —
my lady this I-have observed
que li plassa que·n agues piatat.
that to-her it-please that-thereof she-had pity

Dona, yeu no puesc guerimen
Lady I not can healing
trobar ses vos de ma dolor,
to-find without you for my pain
per que·us venc, a refinamen,
for which-to-you I-came for relief
mas juntas, pregan per amor
hands joined praying for love
m'aias, e non al,
on-me-may-you-have and not other
merce, c'enaisi puesc guerir,
mercy for-thus I-can to-heal
e no·m vulhatz, sieus plai, aussir,
and not-me wish if-to-you it-pleases to-kill
que peccat mortal
for sin mortal
fai gran, qui vol aussir de grat
does great who wishes to-kill of will
son bon amic, cant li port'amistat.
his good friend when to-him he-bears-friendship

Mais am lo talan e·l dezir
More I-love the longing and-the desire
sofrir e·l greu mal
to-suffer and-the grievous ill
c'ay de vos, dona, en vertat,
that-I-have from you lady in truth
que so d'autras c'a drutz ven mays de grat.
than that from-others which-to lovers comes more to liking

Like the man who finds a jar he believes full of gold and finds it worthless when he opens it, he thought he had found his lady without deceit and now sees it all overturned. He will leave her as the merchant who loses in France seeks his gain elsewhere. She cheated him from the beginning, like a cardsharp, and asked him to lend to her, so he demands repayment of what he lent. A stanza rings on the word false, and he will deceive her as she deceived him. He sends the song to the count of Velin.

Aissi com sel c'atrob'en son labor
Thus as he who-finds-in his labor
una guarra, don se cre sertamen
a jar whereof he believes certainly
sia plena d'aur, tro que la vai hubren,
it-be full of-gold until — it he-goes opening
et uberta non a nulha valor
and opened not has any value
so que dins es, enaisi ses doptansa
that which within is thus without doubt
per vos, dona, me donav'alegransa,
for you lady to-me gave-gladness
que yeu crezey vos trobar ses engan;
for I believed you to-find without deceit
mas aras vey qu'el vay sobreversan,
but now I-see that-it goes overturning
don ay gran dol, aissi com alegrier,
whence I-have great grief thus as gladness
don', aic per vos, can vos vi de premier.
lady I-had for you when you I-saw at first

E pus yeu vey e conosc la error
And since I see and know the error
e·l gran engan, partir me·n vuelh breumen;
and-the great deceit to-part myself-thence I-wish shortly
car sel que sec son dan palezamen,
for he who follows his harm openly
non pot seguir ni far may de folor;
not can to-follow nor to-do more of folly
per que aisi o farai per semblansa
for which thus it I-shall-do by likeness
quo·l mercadiers que, can mescab'en Fransa,
as-the merchant who when he-loses-in France
vai tan guazanh ad autra part sercan,
goes so-long gain to other part seeking
tro que·l troba; aitals dic per semblan
until that-it he-finds such I-say by likeness
ieu anarai, be m'atruep tan leugier,
I shall-go well I-find-myself so light
que truep dona ab fin cors dreiturier.
that I-find lady with true person upright

Qu'ieu ai trobat vostre cors trichador,
For-I have found your person deceiving
c'aisi·m trichet en lo comensamen
that-thus-me it-cheated in the beginning
quo·l trichaires, que pert ensienmen
as-the cheat who loses knowingly
per mielhs cobrir son cors galiador,
for better covering his person deceiving

tot enaisi, don', en la comensansa
just thus lady in the beginning
me joguavas, et ay ben remembransa
me you-played and I-have well remembrance
que·m diziatz qu'ieu vos anes prestan;
that-to-me you-said that-I to-you went lending
e pus a prest hom vay res demandan,
and since on loan one goes anything asking
dretz comanda per que yeu vos requier:
right commands for which I you require
que·m paguassetz so qu'ie·us prestiey l'autrier.
that-to-me you-paid what which-I-to-you lent the-other-day

Qui non ama e fay semblan d'amor,
Who not loves and makes seeming of-love
aquel deu hom tantost anar fugen,
that-one ought one at-once to-go fleeing
car enaisi engan'aquel la gen
for thus deceives-that-one the people
pus sotilmen d'autre enganador;
more subtly than-other deceiver
e yeu com fols crezey gran amistansa
and I as fool believed great friendship
aver trobat e conquist gran honransa
to-have found and won great honor

pel bel semblan, don ai avut gran dan;
by-the fair seeming whence I-have had great harm
per que fay mal qui no s'en vay gardan,
for which does ill who not himself-thereof goes guarding
qu'ieu no·n agra ia dan ni destorbier,
for-I not-of-it would-have ever harm nor hindrance
s'ieu l'ages vist, et agra·m be mestier.
if-I it-had seen and would-have-to-me well need

Ay, deslials, … ab fals'amor
Ah disloyal … with false-love
et ab fals ditz et ab fals pessamen,
and with false sayings and with false thought
le tieus fals cors sap c'anc iorn falsamen
the thy false person knows that-ever day falsely
yeu no·m falsiei de far a tu honor;
I not-myself betrayed in doing to thee honor
ni·t fora fals, mas pus ab fals'amansa
nor-to-thee would-be false but since with false-loving
falsan me vas, yeu faria enfansa
betraying me thou-goest I would-do childishness
e gran foldat, pus tu me vas falsan,
and great folly since thou me goest betraying
qu'ieu pus ames le tieu fals cors truan;
that-I more loved the thy false person knavish
aissi refug lo fals cors ufanier
thus I-shun the false person vainglorious
de tu, falsa, con hom fay fals denier.
of thee false-one as one does false penny

Falsa dona, a honrat ven de Fransa
False lady to honor comes from France
que hom no am qui non port'amistansa,
that one not love who not bears-friendship
e c'om engan sel que vay enganan,
and that-one deceive him who goes deceiving
e c'om iogue del ioc que vay iogan;
and that-one play of-the game that he-goes playing
per qu'ieu, sapchatz, me metrai el sendier
for which-I know myself shall-put on-the path
que·us engan huey, car vos m'enganetz yer.
that-you I-deceive today for you me-deceived yesterday

Chanso, vay te·n lay on renh'alegransa,
Song go thyself-thence there where reigns-gladness
e lay on a deslialtatz balansa,
and there where has disloyalty counterweight
e lay on hom gent acuelh ses engan,
and there where one nobly welcomes without deceit
al pros comte de Velin, dir aitan:
to-the worthy count of Velin to-say so-much
que·l sieus Bertrans l'a trobat drechurier,
that-the his Bertran him-has found righteous
per qu'el s'es dat al sieu fin pretz entier.
for which-he himself-has given to-the his true worth entire

He is gayer than any lover, for he loves the fairest, most gracious, and most worthy lady in the world. If his song falls short of her worth, his heart, skill, and sense are in it, and good will counts as the deed. He gives himself to her service, since she gives him joy, wit, and knowledge. He asks her to test him, for the false world turns its heels on the needy, and to take him though he is not rich, since he knows how to keep a secret. He presents the song to the king of Castile.

Aissi com sel qu'entrels pus assaians
Thus as he who-among-the most aspiring
es pus iauzens, can per sa leuiaria
is most joyful when through his lightness
vai denan totz, aisi e pus mil tans
goes before all thus and more thousand times
soj ieu pus gais que amaire que sia,
am I more gay than lover that be
car a mos huelhs ami la pus plazen
for to my eyes I-love the most pleasing
dona del mon e la pus avinen,
lady of-the world and the most comely
la pus bel'e la pus cuend'e pus pros,
the most fair-and the most gracious-and most worthy
per qu'entrels gais soj pus gays e ioios.
for which-among-the gay I-am more gay and joyful

E si non es tan valens le mieus chans
And if not is so worthy the my song
com al fin pretz de midons tanheria,
as to-the true worth of my-lady would-befit
aitan plazens et aitan benestans
so-much pleasing and so-much seemly
li deu esser co si trop mai valia,
to-her it-ought to-be as if much more it-were-worth
car tot mon cor, mon engenh et mon sen
for all my heart my skill and my sense
ai mes en fair', e dreitz fay iutiamen
I-have put in making and right makes judgment
que bos volers — e ia le faitz no y fos —
that good will and even the deed not there were
se deu per fag comtar totas sazos.
itself ought as deed to-count all times

Dona valens, humils et agradans,
Lady worthy humble and pleasing
a vos mi do ab voler tota via
to you myself I-give with will all way
de dir, de far totz los vostres comans,
of saying of doing all the your commands
car senes vos iorn vida non auria,
for without you day life not I-would-have

car vos mi datz ioy et alegramen
for you to-me give joy and gladness
e mi donatz genh e saber e sen
and to-me give wit and knowledge and sense
e mai ganre, per qu'ieu mi don a vos
and more much for which-I myself give to you
e·us dera·l mon, s'ieu en fos poderos.
and-to-you I-would-give-the world if-I thereof were powerful

E per proar s'ieu vos soy fis amans,
And for proving if-I to-you am true lover
dona, yeu prec la vostra cortezia
lady I pray the your courtesy
que mi provi, c'adzautimens es grans
that me it-test for-delight is great
qui sab proar son amic o s'amia;
who knows-how to-test his friend or his-beloved
que·l fals segles vai a galiamen,
for-the false world goes to beguiling
que sel c'om cre que am pus finamen,
for he whom-one believes that loves most truly
non am'als obs, ans vira los talos,
not loves-in-the need rather turns the heels
e maiormen al home sofrachos.
and chiefly to-the man needy

Perqu'ieu vos prec que siatz autreians
For-which-I you pray that you-be consenting
de mí penre, qu'ie·us mi don ses bauzia,
of me taking for-I-to-you myself give without deceit
qu'ieu soj avutz, don', e soj dezirans
for-I am won lady and am desirous
de vos servir, per qu'ie·us prec, s'ie·us plazia,
of you serving for which-I-you pray if-to-you it-pleased
que non gardes vostr'onrat pretz valen,
that not you-regarded your-honored worth worthy
c'amors non a aquel esgardamen,
for-love not has that regard
mas c'om sele e sia gays e pros,
but that-one conceal and be gay and worthy
so son las claus del sieu pres cabalos.
these are the keys of-the his worth excellent

S'ieu no soi ricx, dona, d'aur ni d'argen,
If-I not am rich lady in-gold nor in-silver
yeu sai selar, e sai foldat e sen,
I know-how to-conceal and know folly and sense
per qu'ieu valrai mais mil aitans a vos
for which-I shall-be-worth more thousand times to you
aitals co soi c'us ricx contrarios.
such as I-am than-a rich contrary-one

Reis castelas, yeu aug dir a la gen
King Castilian I hear to-say from the people
gran ben de vos, per qu'ieu vos fas prezen
great good of you for which-I to-you make present
de ma chanso, e s'alcus fols no fos
of my song and if-some fool not were
que me·n tengra per ioglar, vira vos.
who me-for-it would-hold as jongleur I-would-see you

Like the man who risks his wealth in peril for gain, he has given his heart and body to the most pleasing lady, and he dies living unless mercy helps him. The greater the lord, the greater his failing when he fails his own. Love, which brings down the strongest and follows only its own will, made him speak. He told her of his love and heard no answer, and went off like a ship without masts or rudder driven toward land, which God sometimes brings to port. He sends the song to the count of Rodez.

Aisi com sel que·s met en perilh gran
Thus as he who-himself puts in peril great
ab son aver per talan d'enrequir,
with his wealth for desire of-enriching
e·ls mals que·n a li·n aven a sofrir
and-the ills which-thereof he-has to-him-thereof befall to suffer
per lo guazanh que en vay esperan,
for the gain that thereof he-goes hoping
o ai ieu fach, dona, c'ai dat a vos
so have I done lady for-I-have given to you
lo cor e·l cors com a la pus plazen
the heart and-the body as to the most pleasing
e que val mays, per que ieu muer viven
and who is-worth most for which I die living
sufren grans mals, mai si a vos plagues,
suffering great ills but if to you it-pleased
ric et iauzen me pogra far merces.
rich and rejoicing me could to-make mercy

E si merces no mi tras del afan
And if mercy not me draws from-the toil
qu'ieu trac per vos, don ai pieitz de morir,
which-I endure for you whence I-have worse than dying
vos falhires, mas non devetz falhir
you will-fail but not you-ought to-fail
ni desmentir lo vostr'umil semblan,
nor to-belie the your-humble seeming
e mais, c'aitan cant es pus cabalos,
and more than-so-much as is more supreme
senher, can falh, mays fai de falhimen,
lord when he-fails more does of failing
e cant el falh ves los sieus maiormen;
and when he fails toward the his-own chiefly
e doncx, pus ieu soi vostres, vos fares,
and then since I am yours you will-do
dona, peccat, s'ab vos no·m val merces.
lady sin if-with you not-me avails mercy

E s'ieu ai dich o dic re malestan,
And if-I have said or say anything unseemly
dona, ves vos, dreitz no me·n deu punir,
lady toward you right not me-for-it ought to-punish
c'amors o fai, a cuj no·m puesc gandir
for-love it does from whom not-myself I-can to-escape
qu'ieu per forsa non fassa son coman,
that-I by force not do its command
que tant es fortz que·l pus fort met de ios;
for so is strong that-the most strong it-puts at bottom

e fin'amors non a esgardamen
and true-love not has regard
e nulha res, mas que sec son talen
and any thing but that it-follows its desire
e son voler, per qu'ie·us prec me valgues
and its will for which-I-you pray me might-avail
ab vos, dona, fin'amors e merces.
with you lady true-love and mercy

Dona, l'autrier vos dis tot mon talan
Lady the-other-day to-you I-told all my desire
e l'amor gran qu'ieu vos ai ses mentir,
and the-love great that-I to-you have without lying
et anc respost negun non puoc auzir,
and ever answer any not I-could to-hear
per qu'ieu marritz m'aney abandonan
for which-I downcast myself-went abandoning
co·l naus, cant pert los albres e·ls timos,
as-the ship when it-loses the masts and-the rudders
que vay travers vas terr'ab lo fort ven,
which goes crosswise toward land-with the strong wind
e motas vetz dieus la dutz salvamen
and many times God it leads safely
dedins bon port; atressi, dona, es
within good port likewise lady it-is
de mi, qu'ieu muer, s'ab vos no·m val merces.
with me for-I die if-with you not-me avails mercy

E pus que vos, don', aves de ben tan,
And since — you lady have of good so-much
ies no·m deves mos humils precx fugir,
at-all not-me you-ought my humble prayers to-flee
que·l grans senhers se fai ·M· tans grazir,
for-the great lord himself makes thousand times to-thank
can entrels ricx vai lo paur'escotan;
when among-the rich goes the poor-man-hearing
e s'ieu no soi tan ricx ni poderos
and if-I not am so rich nor powerful
com aperte, don', al vostr'onramen,
as befits lady to-the your-honor
je·us servirai mielhs que·l ricx per ·I·C·
I-you shall-serve better than-the rich by a-hundred
car servizis a erguelh nom plai ges,
for service with pride not pleases at-all
per qu'ieu vos prec que mi valha merces.
for which-I you pray that me avail mercy

Gentils dona, merceyan quier respos,
Noble lady begging-mercy I-ask answer
e merceyan quier merce humilmen,
and begging-mercy I-ask mercy humbly
car per merce esperi guerimen
for through mercy I-hope healing
e per merce ioy entier ab totz bes;
and through mercy joy entire with all goods
valha me doncx, plazens dona, merces.
may-avail me then pleasing lady mercy

Al bon, al larc, al savj et al pros
To-the good to-the generous to-the wise and to-the worthy
comte vai dir de Rodes humilmen,
count go to-say of Rodez humbly
chanso, c'ab tu lo mieu cors li prezen
song that-with thee the my person to-him I-present
per dir, per far son plazer totas ves,
for saying for doing his pleasure all times
e vira lo, si me gueris merces.
and I-would-see him if me healed mercy

5 · THE CANON OF MARSEILLE

As a cheat passes dross among good coins, he will make a sirventes of base words about a man too base for any words: the basest canon of the chapter of Marseille. Since blame without proof is praise, he will bring witnesses: anyone may ask, and the viscount's court knows his wickedness. He prays God to cast him down. The canon has broken more oaths than any layman, and if such a life could save a man, all would seek him out as a relic. The sirventes goes to those who hunt heresy and clerical wickedness.

Aisi com sel que trabuca e peza
Thus as he who tips-the-scale and weighs
soan mesclat ab bos deniers de pes,
dross mixed with good pennies of weight
... a mi la semblan sotileza
... to me the like subtlety
genhs e volers de far un sirventes
skill and will of making a sirventes
de vils motz, car non lo poiria
of base words for not it I-could
faire tan vil com tanheria,
make so base as would-befit
car tant es vils sel per qu'ie·l fas, per ver,
for so is base he for whom-I-it make in truth
que anc nulhs homs pus vil no·n poc vezer.
that ever any man more base not-thereof could to-see

Tant es malvais e ples de gran vileza
So is wicked and full of great churlishness
e de no-fe aquest vils, c'uey non es
and of faithlessness this base-one that-today not is
nulhs homs, pogues comparar la falseza
any man could to-compare the falseness
que a en si, que, si far si pogues
that he-has in himself for if to-do itself could
c'om al pus fals la senhoria
that-one to-the most false the lordship
dones, aysi co·l pros l'auria
gave thus as-the worthy it-would-have
davan los pros, l'agr'aquest ses querer
before the worthy it-would-have-this-one without seeking
denan los fals; per sert o fas saber.
before the false for certain it I-make to-know

E car blasmes, tro c'om mostra serteza,
And because blame until that-one shows certainty
es laus de sel c'om blasma, mantas ves,
is praise of him whom-one blames many times
trairai guirens, per tal que hom mi creza,
I-shall-bring witnesses so such that one me believe
qu'estiers no vuelh que blasmatz sia ges:
for-otherwise not I-wish that blamed he-be at-all
deman hom, en cal part que sia,
let-ask one in what part that it-be

lo pus vil de la canongia
the most base of the chapter
de Marselha; aissi·s pot enquerer
of Marseille thus-itself can to-inquire
cals es aquest, si res a de saber.
which is this-one if anything he-has of knowing

E s'alcus ditz que aissi a primeza,
And if-anyone says that thus he-has subtlety
e que nulhs es c'ab aitan so saupes,
and that anyone is who-with so-much it knew
an en la cort del vescoms — sa maleza
let-him-go into the court of-the viscount his wickedness
es saubuda lay — on sabr'a pales.
is known there where he-will-know openly
lay se sap co fay dreita via
there itself knows how he-makes straight way
et on esta·l sieua clersia;
and where stands-the his clergy
aisi prec dieus que·l puesca dechazer
thus I-pray God that-him he-can to-cast-down
com el se vay bos ni honest iazer.
as he himself goes good nor honest lying

Ai, deslials, ples de deslialeza
Ah disloyal full of disloyalty
e ples d'enian, mais franhen per un tres
and full of-deceit more breaking for one three
can te falsas, que nulhs laycx, per nobleza,
when thyself thou-betrayest than any layman for nobility
car a dieus as mays que nulhs laix promes;
for to God thou-hast more than any layman promised
perjurs, que fas? s'aisi·n partia
perjured-one what thou-dost if-thus-thence it-departed
t'arma, pensa te on tenria!
thy-soul think thou where it-would-go
s'om se salva per aul vida tener,
if-one himself saves by worthless life holding
tug t'irem per corsans requerer.
all thee-we-shall-go as relic to-seek

A sels que cassan eretgia
To those who hunt heresy
e de clercx tota malvaizia,
and of clerics all wickedness
vils sirventes, iras fair'a saber
base sirventes thou-wilt-go to-make known
c'un canorgue s'an layssat fals per ver.
that-a canon themselves-have left false for true

As nature teaches the sparrowhawk to sleep only in the finest tree, love has taught him to choose her. He must show his joy, but never so that the slanderers learn of it, and he would rather die than wrong her. He has loved her with a full heart, but love made him afraid to say so: Ovid holds it excess to tell, and he would not have spoken for Montpellier. Now love bids him ask for her love, since he greatly needs it. He sends the song to his lady and says no more.

Aissi m'a dat fin'amors conoissensa
Thus me-has given true-love knowledge
com natura la don'a esparvier,
as nature it gives-to-the sparrowhawk
qu'en nulh albre somni far non l'aiensa
that-in any tree sleep to-make not to-it-pleases
mas el pus bel et en lo pus entier
but in-the most fair and in the most sound
et el mielhs fach, al cal l'adutz natura;
and in-the best made to-the which it-brings nature
aisi m'a fach per ma bon'aventura,
thus me-has made through my good-fortune
bela dona, en vos amors chauzir
fair lady in you love to-choose
com en sela c'om mas be no·n pot dir.
as in her of-whom-one but good not-thereof can to-say

E doncx ben dey far de mon ioj parvensa,
And then well I-ought to-make of my joy show
mas non ges tan, que li fals lauzengier
but not at-all so-much that the false slanderers
puescon saber qu'ieu vos port bevolensa
can to-know that-I to-you bear goodwill
ni qu'ieu de vos, don', aia dezirier;
nor that-I of you lady have desire
mais vuelh murir qu'ieu tan greu forfaitura
rather I-wish to-die than-I so grievous misdeed
fezes ves vos; seguir vuelh la dreitura;
did toward you to-follow I-wish the right
amar vuelh so, gardar et aculhir
to-love I-wish that to-guard and to-welcome
que amors vol, et tot l'alre fugir.
which love wishes and all the-rest to-flee

Ja iois m'agra, segon ma conoissensa,
Ever joy me-would-have according-to my knowledge
fag conoiser, si·m saupes per parlier,
made to-know if-me it-knew for talker
ni dat a vos? ni apres la sabensa
nor given to you nor learned the knowledge
de far chanso, s'ieu vostre pretz entier
of making song if-I your worth entire

be non gardes? mas yeu d'als non ai cura
well not guarded but I of-else not have care
mas d'amar vos lialmen ses falsura
but of-loving you loyally without falsehood
e de gardar, per nostr'amor cobrir,
and of guarding for our-love covering
que negun mal no·n puesc'om prezumir.
that any ill not-thereof can-one to-presume

Aisi, dona, co yeu dic, ses falhensa
Thus lady as I say without failing
vos ai amad'e·us am de cor plenier;
you I-have loved-and-you love with heart full
mas tan m'aura dat fin'amors temensa
but such me-will-have given true-love fear
de dir a vos, que, qui·m des Monpeslier,
of saying to you that who-me gave Montpellier
no·n parlera, qu'ieu truep en l'escriptura
not-thereof I-would-speak for-I find in the-scripture
c'Ovidis dis qu'ieu feira desmezura;
that-Ovid said that-I would-do excess
pero ar vol qu'ieu vos o deya dir
but now it-wishes that-I to-you it ought to-say
et vos preguar qu'ieu vos dey'abelir.
and you to-pray that-I to-you ought-to-please

Per qu'ieu, dona, prec que merces vos vensa
For which-I lady pray that mercy you conquer
et que m'ames, que mot m'a gran mestier;
and that me-you-loved for much to-me-is great need
aiso veyas e non vostra valensa;
this may-you-see and not your worth
per dieu, dona, donatz me·n alegrier;
for God lady give me-thereof gladness
no·m tengua dan s'aiso vos par rancura,
not-me let-it-hold harm if-this to-you seems complaint
que fin'amors, sapchatz, mi ten en cura
for true-love know me holds in care
et en poder, e dey la obezir,
and in power and I-ought her to-obey
e maiormen, car no me·n puesc partir.
and chiefly for not myself-thence I-can to-part

Chanso, vay t'en lai on fins pretz s'atura,
Song go thyself-thence there where true worth itself-stays
so es midons, que ieu am ses falsura,
that is my-lady whom I love without falsehood
que lli plassa qu'ieu l'am e la dezir,
that to-her it-please that-I her-love and her desire
c'amors no vol de pus o deya dir.
for-love not wishes — more it I-ought to-say

He thanks Love for drawing him out of care, as a lord's help raises a poor man, and asks Love to guide him rightly toward his lady, to whom he could show his true love. The more sense and worth God has given a man, the more honor and thanks he owes. Love should come with him as a suitor, since at a court of prelate or king things are done sooner for those who plead. He is like a sailor afraid to leave port, yet he hopes in her, who has no equal in beauty. He sends the song to the lord of Fors and offers himself as his.

Amors, per aital semblansa
Love by such likeness
soj tengutz de vos servir,
I-am bound of you serving
que m'avetz trach de cossir
for me-you-have drawn from care
et dat ioj et alegransa,
and given joy and gladness
com sel que de pauretat
as he who from poverty
per aiudar de senhor
through helping of lord
ven apres en gran ricor;
comes afterward into great wealth
pero vostra gran beutat
yet your great beauty

prec, sieus plai, mi denh valer,
I-pray if-to-you it-pleases me may-deign to-avail
car vos sabetz tan, per ver,
for you know so-much in truth
que·m podetz drech governar
that-me you-can rightly to-govern
vas leys que·m faitz sobramar.
toward her whom-me you-make to-overlove

Jeu sai ben tan ses doptansa
I know well so-much without doubt
qu'ieu me sabria formir
that-I myself would-know-how to-acquit
a lieis e mostrar e dir
to her and to-show and to-say
com li port fin'amistansa;
how to-her I-bear true-friendship
mas on dieus mays ha donat
but where God more has given
de bon sen e de valor,
of good sense and of merit
aitan deu mais far d'onor
so-much he-ought more to-do of-honor
e grazir e saber grat
and to-thank and to-know thanks
qui melhur'en son saber;
who betters-in his knowledge

c'a totz iorns pot hom vezer
for-at all days can one to-see
c'om non pot tan plan anar
that-one not can so smooth to-go
que non l'avengn'a burcar.
that not to-him-befall-to stumble

E car totz pretz mais enansa
And because all worth more advances
e y vey, amors, obezir
and there I-see love to-obey
per onrar, degratz venir
for honoring you-ought to-come
ab mi, sieus platz, per honransa;
with me if-to-you it-pleases for honor
qu'ieu vei en cort de prelat
for-I see in court of prelate
o de rey o de comtor,
or of king or of vavasor
cant y venon preiador,
when there come suitors
pus tost tot fach acabat;
more soon all done accomplished
e doncx s'ieu vos puesc aver
and then if-I you can to-have

ab mi, no·m cal res querer,
with me not-me needs anything to-seek
que vos sabetz mon afar
for you know my affair
e que m'es obs de preiar.
and what to-me-is need of praying

Ar suy en aital balansa
Now I-am in such balance
co·l nauchiers, can vol partir
as-the sailor when he-wishes to-depart
de port e no·n pot issir,
from port and not-thence can to-go-out
car non y ve segurtansa;
for not there he-sees safety
aitan pauc vey segurtat
so little I-see safety
d'anar vas lieis ses amor.
of-going toward her without love
doncx com er? tenrai alhor?
then how now shall-I-hold elsewhere
non, que mais am per vertat
not for more I-love in truth
aver en lieis mon esper
to-have in her my hope

que d'autra tot mon plazer;
than of-another all my pleasure
mas, car mi fai alegrar,
but because me she-makes to-rejoice
no me·n dey desesperar.
not myself-thereof I-ought to-despair

Don', en vos ai m'esperansa
Lady in you I-have my-hope
et en vos son miey dezir,
and in you are my desires
car dieus, con clar nous remir,
for God as clearly you I-behold
no·us a dat par ni engansa
not-you has given peer nor equal
de valor ni de beutat;
of merit nor of beauty
de tot be portas la flor,
of all good you-bear the flower
per qu'ieu soi en gran error
for which-I am in great perplexity
cossiran qu'ieu fas foldat,
pondering that-I commit folly
car en tan ric ioj esper,
because in so rich joy I-hope

segon mon petit poder,
according-to my little power
mas ser non deu hom blasmar
but servant not ought one to-blame
de sô c'om li mand'a far.
for that which-one to-him commands-to do

Dona, s'ieu ai dig folor,
Lady if-I have said folly
no me deu esser blasmat,
not to-me it-ought to-be blamed
c'amors, que·m ten en poder,
for-love which-me holds in power
vol que yeu lais mon voler
wishes that I leave my will
per lo sieu, e dey o far,
for the its and I-ought it to-do
per qu'ieu dey perdon trobar.
for which-I ought pardon to-find

Chanso, al maior senhor
Song to-the greatest lord
de Fors, car a mai puiat
of Fors for he-has more raised
son pretz segon son poder
his worth according-to his power
que autres, vai far saber
than others go to-make known
qu'ieu n'auch tan de be comtar,
that-I thereof-hear so-much of good to-tell
per qu'ie·l te fas prezentar,
for which-I-to-him thee make to-present

Apres, qu'ieu li·m don, per ver,
Next that-I to-him-myself give in truth
per sieus, per dir e per far
as his for saying and for doing
tot cant volra comandar.
all what he-will-wish to-command

It is folly to use sense where folly reigns; had he changed his sense for folly with her, he would not be sorrowful now. His prayers, songs, and wit avail nothing, since she outwits him, so he asks her to kill him rather than leave him in pain. She should act and not merely think, and give him a new answer. If he erred, Love is to blame: while she slept before the altar he stole a kiss on her eyes. He would never take by force what he desires of her.

Atressi fay gran foldat qui ab sen
Likewise does great folly who with sense
renha, en loc, com hom fay foleyan;
behaves in place as one does fooling
per que fai sen qui·s sap anar camian
for which does sense who-himself knows-how to-go changing
a locx son sen e son ensenhamen;
by places his sense and his breeding
c'a mi ten dan e tenra cortezia,
for-to me holds harm and will-hold courtesy
car s'ieu agues lo mieu sen per folia,
for if-I had the my sense for folly
dona, camiat, en tal loc fuy ab vos,
lady changed in such place I-was with you
ia no fora marritz ni doloiros.
ever not I-would-be downcast nor sorrowful

Ar no mi val precx ni obrar ab sen
Now not me avails prayer nor to-work with sense
ni mas chansos ni genhs que·m an pessan,
nor my songs nor wiles which-me go thinking
c'atrestan tost vos anatz enginhan
for-as soon you go contriving
contra mon genh, dona, ab autre genh;
against my wit lady with other wit
ab vos non truep que·m valha maistria;
with you not I-find that-me avail mastery
e pus no·m val ni valer no·m poiria,
and since not-me it-avails nor to-avail not-me could
ausizetz me, que mielhs es per ·I·II·
kill me for better is by double
morir qu'estar per tostemps doloyros.
to-die than-to-stay for always sorrowful

Pero, dona, si cossiratz ab sen
Yet lady if you-consider with sense
* * *
(lacuna)
com yeu tostemps vos ai anat selan
how I always you have gone concealing
e com aras yeu vos am lialmen,
and how now I you love loyally

no·m aussiretz, can vostre cors seria
not-me you-will-kill though your person would-be
atrestan durs com ferres qu'el mon sia;
as hard as iron that-in-the world be
per que ieu prec lo vostre cors ioios
for which I pray the your person joyful
no·m aussiza, c'obs es al doloiros.
not-me may-kill for-need is to-the sorrowful

Apres m'es obs, que cossiretz ab sen
Next to-me-is need that you-consider with sense
que vos, dona, deyatz anar obran,
that you lady ought to-go acting
que ses obra res c'om an cossiran
for without deed anything that-one goes pondering
non profiecha a nulh home viven;
not profits to any man living
per que aisi com ie·us am ses bauzia,
for which thus as I-you love without deceit
es obs a mi segatz la semblan via,
is need to me you-may-follow the like way
e que·m fassatz de novel tal respos,
and that-me you-make of new such answer
que mais nulh temps non sia doloiros.
that more any time not I-be sorrowful

Et s'ieu falhi lai on yeu degr'ab sen,
And if-I failed there where I ought-with sense
dona, estar, no me·n anes blasman;
lady to-stay not me-for-it go blaming
amor blasmatz, que·us mi aduys denan,
love blame which-you to-me brought before
que·m det de vos so qu'ar m'anatz fugen:
which-me gave of you that which-now me-you-go fleeing
un bai, qu'enbliey, can vostre cors dormia
a kiss that-I-stole when your person slept
davan l'autar, e s'ieu fis vilania,
before the-altar and if-I did churlishness
amors, que·m art, me fetz los huelhs abdos
love which-me burns me made the eyes both
vostres baizar, don plor com doloiros.
your to-kiss whence I-weep as sorrowful

Que qu'ieu disses, don', en la primairia,
What that-I said lady in the beginning
sapchatz per sert qu'ieu nulh temps no faria
know for certain that-I any time not would-do
forssadamen so qu'ieu dezir de vos,
by-force that which-I desire of you
aisi dieus gui lo caitieu doloiros.
thus God may-guide the wretched sorrowful

A tenso between Bertran and his heart. Bertran asks why his heart makes him love a lady who neither hears nor answers him, and counsels giving her up. The heart answers that fair ladies are worth loving and that he must suffer and plead. Bertran cites Cato and Terence; the heart calls him a prisoner who will not get out without mercy, and says that it too is bound and cannot free itself unless she unties it. They refer the dispute to Sir Peire Guillem.

Cor, diguas me, per cal razo
Heart say to-me for what reason
me fas aisi amar fortmen
me thou-makest thus to-love strongly
sela que mos precx non enten
her who my prayers not understands
ni mi respon ni oc ni no?
nor me answers either yes or no
aiso, sapchatz, mi par folia,
this know to-me seems folly
car, qui sec so que non poiria
for who follows that which not he-could
cosegre, es foldatz, per que
attain is folly for which
cosselh que no·n partam desse. —
I-counsel that ourselves-thence we-part at-once

Bertran, yeu vey tota sazo
Bertran I see all season
pros donas belas per ·I·C·
worthy ladies fair by a-hundred
mais amar que dezavinen,
more to-love than unseemly
per qu'ieu l'am e de tu vuelh o,
for which-I her-love and of thee I-wish it
c'aysso tanh, qui fay companhia,
for-this befits who makes company
que·l pros e·l dans essems lur sia;
that-the profit and-the harm together to-them be
doncx suefre e clama merce,
then suffer and cry mercy
qu'ilh fay so c'a dona perte. —
for-she does that which-to lady belongs

So dis us verssetz de Cato,
This says a verse of Cato
que senher es fols sertamen,
that lord is foolish certainly
can no vol creyre son sirven
when not he-wishes to-believe his servant
de cosselh profechos e bo;
in counsel profitable and good

cosselhat vos aj ses bauzia,
counseled you I-have without deceit
e pus no·m crezes, no·us creyria;
and since not-me you-believed not-you I-would-believe
car qui falh vezen mal e be,
for who fails seeing ill and good
falh trop may que sel que no·l ve. —
fails much more than he who not-it sees

S'ieu soi fols, tu no y as pro,
If-I am foolish thou not there hast profit
car abduy partem engalmen,
for both we-share equally
Bertran; ben pauc as d'essien,
Bertran well little thou-hast of-wit
que tu yest co·l pres en prezo
for thou art as-the captive in prison
que negun tems no·n eysseria,
who any time not-thence would-go-out
si merces non l'en acorria;
if mercy not him-thereof succored
precx o dos, aital te cove,
prayers or gifts such thee befits
e tu amas a mala fe. —
and thou lovest in bad faith

Therensis dis, que savis fo,
Terence said who wise was
que cascuna test'a son sen,
that each head-has its sense
cors, e no mi vas entenden,
heart and not me thou-goest understanding
que ia mi parlas, no say co;
for ever to-me thou-speakest not I-know how
e pres que sé'scapar podia
and captive who himself-escape could
leumen, diguas s'o faria?
easily say if-it he-would-do
sertas hoc, o non ama se;
certainly yes or not loves himself
e doncx non amas tu ni me. —
and then not lovest thou nor me

Hoc, si li liam poirit so,
Yes if the bonds rotten are
c'aisi sai qu'escapa leumen;
for-so I-know that-he-escapes easily
mas non o fara veramen,
but not it he-will-do truly
s'es liatz aisi com yeu so;
if-he-is bound thus as I am

que desliar no me sabria
for to-unbind not myself I-would-know-how
ni nulha res, s'ilh no·m deslia;
nor any thing if-she not-me unbinds
et ela pot o far desse;
and she can it to-do at-once
doncx, Bertrans, acorda y te! —
then Bertran agree there thee

Cors, en Peire Guillems detria
Heart Sir Peire Guillem decides
ben un conten, per qu'ieu volria
well a dispute for which-I would-wish
que y anem, qu'el dira desse
that there we-go for-he will-say at-once
que ma partz val mais lo mile.
that my part is-worth more the thousand

Bertran, per dig d'ome que sia
Bertran for word of-man that be
en Peire Guillems non diria
Sir Peire Guillem not would-say
mas aco que·l tanh e·l cove,
but that which-him befits and-him suits
per que sapchas que platz a me.
for which know that it-pleases to me

He asked Joan Fabre's brother why they are called Fabre, smith, and was told it is because of the trade a man follows: so a man who does folly is a fool, one who commits treason a traitor, one who steals a thief. Joan works wickedly. A hunchback's wife goes to bed with Joan and his wife and eats and drinks in his house, and Joan is found at dice or in the brothel, worth less than nothing. He will not hide the sirventes but teach it to everyone, and says this as Joan's friend.

Joan Fabre, yeu ai fach un deman
Joan Fabre I have made a request
a ton fraire, et a m'en bel espos.
to thy brother and he-has me-thereof finely expounded
G∗∗, dis ieu, per que es fabre vos?
G∗∗ said I for what are smith you
E respondec: Car ieu vau fabregan
And he-answered Because I go smithing
d'aquel mestier que hom a, cal que sia,
of-that trade that one has what that it-be
o d'aquel art lo vay lo mons seguen,
or of-that art it goes the world following
c'aysi n'a faitz dretz adhordenamen.
for-so thereof-has made right ordinance

Doncx qui foudat fay per aital semblan
Then who folly does in such manner
dic ieu qu'es fols, c'aisi 'l jutja razos;
I-say I that-he-is fool for-so him judges reason
et es tracher sel que fay trassios;
and is traitor he who does treason

et es layres aysel que vay emblan;
and is thief that-one who goes stealing
qui malvestat fay nulhs hom non poiria
who wickedness does any man not could
tolre lo nom del malvat sertamen,
take-away the name of-the wicked certainly
per que fay bon renhar adrechamen.
for which makes good to-behave rightly

Per tu, Joan, que vey anar obran
For thee Joan whom I-see to-go working
malvayzamen, soi per sert cossiros;
wickedly am-I for certain anxious
s'ieu dizia que savis iest e pros,
if-I said that wise thou-art and worthy
mon cor dira: Bertran, tu vas faulan,
my heart will-say Bertran thou goest telling-tales
que anc nulh homs mays no fetz de fulia
for ever any man more not did of folly
ni d'avoleza que Joans vay fazen
nor of-worthlessness than Joan goes doing
en son alberc, prezen de tota gen.
in his house in-presence of all people

Qu'ab ta molher et ab tu va s colcan
For-with thy wife and with thee goes herself bedding
e manj'e beu la femna d'un gibos;
and eats-and drinks the wife of-a hunchback
tos temps devetz esser fort doloiros,
all time you-ought to-be very sorrowful
caitieu, dolens de ta folia gran.
wretch grieving for thy folly great
A joc de datz o en bordelairia
At game of dice or in brothelry
te troba hom, cant hom te vay queren.
thee finds one when one thee goes seeking
Joan, per sert, mens vales de nien.
Joan for certain less thou-art-worth than nothing

Totz hom savis garda per adzenan;
Every man wise looks on ahead
doncx veyas y, e cals es tos ressos,
then see there and what is thy renown
e 'l mal c'adutz fol'e vils messios,
and the harm that-brings foolish-and base spending
on non yray mon sirventes selan,
where not I-shall-go my sirventes concealing
ans lo volray ensenhar cascun dia
rather it I-will-wish to-teach each day
a tot home per so c'an retrazen
to every man for that that-they-go recounting
la malvestat del teu cor recrezen.
the wickedness of-the thy heart craven

Joan, car ieu t'ay amat ses bauzia,
Joan for I thee-have loved without deceit
e t'am encars, te vau aiso dizen,
and thee-love still to-thee I-go this saying
c'amicx non es qui non o fay parven.
for-friend not is who not it makes apparent

A man often means good and ill comes of it, or the reverse, so all is fate and chance, and one must thank God for both. He has suffered love's pains, and a thousand goods came of them, since love made him leave his follies. Love borne nobly is no sin, though otherwise it is mortal; it takes the bridle from the covetous and makes the false courtly, and its trials show who is true and who is venal. Love too easily granted is not prized, and a lady is loved more for being harsh at first. He sends the song to his lord of Berre.

Motas de uetz pensara hom de far be
Many of times will-think one of doing good
una causa de que uenra grans mals
a thing from which will-come great ills
el contraris atressi sendeue
and-the contrary likewise happens
e de foldatz uenra sens naturals
and from folly will-come sense natural
per que non es mas astre auentura
for which not is but fate chance
so quesdeuen cant yeu be mo cossir
that which-happens when I well myself-it ponder
per que hom deu lo ben el mal grazir
for which one ought the good and-the ill to-thank
pus a dieu plai no vengua per dreitura
since to God it-pleases not it-come by right

Quieu ai sufert dels mals damor ganre
For-I have suffered of-the ills of-love much
e adoncx mais can pus lera lials
and then more when more to-her-I-was loyal
mas daquels mals me son uengut .m. be
but from-those ills to-me are come thousand goods
que cascus es bos e fis e cabals
for each is good and true and perfect
que ieu fera per ma dezauentura
for I would-have-done through my misfortune
de grans foldatz mas ilh men fai giquir
of great follies but she me-thereof makes to-quit
aquest ben ai et engenh et albir
this good I-have and wit and judgment
que ses amor me feran gran fraitura
which without love to-me would-make great lack

Per que nōz par cant hōz gense capte
For which not-to-us it-seems when one nobly-himself bears
amors peccatz mas estiers es mortals
love a-sin but otherwise it-is mortal
car finamor tol al cobe lo fre
for true-love takes from-the covetous the bridle
e done seru e fai cortes los fals
and gives service and makes courtly the false

els pecx sabels que nol plai foletura
and-the fools wise for not-them pleases folly
doncx pus amors sap tans bes far e dir
then since love knows so-many goods to-do and to-say
si mal en ue en patz se deu sofrir
if ill thereof comes in peace itself ought to-suffer
car ges tostems mala sazo non dura
for at-all always bad season not lasts

Per com non deu mal damor dir per re
For which-one not ought ill of-love to-say for anything
car per assach dona trebalh als fals
for for trial it-gives toil to-the false
car els trebalhs pot hom uezer e ve
for in-the toils can one to-see and sees
cals es soptes o es fis o uenals
who is fickle or is true or venal
quere tan be per camors y satura
seeks so well for that-love there itself-stays
nō pot hom mielhs mameyra prezumir
not can one better my-manner to-presume
quen los trebalhs per camors fai marrir
than-in the toils which love makes to-grieve
los fols els pecx can non segon mezura
the fools and-the simpletons when not they-follow measure

Ab finamor atroba hōz merce
With true-love finds one mercy
ab que hom be y meta sos iornals
with that one well there put his days
mas er es temps cōz volra de se
but now is time that-one will-wish of himself
esser amatz ses trebalhs e ses als
to-be loved without toils and without other
non es aissi camors neta e pura
not is thus for-love clean and pure
non deu leumens als amans cossentir
not ought easily to-the lovers to-consent
car mais lam om e mais la uol seruir
for more her-loves one and more her wishes to-serve
can sap esser en premier aspre dura
when she-knows to-be at first harsh hard

Sieu ren vali ni trobi per natura
If-I anything am-worth or I-compose by nature
plazen dona a uos o deg grazir
pleasing lady to you it I-ought to-thank
car de uos ai sen e ienh e albir
for from you I-have sense and wit and judgment
per quieu prec dieu queus don bonauentura
for which-I pray God that-to-you he-give good-fortune

Al pus ualen que anc portes sentura
To-the most worthy who ever wore girdle
chanso ten uai prezentar e formir
song thyself-thence go to-present and to-fulfill
a mon senhor de berra cuy potz dir
to my lord of Berre whom thou-canst to-say
quieu sostenc chant cōz el fai valor pura
that-I sustain song as he does merit pure

E quieu lim do per faire e per dir
And that-I to-him-myself give for doing and for saying
tota cauza sia freuol o dura
every thing be-it feeble or hard

To ease his grief he makes a sirventes against the false clerics who preach well and do ill, driven by greed; as Cato says, it is shameful for a teacher to do what he reproves. They are perjured thieves and whoremongers who have put the world in error, though Saint Peter lent no money in France, and they excommunicate and absolve for silver. He blames only the false ones, and wishes the warring kings would make peace and cross the sea with the Pope. He praises the good clerics, and sends the sirventes to the most intimate Provençal.

Per espassar l'ira e la dolor
For assuaging the-anger and the pain
c'ay dins mon cor, e per cofizamen
that-I-have within my heart and through confidence
c'ay bon en dieu, fas lo comensamen
which-I-have good in God I-make the beginning
d'un sirventes contra la gran folor
of-a sirventes against the great folly
que fals clergue fan sotz bela semblansa;
which false clerics make under fair seeming
qu'ilh dizon be, mas en vey ses doptansa
for-they say well but thereof I-see without doubt
qu'ilh fan tot mal, don yeu ay dolor gran,
that-they do all ill whence I have grief great
car sel que vai la lei de dieu mostran,
for he who goes the law of God showing
degra ben far, e seguir drech semdier;
ought well to-do and to-follow right path
mas cobeitat fay home messongier.
but greed makes man lying

Laia cauza es tengud'al doctor,
Ugly thing is held-to-the teacher
so dis Catos, can nescis lo repren;
that says Cato when fool him reproves
e qui mais val mais fay de falhimen,
and who more is-worth more does of failing
can falh en res, que us hom ses valor:
when he-fails in anything than a man without merit
qui prezica c'ayam en dieu fiansa,
who preaches that-we-have in God trust
e fassam be per la su'amistansa,
and we-do good for the his-friendship
sertas ben dis; mas lo repres deman
certainly well he-says but the reproved asks
qu'o dis per que fai nulh fach malestan;
who-it says for what does any deed unseemly
que honestat non porta costalier,
for honesty not carries dagger
ni fier ni franh ni fay fach de murtrier.
nor strikes nor breaks nor does deed of murderer

Ai! fals clergue, messongier, traidor,
Ah false clerics lying traitorous
perjur, lairo, putanier, descrezen,
perjured thieves whoremongers unbelieving
tant faitz de mals cascun jorn a prezen
so-many you-do of ills each day in public
que tot lo mon avetz mes en error:
that all the world you-have put in error

anc Sans Peyre non tenc captal en Fransa,
ever Saint Peter not held capital in France
ni fes renou, ans tenc drech la balansa
nor made usury rather held straight the balance
de liautat; no faitz vos pas senblan,
of loyalty not make you at-all show
que per argen anatz a tort vedan,
for for silver you-go at wrong forbidding
pueys n'absolvetz, pueys no datz empachier,
then thereof-you-absolve then not you-give hindrance
pueys ses argen no y trob om deslieurier.
then without silver not there finds one deliverer

Non crezantz pas silh fol entendedor
Not let-believe at-all those foolish hearers
blasme totz clercx, mas los fals solamen;
I-blame all clerics but the false only
ni d'autra part no vazan entenden
nor on-other side not let-them-go understanding
c'aiso digua per doptansa de lor:
that-this I-say for fear of them
mais que m plagra fezessan acordansa
but for me would-please might-make accord
dels reys que an guerr'e desacordansa,
of-the kings who have war-and discord
si c'otra mar passessan est autr'an,
so that-over sea they-crossed this next-year

e 'l Pap'ab els; e lay fezesson tan
and the Pope-with them and there they-did so-much
que crestiantat s'en dones alegrier;
that Christendom itself-thereof gave gladness
e valgra may, qu'encar son sa guerrier.
and it-would-be-worth more for-still are here warriors

Ar es ben dretz, pus ieu n'ai dich blasmor,
Now is well right since I thereof-have said blame
qu'el be qu'els fan laus e vaza dizen;
that-the good that-they do I-praise and go saying
drap de color e vaysela d'argen
cloth of color and vessel of-silver
refudan tot per dieu nostre senhor:
they-refuse all for God our lord
aissi 'ls gart dieus de mal e de pezansa
thus them may-guard God from ill and from sorrow
com els non an ni erguelh ni bobansa,
as they not have either pride or pomp
ni riquezas no van cobezeian,
nor riches not go coveting
ni joc d'amor, mas autre dieu non an:
nor game of-love but other God not have
adonc mostran can veian, qu'en l'armier
then they-show when they-see that-into the-soul-house
s'en vay l'arma e la carn el carnier.
itself-thence goes the-soul and the flesh into-the charnel-house

Al pus privat Proensal, ses doptansa,
To-the most intimate Provençal without doubt
que huey viva e de mais d'alegransa
who today lives and of most of-gladness
vay, sirventes, a sel on car lay van
go sirventes to him where gladly there go
miey sirventes, dir qu'el pres qu'entr'enan
my sirventes to-say that-he the-worth which-goes-forward
sosten, qu'el gart de fals clercx, car leugier
sustain that-he guard from false clerics for ready
son a mal far e fals e messongier.
are to ill do and false and lying

A tenso with his nag. Bertran regrets buying the slack, wicked horse that grows thinner every day, and will sell it at a loss. The nag answers that grass without oats gives no strength, as its urine shows. Bertran says three maids serve it by night, sweep its stall, and give it a good quarter measure of oats; the nag says he is not truthful. Bertran threatens poison and his staff, and the nag begs to be heard. Bertran spares it only for lady Saurina, the worthiest lady from here to Messina.

Ronci, c. ves m'aves faih penedir
Nag hundred times me-you-have made to-repent
quar anc compriei vostre cors flac malvais,
that ever I-bought your body slack wicked
qu'ieus vei fortment dels pes entreferir
for-I-you see sorely with-the feet to-knock-together
e(t) cascun jorn maigriar ades mais;
and each day to-grow-thin ever more
e pos herba qu'ieus don nous dona grais
and since grass that-I-you give not-you gives fat
nieus n'engruissatz, nieus n'aplana s'esquina,
nor-you thereof-fatten nor-to-you thereof-smooths the-back
ieu vos vendrai, vo[s] seres gras e guais,
I you shall-sell you will-be fat and gay
ment de captal, ans qu'ieu n'aya tayna.
less of capital rather than-I thereof-have worry

— Amixs Bertran Carbonel, ieus aug dir
Friend Bertran Carbonel I-you hear to-say
que ses manjar fort petit fan li cays,
that without eating very little do the jaws
e mens las dens; mais vos puesc garentir
and less the teeth but you I-can to-assure
que sim davas d'erba la nueh .x. fays,
that if-me you-gave of-grass the night ten bundles
ses sivada non seria doays,
without oats not I-would-be hale
denfra dos ans non auria forsa fina;
within two years not I-would-have strength true
plus qu'om ses pan fortz ni sans non er mais;
no-more than-one without bread strong nor healthy not will-be ever
vieu ses ordi, e mostr'o ben m'orina.
lives without barley and shows-it well my-urine

— N'aul roncinas flac, ieu vos aug mentir,
Sir-worthless great-nag slack I you hear lie
que Maria, Aynes et Alazais,
for Maria Aynes and Alazais
mas sirventas, non t'en podes esdir,
my maidservants not thyself-thence thou-canst deny
venon la nueh per tu servir, pucnais.
come the night for thee serving stinker

Que queres plus? l'un'escoba ton nays
What seekest more the-one-sweeps thy stall
l'autra fay lum, l'autra ti fay jasina,
the-other makes light the-other thee makes bedding
pueis ti donan, coza tort, flac savais,
then thee give haunch crooked slack base
de sivada ben lo cart d'un'esmina.
of oats well the quarter of-a-measure

— Als nesis par, que sabon jent cubrir
To-the fools it-seems that they-know nobly to-cover
las mesongas, que no i aga biais.
the lies so-that not there be crookedness
Bertran, per cert puesc jurar e plevir
Bertran for certain I-can to-swear and to-pledge
que vers non es ni homs non iest verais;
that true not it-is nor man not art-thou truthful
ben as fama que plus lials non pais,
well hast-thou fame that more loyal not grazes
mas qui ho dis ben non sent ta traïna,
but who it said well not feels thy misery
que sayms n'a una viella carcais
for herein thereof-has an old carcass
que li fas dir: «Ay! Ay! don, mesquina!»
whom to-her I-make to-say Ah Ah lady wretched

— Per Dieu! mort iest, res non ti pot guarir,
By God dead art-thou anything not thee can to-heal
fals rocinas, c'ueymais ti don mastais
false great-nag that-henceforth thee I-give poison
ni rialguar, e vos oes brugir.
nor realgar and you bones to-rattle
Non fasses ga, que si mos cors s'irais
Not make jest for if my heart itself-angers
jal sotveguier nil juge del palais
ever-the subviguier nor-the judge of-the palace
non ti valran, ni vezin ni vezina,
not thee will-avail either neighbor or neighbor-woman
c'am mon bordon ades mort non ti lays,
that-with my staff at-once dead not thee I-leave
pos de mentir ta golasa non fina.
since of lying thy gullet not stops

— Tan gran fam ay que mais vuell trop morir,
So great hunger I-have that rather I-wish much to-die
Bertran, qu'estar en dolor ni'n pantays;
Bertran than-to-be in pain nor-in anguish
e pos ti plas, per Dieu, vuellas m'auzir,
and since thee it-pleases by God may-thou-deign me-to-hear
qu'ieu non soy jes dels moines de Cambrais.
for-I not am at-all of-the monks of Cambrai

Mos dejunes mi done gran abays.
My fasting to-me gives great dejection
Ai sen Romieu! S'iu fos bona gallina,
Ah Saint Rémi If-I were good hen
de vos l'agra! Anc null jorn non mi plais,
from you it-I-would-have Ever any day not me pleased
seinher, de vos, tant aves valor fina.
lord of you so-much you-have merit true

— Si per l'amor non fos dona Saurina
If for the-love not were of-lady Saurina
que mi prega que li ti prest, pugnais,
who me prays that to-her thee I-lend stinker
non mi dera de tu mais atayna.
not me would-give of thee more worry

— D'aiso ay gaug, car d'aqui a Mesina
Of-this I-have joy for from-here to Messina
plus pros dona ni plus valent non pais;
more worthy lady nor more valiant not grazes
e non en giet duquesa ni regina.
and not thereof I-except duchess nor queen

14 · THE NAG AGAIN

A second tenso with the nag, whose trot has turned Bertran's joy to grief. The nag answers that it is old, has drawn the cart ten years in France, and cannot learn to amble now; it tells him he will win his suit if justice does not flee him, and Bertran answers that the judge of Aix, reputed so loyal, will follow nothing but the right. The nag will carry him as he treats it. Bertran threatens vengeance, and the nag says he talks too much. They agree to wait for the count of Vellin, and the tenso goes to Albainia to find him.

Si anc null tems fuy ben encavalcatz
If ever any time I-was well mounted
ni per midons mi diei alegrament,
nor for my-lady myself I-gave gladly
ronci, per vos mi er tot joy tornatz
nag through you to-me will-be all joy turned
en gran dolor et en gran mariment,
into great pain and into great distress
que tan trotatz tatot enoyament
for so you-trot all-wholly annoyingly
aves adug lo meu cors ses duptansa.
you-have brought the my body without doubt
Per cert vos dic que s'en la commensansa
For certain to-you I-say that if-in the beginning
vos conogues, per vos pezant d'argent
you I-had-known for you weight of-silver
nos menara, tan mi das grieu turment.
not-you I-would-have-led so me you-give grievous torment

— Amixs Bertran Carbonel, cert sapchas
Friend Bertran Carbonel certain know
qu'ieu soy fort(z) viels, e qui en son jovent
that-I am very old and who in his youth
ben non aprent non er ga enseinhatz
well not learns not will-be at-all taught
can sera viels, ni am bon noiriment.
when he-will-be old nor with good nurture
Com amblarai? qu'ieu ay ben verament
How shall-I-amble for-I have well truly
tirat .x. ans la carreta en Fransa;
drawn ten years the cart in France
per Dieu vos prec que vos des alegransa,
by God you I-pray that yourself you-give gladness
que so per que vos annas sertament
for that for which you go certainly
cobrares tost, si dreg nous va fujent.
you-will-recover soon if right not-you goes fleeing

— Si dreg mi fug lo sera gran peccatz,
If right me flees it will-be great sin
mas ieu aug dir que per home vivent
but I hear to-say that for man living
le juges d'Aixs, tan es lials clamatz,
the judge of-Aix so is loyal called
non yra ja mas drechura segent;
not will-go ever more right following
s'aiso non fos mort [t'] agra mantenent.
if-this not were dead thee I-would-have forthwith

Mais, pos ti plas qu'ieu sufra malanansa,
But since thee it-pleases that-I suffer misfortune
per Dieu ti prec e per drech'amistansa,
by God thee I-pray and by true-friendship
pos non amblas quem portes plan e jent;
since not thou-amblest that-me thou-carry smooth and gently
sol non trotes ieu auray guariment.
only not trot I shall-have relief

— Amixs Bertran, ben jent fatoejatz,
Friend Bertran well nobly you-talk-nonsense
quom pogues dir qu'ieu vagua planament,
that-one could to-say that-I go smoothly
que von plus vauc e vos plus mi brocatz!
for the more I-go and you more me spur
Voles vos doncs que ieu vagua corrent?
Wish you then that I go running
Per cert vos dic, pois no i trop chauziment,
For certain to-you I-say since not there I-find clemency
ieu farai so qu'uns pauc verset romansa:
I shall-do that which-a little verse tells
«Am los grieus greus,» aital dic per semblansa:
With the grievous grievous such I-say by likeness
si vos m'est greus ieus portaray greument,
if you to-me-are grievous I-you shall-carry grievously
e si m'est bon et ieu bon eisament.
and if to-me-are good and I good likewise

— Rocin, el mon non es major foudatz
Nag in-the world not is greater folly
que quant lo freuls pren am lo fort content;
than when the weak takes with the strong dispute
don es ben ies tu fols ez outracujatz
whence art well indeed thou foolish and overweening
que tu a mi respondas follament.
that thou to me answer foolishly
Non sabes ben qu'eu puesc leugieirament,
Not knowest-thou well that-I can easily
si a mi plas, de tu penre venjansa?
if to me it-pleases of thee to-take vengeance
Estai en pas e non dire pezansa,
Stay in peace and not say grievance
mas si vezes bon conseilh ni valent
but if you-see good counsel or valiant
dona lo mi, ieu t'o prec carament.
give it to-me I to-thee-it pray dearly

— Amixs Bertran, motas ves can parlatz,
Friend Bertran many times when you-speak
valria mais estases suau(s)ment.
it-would-be-worth more you-stayed quietly
Tot l'an dizet que totz homs faill asatz
All the-year you-say that every man fails enough
mais quan reprent, cant el faill reprendent,
more who reproves when he fails reproving

que le repres; doncs per pauc aves sent
than the reproved then for little you-have sense
car d'aquest plag vos non fag accordansa,
for of-this plea you not made agreement
que vos est freuls, l'autra ha aondansa,
for you are weak the-other has abundance
d'aur et d'arjent e aras majorment
of-gold and of-silver and now chiefly
que ven lo coms de Vellin ab gran jent.
for comes the count of Vellin with great people

— S'ieu pogues far acordi bonament
If-I could make agreement readily
ieu lo fera, mas negun'acordansa
I it would-do but any-agreement
per sagrament non vol far, ses duptansa,
by oath not he-wishes to-make without doubt
tro al venir del pro comte valent
until to-the coming of-the worthy count valiant
conseillas mi que ieu l'an atendent?
counsel-thou me that I him-go awaiting

— Bertran, bon es l'atendre sertament;
Bertran good is the-waiting certainly
si non l'atens tu faras gran enfansa,
if not him-thou-await thou wilt-do great childishness
e si l'atens le coms n'aura 'legransa,
and if him-thou-await the count thereof-will-have gladness
e majorment d'aquest nostre content,
and chiefly of-this our dispute
per qu'ieu conseill que l'en fassam prezent.
for which-I counsel that him-thereof we-make present

Tenson, vai t'en ad Albainia corrent,
Tenso go thyself-thence to Albainia running
ez aqui tu apenras ses duptansa
and there thou wilt-learn without doubt
von es le coms, e pueis ses demostransa
where is the count and then without display
tu li vai dir qu'ieu li prec humilment
thou to-him go to-say that-I him pray humbly
que mi pagues, e faria ben e jent.
that me he-paid and he-would-do well and nobly

He who once sang gladly now sings downcast for his faithful companion Sir P. G., the most gracious and courteous man of any nation. He welcomed and honored all, and was fit company for fools and wise alike; his poems were masterly, and he could settle any hard question with examples and reasons. Without him no joy is left. He prays Christ to pardon him and set him on the high throne, and the Virgin to plead for him; the love of two good friends, Solomon says, is firmer than carnal love.

S'ieu anc nulh temps chantiei alegramen,
If-I ever any time sang joyfully
ar chant marritz et ay en ben razo,
now I-sing downcast and I-have thereof good reason
car mortz m'a tout mo fizel companho,
for death me-has taken my faithful companion
En P. G., don ai mon cor dolen.
Sir P G whence I-have my heart grieving
Ay! mortz falsa, co m'avetz laissat blos,
Ah death false how me-you-have left bereft
car tout m'avetz l'ome pus grassios
for taken from-me-you-have the-man most gracious
e 'l pus cortes et ab mais de bo sen
and the most courteous and with most of good sense
del sieu afar c'anc fos de nulh lengatje.
of-the his estate that-ever was of any nation

Las! qui sabra mais tan complidamen
Alas who will-know ever-more so perfectly
faire tot so que tanh ad home bo?
to-do all that which befits to man good
El avia tot jorn s'entensio
He had all day his-intent
en aculhir e 'n far onramen;
in welcoming and in doing honor
e cant era ab pecx ni ab janglos,
and when he-was with fools or with babblers
el er aitals, et ab los savis pros.
he was such and with the wise worthy
Hueymais no m cal qu'ieu an amicx queren
Henceforth not me needs that-I go friends seeking
qu'ab el mori amors de fin coratje.
for-with him died love of true heart

Li sieu dechat, ben faitz maistralmen,
The his poems well made masterfully
mostron que ieu non puesc dir lauzor pro:
show that I not can to-say praise enough
qui non agues d'una fort questio
who not had of-a hard question
l'entendemen e 'l cortezamen,
the-understanding and it courteously

ab yssemples et ab belas razos
with examples and with fair reasons
lo mostrava, e totas questios
it he-showed and all questions
el solvia, el dava jutjamen
he solved he gave judgment
si que a totz era mais d'agradatge.
so that to all it-was more of-pleasure

Ay! bel conpanh, plazen a tota gen,
Ah fair companion pleasing to all people
oc, ben plazens qu'anc pus plazens non fo,
yes well pleasing for-ever more pleasing not was
que farai ieu que jamais be ni pro
what shall-do I for never good nor profit
ni gaug, ni ren c'a mi sia plazen
nor joy nor anything that-to me be pleasing
ieu non auray ses vostre cors joios?
I not shall-have without your person joyful
Car onran mi percassavatz mos pros,
For honoring me you-pursued my profit
e m'anavatz tans bels plazers dizen
and to-me-you-went so-many fair pleasures saying
c'autres m'en so contra 'ls vostres salvatje.
that-others to-me-thence are against the yours savage

A Ieshum Crist, lo pair'omnipoten,
To Jesus Christ the father-almighty
prec, si li plai, que 'l fassa ver perdo
I-pray if to-him it-pleases that him he-make true pardon
e qu'el meta sus el sobeyra tro,
and that-he put up in-the sovereign throne
col meilhers homs qu'ieu anc vis ses conten.
as-the best man that-I ever saw without dispute
Maire de Dieu, car gran fe ac en vos,
Mother of God for great faith he-had in you
prec vos pregues vostre filh glorios
I-pray you you-might-pray your son glorious
que sa pena l'adug'a salvamen,
that his pain him-lead-to salvation
si c'a sos pes el aia son estaje.
so that-at his feet he have his dwelling

Amors ferma de dos bos conpanhos
Love firm of two good companions
es pus ferma, e dis o Salomos,
is more firm and says it Solomon
c'amors carnals, dieu en trac per guiren
than-love carnal God thereof I-draw as witness
c'anc non amey res tan de mon linhatje.
that-ever not I-loved anything so-much of my lineage

16 · THE CLERICS WHO JUGGLE

Rich clerics juggle like conjurers, marrying off their daughters as nieces, and hide their deceit under hypocrisy. A good shepherd does not prey on his sheep, and clerics who do so, being shepherds, deserve the fire; a preacher is a fool who speaks well and does ill. God knows which clerics walk the right way, and the back doors through which their brethren slip in to confess. Their ill should be blamed and their good praised, for pomp, rich food, and pride hardly please them, and yet they still do what displeases God. He sends the sirventes to his lord, warning him against false clerics.

Tans ricx clergues vey trasgitar
So-many rich clerics I-see to-juggle
en aissi col trasgitaire,
in such-wise as-the juggler
que 'l filha c'an de comayre
that the daughter that-they-have by gossip
fan lur nepta al maridar;
they-make their niece at-the marrying
et atruep ne d'autres fols vers
and I-find thereof of-others foolish truly
que an tan d'ipocrisia,
who have so-much of-hypocrisy
c'om non conoys lor baùzia
that-one not knows their deceit
ni l'enjans don lor ven l'avers.
nor the-deceit whence to-them comes the-wealth

Falses clergue, e cals devers
False clerics and what duty
es fassas tan gran folia,
is-it you-do such great folly
e qu'el be mostres tot dia?
and that-the good you-showed all day
Es be fols doncx vostres volers!
Is well foolish then your will
Bos pastres non deu hom preyar
Good shepherd not ought one to-prey-on
sas fedas per nulh afaire;
his ewes for any affair
e que vos o vulhatz faire
and that you it wish to-do
qu'es pastor, fariatz a cremar.
who-are shepherd you-would-be to burn

Qui ben vol de dieu prezicar
Who well wishes of God to-preach
non deu esser fols ventayre,
not ought to-be foolish boaster
car fols es lo prezicayre
for foolish is the preacher
que ben ditz, e vuelha mal far;
who well says and wishes ill to-do

e fols si no 'l destrenh temers,
and foolish if not him constrains fear
e fols qui s fenh que bos sia,
and foolish who himself feigns that good he-be
e fols sel que dieus oblia,
and foolish he who God forgets
e fols qui sec sos vas plazers.
and foolish who follows his vain pleasures

On que s'an lo devis poders
Where ever itself-goes the divine power
sap cal clercx fai bona via,
knows which cleric makes good way
e sap be la tricharia
and knows well the treachery
dels fals ples de totz mals sabers;
of-the false full of all evil knowledge
e sap com per otracuiar
and knows how through overweening
an portels tras lor repaire,
they-have posterns behind their dwelling
per on intran li cofraire
through where enter the brethren
vergonhos, can van cofessar.
shamefaced when they-go to-confess

Lo mal qu'ilh fan deu hom blasmar
The ill that-they do ought one to-blame
e 'l ben grazir e retraire:
and the good to-thank and to-recount
ufana non lor play gayre,
vainglory not them pleases much
que aisso lor puesc ieu lauzar,
for this them I-can I to-praise
ni ricx manjars ni ricx jazers,
nor rich eating nor rich lyings
ni erguelh ni feunia;
nor pride nor felony
mas empero tota via
but nevertheless all way
fan so c'a dieu es desplazers.
they-do that which-to God is displeasure

A sel hom cui es fis pretz vers,
To that man whose is true worth true
sirventes, e cortezia,
sirventes and courtesy
al mieu car senhor t'envia
to-the my dear lord thee-sends
dir qu'ie 'l prec que s gar de fals clercx;
to-say that-I him pray that himself he-guard from false clerics

e qu'ieu soi sieus ses bauzia
and that-I am his without deceit
per far e dir totz sos plazers.
for doing and saying all his pleasures

A sirventes built on its repeated words. A base man has turned knighthood to base deeds; a wicked one summoned the worthy to jousts and then shut himself in, and Bertran prays God to curse him. No one should quarrel with a drunkard, who has no sense, for near the cask the drunkard is a Roland, and no other drunkard strikes heavier blows. A fool's foolish commands outdo every other fool. He who blames what deserves blame does a courtesy, since blame makes men shun failing. The sirventes goes to tell its man that his life is his harm.

Vil sirventes de vil home vuelh far,
Base sirventes of base man I-wish to-make
de vil razo e de vils ditz vilmen,
of base matter and of base sayings basely
e tan vilmens non l'iray envilen
and so basely not him-I-shall-go debasing
que·l vils pus vils no sia, ses gabar;
that-the base-one more base not be without boasting
car le vils vils a mes cavalayria
for the base base-one has put knighthood
a vilas fatz et a vil vilania,
to base deeds and to base churlishness
per qu'ieu del vil ses vils faytz soy blasmans,
for which-I of-the base without base deeds am blaming
car a viltat ha mes bos faitz prezans.
for to baseness has put good deeds prized

Quais fos ben pros, lo malvays vay mandar
As-if he-were well worthy the wicked goes to-summon
ionchas als pros, don pueys malvaizamen
jousts to-the worthy whence then wickedly
ab malvays cor volpilh e recrezen
with wicked heart cowardly and craven
malvestat fey lo malvat enserrar;
wickedness made the wicked to-shut-in
per qu'ieu prec dieu que·l malvays el maldia,
for which-I pray God that-the wicked he curse
car malvays es e de malvaiza via,
for wicked he-is and of wicked way
malvais en ditz et en faitz pus ·X· tans,
wicked in sayings and in deeds more ten times
per que·l malvays n'er blasmatz totz sos ans.
for which-the wicked thereof-will-be blamed all his years

Ab ebriaic no·s deu hom contrastar,
With drunkard not-himself ought one to-contend
ni ab aquel ebriaic maiormen,
nor with that drunkard chiefly
car l'ebriaicx non a saber ni sen;
for the-drunkard not has knowledge nor sense
per que·l pros prec lais l'ebriaic estar,
for which-the worthy I-pray may-let the-drunkard to-be

qui fon ramitz, qu'ebriaicx venseria,
who was beaten whom-drunkard would-conquer
que l'ebriaycx lo rami per folia;
for the-drunkard him beats through folly
pres del vayssel l'ebriaycx es Rotlans,
near of-the vessel the-drunkard is Roland
c'autr'ebriaicx no i fier colps pus pezans.
for-other-drunkard not there strikes blows more heavy

Co·l fols lo fol folamen foleyar
As-the fool the fool foolishly to-play-the-fool
lo fay foldatz, car le fols folamen
him makes folly for the fool foolishly
com fol l'a fach pueys pus fol mandamen,
as fool it-has done then more foolish command
don lo fols cre sas foldatz esfassar;
whereby the fool believes his follies to-efface
que·l fols com fols pus fols que sia,
for-the fool as fool more foolish that be
es ben foldatz, e siec ben fola via. —
is well folly and follows well foolish way
fol'? oc fola, car torn'als sieus fols mans
foolish yes foolish for he-turns-to-the his foolish commands
com fols aunitz totz autres fols sobrans.
as fool shamed all other fools surpassing

Sel que blasma so que·s fay a blasmar
He who blames that which-itself makes to blame
fay que cortes en aquel blasmamen,
does as courteous in that blaming
car blasmors fay esquivar falhimen;
for blame makes to-shun failing
per qu'ieu blasmi per blasmor esquivar;
for which-I blame for blame shunning
car si blasmors no fos, ia cortezia
for if blame not were ever courtesy
non agra laus, per c'om blasmar deuria
not would-have praise for which-one to-blame ought
so de que ven blasmors e falha grans,
that from which comes blame and failing great
per tal c'om fos de blasmor esquivans.
for such that-one were of blame shunning

Vil sirventes, car a fach vilania
Base sirventes for has done churlishness
e malvestat l'ebriaicx e folia,
and wickedness the-drunkard and folly
vay li dire que sa vida l'es dans
go to-him to-say that his life to-him-is harm
e que mens val que blasmatz vieus ·M· tans.
and that less is-worth than blamed living thousand times

A sirventes of base words about a man baser than any, whose looks, words, and deeds witness his disloyalty, as a thousand in Marseille could confirm. Bertran has seen him swear falsely. He warns the old perjurer to think of his soul. Some will say he sings obscurely, but any schoolboy knows what P with a point and a G mean, and the drapers know who this faithless man is. He prays God to reward him with great harm.

Un sirventes de vil razo
A sirventes of base matter
fas e de vils ditz eyssamen,
I-make and of base sayings likewise
e ia tan no·l farai vilmen
and ever so not-it I-shall-make basely
que pus vils ses comparazo
that more base without comparison
er ·X· tans le vils, on que sia.
will-be ten times the base-one where ever he-be
vils? — oc, ples de tota bauzia,
base yes full of all deceit
e s'ie·l fatz vil, aissi·s cove,
and if-I-him make base thus-it befits
car vilmens le vils se capte.
for basely the base-one himself bears

Qu'el e·l esgart ab la faisso
For-the and-the look with the face
e·l dig e fag seran gueren
and-the words and deeds will-be witnesses
que negus pus deslialmen
that none more disloyally
non renha, e iuraria o.
not behaves and I-would-swear it
e qui vol melhor guerentia,
and who wants better warranty
·M· en Marselha·n trobaria
thousand in Marseille-thereof would-find
qu'o sabon, sol deman per que
who-it know only let-him-ask for what
playdey'aquestz ples de no-fe.
pleaded-this-one full of faithlessness

Ja dieus de fals home no·m do
Ever God of false man not-me may-give
pacha, ni d'aquest maiormen,
bargain nor of-this-one chiefly
qu'ieu l'ay vist far sagramen
for-I him-have seen to-make oath
falsamen, si dieus me perdo;
falsely so God me may-pardon

e si clam d'aisso far volia,
and if complaint of-this to-make I-wished
leugeyra pena·n portaria,
light penalty-thereof he-would-bear
car qui non proa no val re,
for who not proves not avails anything
e sel que proa, dreg mante.
and he who proves right maintains

Periurs, esgarda la sazo
Perjurer regard the season
e·l temps, et an te costrenhen,
and-the time and years thee constraining
vielhs yest …
old thou-art …
si, las, met y t'entensio!
so alas put there thy-intent
mortz yest vieus, mas s'aisi·n partia
dead thou-art living but if-so-thence it-departed
t'arma, eternals mortz seria;
thy-soul eternal death would-be
doncx esguarda e pensa be
then regard and think well
com amas dieus e·ls tieus e te!
how thou-lovest God and-the thine and thee

Cascus me tenra per breto
Each me will-hold as Breton
e dira qu'ieu chan cluzamen; —
and will-say that-I sing closedly
no fas, que leng'ay entenden,
not I-do for tongue-I-have intelligible
que a Paris non a garso,
for at Paris not is lad
a Gayeta ni a Pavia,
at Gaeta nor at Pavia
que sapcha un pauc de clersia,
who know a little of learning
que be no sapcha que ditz ·P·
who well not know what says P
ponchat, et en apres ·I· G·
pointed and thereupon after a G

Ar l'ay nomnat, qui m'entendia;
Now him-I-have named who me-understood
pero ·G· motz noms signifia;
yet G many names signifies
mas nostre drapier sabon be
but our drapers know well
cals es aquest ples de non-fe.
which is this-one full of faithlessness

Dieus prec que de gran mal l'estre,
God I-pray that with great ill him-be-endow
c'aitals estrena li perte.
for-such gift to-him belongs

BERTRAN CARBONEL

The Coblas

Bertran Carbonel speaks of the good he does not always do, like the player who teaches better than he plays, and a fool's good word should not be despised. Good and ill both come to light: the jug goes to the water until the handle stays behind. Rhymes should be set so that an answer can be made, and the wiser a man is, the more he must guard against blame. Slanderers defame themselves. Serving great lords makes one man rich and twenty or thirty beggars. A friend's good will counts as the deed. Some men, as Peire Cardenal says, would be pigs if they had tails. Wealth wants measure, and the world blames joy, the best thing there is.

1

S'ieu dic lo ben et hom no·l me ve faire
If-I say the good and one not-it me sees to-do
negus per so a mal far no s'en prenha,
anyone for this to ill to-do not himself-thereof may-take
que yeu o fas enaisi co·l jogaire
for I it do thus as-the player
que assatz miels que non juga m'ensenha.
who much better than — plays me-teaches
S'us fols ditz be, no·l deu hom mensprezar,
If-a fool says good not-it ought one to-despise
que·l profieg[z] es d'aquel que·l sap gardar:
for-the profit is of-him who-it knows to-keep
jasiaiso que al fol pro non tenha,
although that to-the fool profit not it-hold
bon es d'auzir, ab c'om lo ben retenha.
good is of-hearing provided that-one the good retain

2

Bens e mals, cascu·s pareis,
Good and ill each-itself appears
ja tan rescost no·s fara.
ever so hidden not-itself will-be-made
Cascus per contrari creys:
Each by contrary grows
lo bes fa e·l mal[s] desfa.
the good does and-the ill undoes
C'aizina ni nuetz escura
For-occasion nor night dark
no·i val, c'una ven, qu'er dura,
not-there avails for-one comes which-will-be hard
e si ven tart, la gen laigua
and if comes late the people lay
ditz: «Tant vai lo dorcx a l'aigua
says So-long goes the jug to the-water
tro que l'ansa lay roma.»
until that the-handle there remains
Per qu'es fols sel que mal fa.
For which-is fool he who ill does

3

Alcun nessi entendedor,
Some ignorant connoisseurs
cais yeu soi dels autres pus prims,
as-if I am of-the others more subtle
an fag coblas en tan cars rims
have made coblas in so dear rhymes
c'om no y troba respondedor,
that-one not there finds answerer
don alcus fort se glorifia.
whereof some much himself glorifies
Mas sapchas c'aiso es folia,
But know that-this is folly
que·l jonheyre(s), segon valor,
for-the jouster according-to merit
deu voler a son jonhedor
ought to-wish to his jousting-partner
las armas semblans que el ha;
the arms alike which he has
atressi sel que cobla fa
likewise he who cobla makes
deu donar rims segon razo
ought to-give rhymes according-to reason
que y puesca hom far responsio.
that there can one to-make response

4

On hom a mais d'entendemen
Where one has more of-understanding
e pus val, mais se deu guardar
and more is-worth more himself ought to-guard
c'om non lo puesca encolpar
that-one not him can to-blame
ni dir qu'el fassa falhimen,
nor to-say that-he does failing
c'us mals dona mai de blasmor,
for-an ill gives more of blame
qui·l fa, que sen ben de lauzor:
who-it does than hundred goods of praise
per que totz hom deu entendr[e] en be,
for which every man ought to-set-mind on good
e majormen l'onrat[z], car li perte.
and chiefly the-honored for to-him it-pertains

5

Mays falh qui blasma ni encolpa
More fails who blames or accuses
autruy de so que·l porta crim
another of that which-himself bears crime
que aquel que non porta colpa;
than he who not bears guilt
per qu'ieu los maldizens n'eucrim,
for which-I the slanderers thereof-accuse

que mals hom ades pus s'enfama
for wicked man always more himself-defames
cant blasm'autrui e·l cre dar fama:
when he-blames-another and-he thinks to-give fame
per que aquel c'al segle vol plazer
for which he who-to-the world wishes to-please
se deu penar de far e dir plazer.
himself ought to-toil of doing and saying pleasure

6

D'omes trobi que de cors e d'aver
Of-men I-find who of body and of-wealth
s'abandonan als grans senhors servir;
themselves-give-up to-the great lords to-serve
vers es que be en vezem enrequir
true is that well thereof we-see to-grow-rich
alcus homes e creiss[er] de poder.
some men and to-grow of power
Mas ab tot so fan que fol e muzart,
But with all this they-do as fool and idler
car emplegar en gazanh que ven tart
for to-spend on gain which comes late
es gran foldatz, car per un qu'en sia ricx
is great folly for for one who-thereby be rich
en vey anar vint o trenta mendicx.
thereof I-see to-go twenty or thirty beggars

7

Non es amicx qui non o fay parven
Not is friend who not it makes show
e que [no] valha als ops, si o pot far;
and who not avails at-the needs if it he-can to-do
e qui non pot, non fai ad encolpar,
and who not can not does to blame
ab que aja del valer bon talen,
provided that he-have of-the helping good desire
que·l voluntatz val lo fait mantas vetz,
for-the will is-worth the deed many times
c'a penre fa, pus volontatz y es,
for-to take it-makes since will there is
lo bon voler enaysi com per fag,
the good will thus as for deed
que pueis en mal non deu esser retrag.
that then in ill not ought to-be reproached

8

D'omes atrobi totz aitals,
Of-men I-find all such
co En Peire Cardenals di,
as Sir Peire Cardenal says
que lor faitz es tan bestials
that their deed is so beastly
que porc foran en Lemozi,
that pigs they-would-be in Limousin
s'aguesson coa, mas non l'an.
if-they-had tail but not it-they-have
E qui·ls repren ni·ls vai blasman
And who-them reproves or-them goes blaming
ades los vey may enfolir:
always them I-see more to-grow-mad
per que totz hom les deu fugir,
for which every man them ought to-flee
e qui d'els no si pot lonhar,
and who from-them not himself can to-withdraw
tot can dizon deu hom lauzar,
all that they-say ought one to-praise
c'atressi tanh als fols dire plazer
for-likewise befits to-the fools to-say pleasure
co als savis, cant se pot eschazer.
as to-the wise when itself can to-befall

9

D'omes truep que, per amistat
Of-men I-find who for friendship
que auran gran ab lor amic,
which they-will-have great with their friend
lo lauzaran tan qu'ieu vos dic
him will-praise so-much that-I to-you say
que no n'y aura la mitat;
that not thereof-there will-be the half
pueis endeven qu'an dezamor,
then it-befalls that-they-have unlove
don lo laus torna en blasmor;
whence the praise turns into blame
per qu'ieu dic, pus que messongier
for which-I say since that liars
son el laus que fan de premier,
they-are in-the praise which they-make at first
c'om non los deu creire del mal
that-one not them ought to-believe of-the ill
qu'en dizon pueis, si Dieus mi sal!
which-thereof they-say then so God me save

10

Vers es que bona causa es
True is that good thing it-is
que hom ben gar[de] sa riqueza,
that one well guard his wealth
car per fol gardar, motas ves,
for by foolish guarding many times
pren hom dan e'n ven en paureza;
takes one harm and-thence comes into poverty
et atressi per trop gardar
and likewise by too-much guarding
pot hom dan penr'e mescabar.
can one harm to-take-and to-lose
C'us cobes despen mais c'us larcx
For-a miser spends more than-a generous-one
motas vetz, e truep que sans Marcx
many times and I-find that saint Mark
ajuda mais e sans Donatz
helps more and saint Donatus
que Dieu[s] ni dreytz ni amistatz:
than God nor right nor friendship
per que fai mal qui non ser e non dona
for which does ill who not serves and not gives
e non presta, si com razos faissona.
and not lends so as reason fashions

11

Si alcun vol la som'aver
If anyone wishes the sum-to-have
de la sciensa d'aquest mon,
of the knowledge of-this world
trop e pauc, li fas a saber,
too-much and little to-him I-make to know
trobi que duy contrari son.
I-find that two contraries are
Si co hom per trop si cofon,
So as one by too-much himself confounds
si cofon per pauc eyssamen:
so himself-confounds by little likewise
per c'om deu el miey, dreitamen,
for which-one ought in-the middle rightly
metre son sen ab tempramen,
to-put his sense with temperance
et qu'en son cor peze sos ditz els fatz
and that-in his heart he-weigh his sayings and-the deeds
al miels que pot: estiers es fols e fatz.
to-the best that he-can otherwise he-is fool and foolish

12

Aras puesc ben conoisser sertamen
Now I-can well to-know certainly
que le segles es vilas e malvatz,
that the world is churlish and wicked
car s'om canta ni·s don'alegramen,
for if-one sings or-himself gives-rejoicing
cascus fara per despieg col e cais.
each will-make for spite neck and jaw
E tug aquel que sabon coblas faire
And all those who know coblas to-make
son fol tengut; el catieu de mal aire
are fool held and-the wretched of ill air
respondran mi, s'ieu lur vuelh demandar:
will-answer me if-I them wish to-ask
«Que es vida?» — «Gaug, qui·l se sap donar.»
What is life Joy who-it himself knows to-give
E diran ver, e doncx es ben folia
And they-will-say true and then is well folly
qu'ilh blasmon gaug, la melhor res que sia.
that-they blame joy the best thing that be

Without money no wit or virtue is prized, and lying to save one's life is better than a ruinous truth. A man should do good while he can, bear fools patiently, and keep measure in speech, the first of the virtues. A rich churl is welcomed before a poor gentleman; all excess is ill, and gaming never helped anyone. The false wear a good seeming, a friend is known in need, and of two men he lent money to, one answers him spitefully and the other flees.

13

Conoissensa vei perduda,
Knowledge I-see lost
el segle desconoissen:
in-the world ignorant
que si om non a d'argen
for if one not has of-silver
o de gazanh no s'ajuda,
or by gain not himself-helps
non es prezatz un boto,
not is prized a button
c'a un ric vil d'aol faisso
for-to a rich base-one of-worthless fashion
vey donar molher complida,
I-see to-give wife accomplished
e vey c'om non ha gandida
and I-see that-one not has escape
per sen, per genh, per vertut,
by sense by wit by virtue
pus c'om a l'aver perdut.
since that-one has the-wealth lost

14

Us hom pot ben en tal cas vertat dir
A man can well in such case truth to-say
qu'el en perdra son cors e sa ricor;
that-he thereby will-lose his body and his wealth
falh, si ditz ver, non ves Dieu, son senhor,
he-fails if he-says true not toward God his lord
car Dieu[s] no vol que hom deya mentir;
for God not wishes that one ought to-lie
el segles oc, ans que mort sostenir
the world yes rather than death to-endure
ni perdre·l sieu, que Dieus es piatos,
or to-lose-the his-own for God is merciful
e car peccat delis confessios,
and for sin destroys confession
dic que mais val mentir per aver be
I-say that more is-worth to-lie for to-have good
c'aital vertatz, per c'om perdes ganre.
than-such truth for which-one lost much

15

Qui adonar no se vol a proeza
Who to-give not himself wishes to prowess
cant o pot far, sobregrans foldatz es:
when it he-can to-do over-great folly it-is
per que nulh hom non deu aver pereza
for which any man not ought to-have sloth
de far son pro e s'onor totas ves;
of doing his profit and his-honor all times

car qui no fai quant far poiria
for who not does when to-do he-could
non o fara cant far volria;
not it will-do when to-do he-would-wish
per c'om se deu esforsar, qui caber
for which-one himself ought to-strive who to-find-place
vol el segle, d'onor e pretz aver.
wishes in-the world of-honor and worth to-have

16

D'omes trobi que son de vil natura
Of-men I-find who are of base nature
que son parlier, fol et otracujat
who are talkers foolish and overweening
e non gardon senhat ni dessenhat
and not regard sensible nor senseless
ni segon drech ni razon ni mezura;
nor according-to right nor reason nor measure
dic o per so c'om los deu comportar,
I-say it for this that-one them ought to-bear
qued autramen nuls non s'en pot onrar,
for otherwise any not himself-thereby can to-honor
que·l fols, on plus vos blasmara,
for-the fool where more you he-will-blame
adoncas pus vos lauzara,
then more you he-will-praise

e si tenes sos fols ditz a pezansa
and if you-hold his foolish sayings for grief
us autres fols en pren per cent venjansa;
an other fool thereof takes for hundred vengeance
per que·l savis non deu am fol contendre,
for which-the wise-man not ought with fool to-contend
car si onran, s'en pot aysi defendre.
for so honoring himself-thereof he-can thus to-defend

17

D'omes trobi de gros entendemen
Of-men I-find of gross understanding
que fan coblas aitals com lur perte,
who make coblas such as to-them pertains
l'us ab fals motz, l'autre·s vay enfenhen
the-one with false words the-other-himself goes feigning
qu'el fay coblas naturalmen e be;
that-he makes coblas naturally and well
per que aquel c'a engenh e sciensa
for which he who-has wit and knowledge
non deu voler ni mour'ab els tenso,
not ought to-wish nor to-move-with them tenso
car a cobla que non porta razo
for to cobla which not bears reason
nulhs hom non pot far respost de valensa.
any man not can to-make answer of worth

18

La premieyra de totas las vertutz
The first of all the virtues
es c'om aja en son parlar mezura;
is that-one have in his speaking measure
per que totz hom deuri'aver gran cura
for which every man ought-to-have great care
de gent parlar, cant se sent somogutz,
of nobly speaking when himself he-feels moved
que non es homs am pejor malautia
for not is man with worse sickness
cant de mal dir sa lenga no castia,
than of ill saying his tongue not chastens
car per mal dir pren dan e deshonor
for by ill saying he-takes harm and dishonor
e ven a faytz per que·n pert sa baylia.
and comes to deeds for which-thereby he-loses his office

19

Per fol tenc qui longua via
For fool I-hold who long way
ama pus que breu tener;
loves more than brief to-hold
aquesta semblan folia
this similar folly
fa qui fuch aquel saber
does who flees that knowledge
c'adutz los autres que son,
which-brings the others which are

que[z] ieu vey en aquest mon
for I see in this world
sen e saber e mezura
sense and knowledge and measure
e tota bon'aventura
and all good-fortune
qui pot pro aver deniers,
who can enough to-have pennies
e vey c'om non es estiers
and I-see that-one not is otherwise
si fort petitz o volgutz;
so much little or wanted
per que fai sen qui ampara
for which does sense who protects
so don pot esser cregutz,
that whence he-can to-be grown
que cascun jorn vezem ara
for each day we-see now
c'us ricx vilas sera mielhs aculhitz
that-a rich churl will-be better welcomed
c'us hom gentils, pus qu'er empaur[ez]itz.
than-a man noble since that-be-will-be impoverished

20

Totz trops es mals, e qui a[l] trop s'adeza
All excess is ill and who to-the excess himself-sets
non es cabals; per c'om deu totas ves
not is right for which-one ought all times
esser lials, mesura en tot meza:
to-be loyal measure in all put

so non es als mas mermar so quez es
this not is other but to-lessen that which is
trop e creysser y tota via
too-much and to-increase there all way
so qu'en falh: per que fa folia
that which-thereof fails for which does folly
qui may despen que non ha de poder,
who more spends than not he-has of power
car mans n'ay vistz e·n vey d'aut bas cazer.
for many thereof-I-have seen and-thereof I-see from-high low to-fall

21

Anc per nulh temps — et ayso es serteza —
Ever for any time and this is certainty
de joc manes ad home ben non pres,
from game sudden to man good not befell
e qui mays val mais y fa de simpleza,
and who more is-worth more there does of foolishness
car anc nulh temps no·n venc ni·n venra bes;
for ever any time not-thence came nor-thence will-come good
e qui vol seguir sela via
and who wishes to-follow that way
on negun be non trobaria,
where any good not he-would-find
mager foldatz, segon lo mieu parer,
greater folly according-to the my seeming
non es; per que hom s'en deu fort tener.
not is for which one himself-thereof ought strongly to-hold

22

Lo savis di c'om non deu per semblan
The wise-man says that-one not ought by seeming
home jutjar, si proat no l'a be,
man to-judge if proved not him-he-has well
que·l fals adutz semblan de be ab se,
for-the false brings seeming of good with himself
per tal que hom no·s gart de son engan.
for such that one not-himself guard from his deceit
Aisi renha el mon truandaria,
Thus reigns in-the world knavery
que·ls sabens fug per cobrir sa bauzia
that-the knowing he-flees for to-cover his fraud
et ab los pecx le truans se rescon
and with the fools the knave himself hides
ab bel semblan, pueys los ras'e los ton.
with fair seeming then them shaves-and them shears

23

Nulhz hom tan ben non conoys son amic
Any man so well not knows his friend
co fay aquel que a sofracha gran,
as does he who has want great
e·l proverbis vai nos o referman
and-the proverb goes us it confirming
que ditz c'als hops conoys hom tota via
which says that-at-the needs knows one all way

son bon amic; per qu'ieu d'amic volria
his good friend for which-I of-friend would-wish
c'ames de cor enaisi, per semblansa,
that-he-love from heart thus in seeming
en pauretat co fay en aondansa.
in poverty as he-does in abundance

24

Cascun jorn truep pus dezaventuros
Each day I-find more unfortunate
lo segle fals, on yeu pus vauc enan;
the world false where I more go forward
que per amor auray prestat ongan
for for love I-will-have lent this-year
de mos deniers, et aco voluntos,
of my pennies and that willingly
a dos homes; e cant los vauc queren,
to two men and when them I-go seeking
l'us me respon enequitozamen,
the-one me answers spitefully
l'autres me fuch: enaisi ai camjat
the-other me flees thus I-have changed
de gran valor ab bels ditz amistat.
of great merit for fair sayings friendship

The tall man with sword and buckler may flee, and the small man prove brave: cloth is worth more than the selvage. The poor deserve pardon for a broken promise. He asks his host to welcome him with joy, since without joy there is no life. A gift is judged by the giver's heart, and a lord should pardon the penitent. Hell awaits those who make no provision; the rich fall low; those once praised now deserve blame; no fire burns without smoke. Misers neglect their poor kin, the rich man who helps no one earns ill fame, and usage overrides the right in speech.

25

Tal[s] port'espaz[a] e bloquier
Such-one bears-sword and buckler
qu'es grans e bels e de bon talh
who-is great and fair and of good cut
que als ops no val un denier,
who at-the needs not is-worth a penny
ans fug qui ab armas l'assalh;
rather flees who with arms him-assails
qu'ieu say d'aitals e de petitz,
for-I know of-such and of small-ones
laitz de faiso, pros et arditz;
ugly of fashion worthy and bold
per qu'es fol qui los vol jutjar
for which-is fool who them wishes to-judge
per lor semblan, ni mesprezar,
by their seeming or to-despise

car per lo petit pros se ditz
for by the small worthy-one itself says
aquest semblans, qu'es vers e fis,
this likeness which-is true and sure
cant es als ops sa valor[s] vista,
when is at-the needs his merit seen
ben val mais per drap que per lista.
well is-worth more by cloth than by selvage

26

Motz homes trobi de mal plach,
Many men I-find of ill plea
majormens c'o son per paureza;
chiefly who-it are by poverty
als paures non esta fort lach,
to-the poor not stands very ugly
ves aquels que an gran riqueza,
toward those who have great wealth
car dreitz ditz que necessitatz
for law says that necessity
non a ley, ayso es vertatz;
not has law this is truth
ancar ditz dreg[z] que cor d'atendre
still says law that heart of-fulfilling
deu hom per fach comtar e pendre;
ought one for deed to-count and to-take
per c'om paures deu atrobar perdo
for which-one poor ought to-find pardon
can passa·l jorn de sa promessio.
when passes-the day of his promise

27

Hostes, ab gaug ay volgut veramens
Host with joy I-have wished truly
tostemps vieure et ab gaug vuelh estar
always to-live and with joy I-wish to-be
tan cant vieurai, car gaug mi fai amar
as-long as I-shall-live for joy me makes to-love
tal on es gaug e beutatz e jovens;
such-one where is joy and beauty and youth
e pus ab gaug soi de mon loc partitz,
and since with joy I-am from my place parted
por Dieu vos prec c'ab gaug si'aculhitz,
by God you I-pray that-with joy I-be-welcomed
c'ostals ses gaug no mi play ni gandida:
for-lodging without joy not to-me pleases nor shelter
doncx dem nos gaug, car ses gaug non es vida.
then let-us-give ourselves joy for without joy not is life

28

Bontatz d'amic e de senhor
Goodness of-friend and of lord
non deu aver esgardamen,
not ought to-have regard
cant hom li fai paure prezen,
when one to-him makes poor present
mas el cor del prezentador;
but to-the heart of-the presenter
per que, s'ieu ai fach lo semblan,
for which if-I have made the seeming

yeu prec la vostra valor gran,
I pray the your merit great
senher, que so c'ay dich veyatz,
lord that that which-I-have said you-see
que razos o vol e bontatz,
that reason it wishes and goodness
que deu hom dar al prezen complimen,
that ought one to-give to-the present fulfillment
cant sel que·l fay lo fay de bon talen.
when he who-it makes it makes of good will

29

Huey non es homs tant pros ni tant prezatz
Today not is man so worthy nor so prized
ni tan cortes ni ab tan de bo sen
nor so courtly nor with so-much of good sense
que no falha o en ditz o en fatz
that not be-fail either in sayings or in deeds
e non yesca del dreg cami soen.
and not go-out of-the right road often
C'atressi truep c'om vay per pauc falhen
For-likewise I-find that-one goes by little failing
co fai per trop; per que, a ma semblansa,
as does by too-much for which to my seeming
deu perdonar senher(s) que am engansa
ought to-pardon lord who with equity
seguon razo al forfach peneden
according-to reason to-the guilty-one repenting
et absolver lo sieu condempnamen.
and to-absolve the his condemnation

30

Qui non perve·s al dan perpetual
Who not provides-himself against-the harm perpetual
si que l'arma lay non puesca venir
so that the-soul there not can to-come
ja cant er mortz lay non poira gandir
ever when he-will-be dead there not he-will-be-able to-escape
que non vaia ins el foc yfernal.
that not he-go within in-the fire infernal
Et aquest mons es non res, tan vay lieu,
And this world is not thing so-much goes lightly
contra·l regne celestial de Dieu,
against-the kingdom celestial of God
on trobaran ben li bon veramen
where will-find well the good truly
e·l mal tot mal ses fi durablamen.
and-the bad all ill without end lastingly

31

Atressi ve hom paures en auteza
Likewise sees one poor-men into height
com lo ricx chay d'aut en bas motas vetz;
as the rich falls from-high into low many times
mas car o met la mortz en egaleza,
but since it puts the death into equality
c'om no·n porta mas lo ben que faiz es,
that-one not-thence carries but the good which done is
deu totz hom be far, si podia,
ought every man good to-do if he-could

e·l ricx pus, c'atressi poiria
and-the rich more for-likewise he-could
venir d'aut bas, co·l gran[s] mur[s] pot cazer
to-come from-high low as-the great wall can to-fall
cant no·l soste so que·l deu sostener.
when not-it sustains that which-it ought to-sustain

32

D'omes say que van rebuzan,
Of-men I-know who go going-back
que son avut(z) bon e cortes,
who are held good and courtly
e s'anc los lauziei nulha vetz,
and if-ever them I-praised any time
ar los puesc ben anar blasman:
now them I-can well to-go blaming
car qui fay mal e layssa be
for who does ill and leaves good
non deu aver lauzor per re
not ought to-have praise for anything
del be que fes, pus qu'es laissatz,
of-the good which he-did since it-is left
car bes pren fin cant mals es comensatz.
for good takes end when ill is begun

33

Deus non laissa mal a punir,
God not leaves ill to punish
paraula es vertadeira;
saying it-is true
per que totz hom deu fugir
for which every man ought to-flee
de mal obrar la carreira,
of ill working the road
car nuls mals non a cuberta
for any ill not has cover
et [es] am semblansa certa
and it-is with likeness certain
que hom dis per tot lo mon
which one says through all the world
que·l fuecx no·s fay tan preon
that-the fire not-itself makes so deep
que·l fums no n'iesca: per que
that-the smoke not thence-issue for which
deu hom ponhar de far be.
ought one to-strive of doing good

34

D'omes vey ricx et abastatz
Of-men I-see rich and well-provided
que non curan de lor aver,
who not care of their wealth
mas de gardar e de tener,
but of keeping and of holding

tant es grans la lur cobeitatz,
so is great the their covetousness
et auran de paures parens
and they-will-have of poor kin
bos et adreitz et avinens,
good and skilled and comely
et non lur volran ajudar;
and not to-them they-will-wish to-help
per qu'ieu dic qu'ilh fan lag estar,
for which-I say that-they make ugly to-stand
c'atressi notz trop gardars mantas ves
for-likewise harms too-much keeping many times
co ajuda cant locx ni sazos es.
as helps when place and season is

35

Qui a riqueza e non val
Who has wealth and not avails
a sel que·n deuria valer,
to him who-thereof ought to-avail
may li play lo nom retener
more to-him pleases the name to-retain
de malvays que d'ome cabal;
of wicked than of-man perfect
que la gens c'o sap lo·n desama
for the people who-it knows him-thereof unloves
e l'en blasma e·l met en fama,
and him-thereof blames and-him puts in ill-fame

et qui si dona enemicx
and who himself gives enemies
per aiso, fols es e mendicx;
for this fool he-is and beggar
per qu'es bos sens c'om valha, per gardar
for which-is good sense that-one avail for guarding
c'om no·l puesca repenre ni blasmar.
that-one not-him can to-reprove nor to-blame

36

Bon es qui sap per natura parlar
Good is who knows by nature to-speak
mas vos vezem c'uzansa cassa·l dreg;
but you we-see that-usage drives-out-the right
per qu'ieu pres may, e razos o eleg,
for which-I prize more and reason it chooses
que segon l'us nos dejam coformar;
that according-to the-use ourselves we-ought to-conform
c'atressi truep qu'es mals ditz le vers ditz
for-likewise I-find that-is badly said the true saying
en mot de locx, com en luecx es ben ditz;
in many of places as in places is well said
per que yeu tenc tot home per gamus
for which I hold every man for fool
can repren so que·ls sabens an en us.
when he-reproves that which-the knowing have in use

Debtors plead a poverty they do not have, and gaming never profited anyone. A master should keep his door open, and a prisoner of war should thank God and stay cheerful. Two coblas answer Bertran the Red on dear rhymes and on reproof. Pardon is owed to the penitent, and praise must be true. Love descends through the eyes to the heart and grows like honey from flowers. God joined Adam and Eve, so true lovers who join commit no fault. Wanton women feign love to cheat fools.

37

D'omes trobi que, ab lur gent parlar,
Of-men I-find who with their noble speaking
vos lunharan un deute, si·l queres,
from-you will-put-off a debt if-it you-seek
e poirian leugeyramen paguar,
and could lightly to-pay
mas cobeitatz los fai fenher cofes
but covetousness them makes to-feign confessed
e lor fa dir qu'ilh o fan per paureza;
and to-them makes to-say that-they it do from poverty
per que yeu dic, pus qu'ilh dizon falseza,
for which I say since that-they say falsehood
que dretz no vol que hom los an sofren,
that right not wishes that one them go suffering
ni, si paguan, c'om lur prest pueis argen.
nor if they-pay that-one to-them lend then silver

38

Anc de joc no vi far son pro
Ever from gaming not I-saw to-make his profit
ad home qui·l vai trop seguen,
to man who-it goes too-much following
que s'avia mil marcx d'argen
for if-he-had thousand marks of-silver
e fos coms o rey[s] d'Arago,
and were count or king of-Aragon
sa bona fama en perdria;
his good fame thereby he-would-lose
e qui son bon pretz en un dia
and who his good worth in one day
despen, de dos mes non ave
spends in two months not succeeds
en cobrar; per c'aiso m'en te.
in recovering for which-this me-thereof holds

39

Totz maïstres deu estar
Every master ought to-stand
qu'enseinh sa porta huberta
who-teaches his door open
et ab sabens disputar,
and with knowing-men to-dispute
c'aiso es razos aperta;
for-this is reason open
e si d'aisso ditz de no,
and if of-this he-says of no

el dona prezumptio
he gives presumption
d'enjan o de non saber;
of-deceit or of not knowing
per qu'es fols qui son aver
for which-is fool who his wealth
despen en lui ni en re
spends on him or on anything
si no n'a profiech o be.
if not thereof-he-has profit or good

40

Homs cant es per forfait pres
Man when he-is for misdeed taken
e sap c'aver deu greu pena
and knows that-to-have he-ought grievous pain
del cors, dic que no falh ges
of-the body I-say that not he-fails at-all
si trebalh e dol en mena;
if toil and grief thereof he-leads
mas sel qu'es pres en batalha,
but he who-is taken in battle
o ses colpa, fai gran falha
or without guilt makes great fault
s'a Dieu sos dans non grazis
if-to God his harms not he-thanks
e si non joga e ris;
and if not he-plays and laughs

car no vieu nulhs homs dolens
for not lives any man grieving
et aquel vieu qu'es jauzens;
and that-one lives who-is joyful
per que hom pres, cant n'espera issir
for which man taken when thence-he-hopes to-go-out
deu joi aver e·l dan a Dieu grazir.
ought joy to-have and-the harm to God to-thank

41

Bertran lo Ros, yeu t'auch cobla retraire
Bertran the Red I thee-hear cobla to-relate
en tant cars rims que huey non es persona
in so dear rhymes that today not is person
qu'en lo semblan respost te pogues faire;
that-in the like answer to-thee could to-make
per que tos cors a saber no s'adona:
for which thy heart to knowledge not itself-gives
no fai valor sel que nus vol sobrar
not does merit he who naked wishes to-overcome
cant es armatz, ni deu nuls comensar,
when he-is armed nor ought any to-begin
segon razo, obra c'a fi no venha;
according-to reason work which-to end not come
per qu'ieu ti prec hueimay ton cors s'en tenha.
for which-I thee pray henceforth thy heart itself-thence hold

42

Anc non fo homs tant savis ni tant pros
Ever not was man so wise nor so worthy
que non falhis o en ditz o en faitz;
that not he-failed either in sayings or in deeds
pero qui falh e·l falhimen[s] li platz,
yet who fails and-the failing to-him pleases
razos no vol li sia faitz perdos;
reason not wishes to-him be made pardon
mas sel que falh e conois son falhir
but he who fails and knows his failing
e s'en penet, dreitz no l'en deu punir;
and himself-thereof repented right not him-thereof ought to-punish
e qui no fay lay on cove perdo
and who not does there where befits pardon
falh atressi, car el no siec razo;
fails likewise for he not follows reason
per que totz homs deu far perdonamen
for which every man ought to-make pardoning
als penedens et als sieus majormen.
to-the repentant and to-the his chiefly

43

Bertran lo Ros, tu yest homs entendens,
Bertran the Red thou art man understanding
mas repenres en totz locx es folors,
but reproving in all places is folly
e, si sabes, tu non yest pas doctor[s],
and if thou-knowest thou not art at-all doctor

car m'as repres non pas amigalmens;
for me-thou-hast reproved not at-all friendly
car s'ieu, parlan ab un de gran valensa,
for if-I speaking with one of great worth
dic un fals mot, tu fas mays de falhensa,
say one false word thou doest more of failing
si·m reprenes, qu'ieu non fas, per un dos,
if-me thou-reprovest than-I not do by one two
car non gardas luoc ni temps ni sazos.
for not thou-regardest place nor time nor seasons

44

Totz trops es mals: enaissi sertamens
All excess is ill thus certainly
o truep ligen els libres dels auctors,
it I-find reading in-the books of-the authors
e d'autra part que lauzors es blasmors,
and on-other side that praise is blame
pos hom conois que la vertat n'es mens;
since one knows that the truth thereof-is less
per que totz hom deu metre s'entendensa,
for which every man ought to-put his-understanding
can vol lauzar, c'om non y truep falhensa;
when he-wishes to-praise that-one not there find failing
que si·l vertatz no y es, no es razos
for if-the truth not there is not is reason
o denh grazir pros dona ni hom pros.
it deign to-thank worthy lady nor man worthy

45

Als demandans respondi qu'es Amors
To-the askers I-answered what-is Love
ni co si fay entre los fis amans:
and how itself makes among the true lovers
tot aisi·s fay fin'Amors de sas flors
all thus-itself makes true-Love of its flowers
co'l mels s'en fai, c'aiso es sos semblans.
as-the honey itself-thence makes for-this is its likeness
Beutatz non es pas a totz d'agradatje,
Beauty not is at-all to all of-liking
mas, cant le cors vol als huelhs cossentir,
but when the heart wishes to-the eyes to-consent
amors dissen por los huelhs el coratje,
love descends through the eyes into-the heart
pueis cortes ditz et onrar e servir
then courtly sayings and honoring and serving
la fan granar et a son temps venir.
it make to-seed and in its time to-come

46

Dieus fe Adam et Eva carnalmens,
God made Adam and Eve carnally
ses tot pechat, l'u[n] ab l'autre ajustar
without all sin the-one with the-other to-join
e'n totz aquels que d'els fes derivar
and-in all those which from-them he-made to-derive
Dieus volc fos faitz carnals ajustamens;
God wished were made carnal joining

e pus Adam[s] fon de totz la razitz,
and since Adam was of all the root
senes razitz nulhs arbres es floritz,
without root any tree is flowered
per c'amans fis et amairitz complida
for that-lover true and lover-woman complete
cant s'ajuston, dic que non fan falhida.
when themselves-join I-say that not they-do fault

47

D'omes truep fort enamoratz
Of-men I-find strongly enamored
de femnas drudeyras ses fe,
of women wanton without faith
e soi sert que cascus si cre
and I-am certain that each himself believes
car ben ama, que si'amatz.
for well loves that be-loved
Mas sapchas qu'el y cre folia,
But know that-he there believes folly
e la fai, qu'ieu truep ses bauzia:
and it does for-I find without deceit
que cascuna, can ven a la perfi,
that each when she-comes to the end
vol ab caval, palafre e rossi.
wants with horse palfrey and nag

48

De femnas drudeiras y a,
Of women wanton there are
sabens, pauras et acorsadas
knowing poor and much-frequented
que se fenhon enamoradas
who themselves feign enamored
per mais galiar sa e la
for more to-cheat here and there
e que mielhs puescan tondre e raire
and that better they-can to-shear and to-shave
los fols; per qu'ieu lor vol retraire
the fools for which-I to-them wish to-relate
que, si alcuna mi cossen
that if any to-me consents
qu'ieu y jassa per mon argen,
that-I there lie for my silver
qu'ieu non lay torn, car mescaps e bauzia
that-I not there return for mishap and deceit
deu hom fugir en cal que part que sia.
ought one to-flee in what that part that be

Traitors are betrayed by their wives; he parts from a faithless lady with a curse; never trust a man you have wronged. Keeping wealth wants the same wit as gaining it. Foolish sons of wise fathers must be sons of runners and ribalds, since a son takes after his father; young penitent women should not stay long in the convent; a young lady in love who is shut in burns the more. Churls stay churls; the rich should pay their debts and help poor kin; too much grief shortens life; slanderers deceive the wise; and he goes out by night as a true lover.

49

De trachoretz sai vey que lur trichars
Of traitors here I-see that their tricking
torna sobr'els; e par mi dreg[z] jutjars,
turns upon-them and seems to-me right judging
car cascus sa molher tricha
for each his wife tricks
qu'elas·los vaian trichan;
that-they-them go tricking
per que, cant veira[n] l'engan,
for which when they-will-see the-deceit
er tort si n'a[n] dissazec …
it-will-be wrong if thereof-they-have distress …
ni'n baton las lurs molhers,
or-thereof they-beat the their wives
c'als guers deu hom esser guers.
for-to-the squinting ought one to-be squinting

50

Qui per bon dreg se part d'amor
Who by good right himself parts from-love
don irais, si co (yeu) m(en) vuelh partir
whereof angered so as I me-thence wish to-part
de vos, yeu say qu'el fai valor
from you I know that-he does merit
e sen, can non vol nulh mal dir.
and sense when not he-wishes any ill to-say
Mas yeu, don m'es salvatje,
But I whence to-me-is savage
soi d'autre se[n] car autr'amatz:
am of-other sense for another-you-love
per qu'ieu prec Dieu com hom iratz
for which-I pray God as man angered
que·us don mal encombratje
that-to-you he-give ill encumbrance
et qu'el foc d'ifern vos abratz,
and that-in-the fire of-hell you he-burn
car ieu conosc que·m galiatz.
for I know that-me you-deceive

51

Per fol tenc qui s'acompanha
For fool I-hold who himself-accompanies
ab sel a qui a fach mal;
with him to whom he-has done ill
car non es c'ades non planha
for not is that-always not he-lament
dins son cor l'ira mortal;
within his heart the-wrath mortal
que coratje sert, sapchatz,
for heart certain know
non a ben tro qu'es venjatz;
not has good until that-it-is avenged
per que totz hom deu refudar la pacha
for which every man ought to-refuse the pact
d'ome, cant mal ni anta li a facha.
of-man when ill or shame to-him he-has done

52

Enaisi com en guazanhar
Thus as in gaining
coven sens e discressios,
befits sense and discretion
enaisi coven qu'el gardar
thus befits that-in-the keeping
hom sia savis e ginhos;
one be wise and skillful

qu'enaisi co es mesprezatz
for-thus as is despised
hom ses denier, l'autr'es prezatz;
man without penny the-other-is prized
per qu'es be sens c'om gazanh e retengua,
for which-is well sense that-one gain and retain
ab que gart be trop gardars dan no·l tengua.
provided that be-guard well too-much keeping harm not-him hold

53

D'omes trobi fols et esservelatz
Of-men I-find foolish and witless
tostemps sosmes a malvat[z] noirimens
always subjected to wicked nurture
et an paires savis et ensenhatz
and they-have fathers wise and taught
et en totz faitz de bos captenemens.
and in all deeds of good conduct
Com es aiso, que lo filhs, per natura,
How is this that the son by nature
deu resemblar lo pair'? E l'Escriptura
ought to-resemble the father And the-Scripture
c'o ditz doncx ment? Qu'ilh son filh de trotiers
which-it says then lies That-they are sons of runners
o de ribautz o d'autres pautoniers.
or of ribalds or of-other vagabonds

54

Una decretal vuelh [yeu] faire
A decretal wish I to-make
que er segon razon bastida,
which will-be according-to reason built
que femna joves repentida
that woman young repentant
non estia en l'orde gaire;
not stay in the-order long
car yeu trobi que putaria
for I find that whoredom
non a pauza, ni drudaria,
not has rest nor love-making
ni lor semblans, aisi com es amors,
nor their seeming thus as is love
que non pauza, tro que a fach son cors.
which not rests until that it-has done its course

55

Mal fai qui'nclau ni enserra
Ill does who-shuts-in or locks-up
dona jove e'namorada,
lady young and-enamored
c'adoncx amors li mou guerra
for-then love to-her moves war
e la fai pus escalfada
and her makes more heated
de vezer son amador,
of seeing her lover

e doncx ben fai gran folor;
and then well does great folly
que femna vol ades mai
for woman wants always more
so c'om li ved'e l'estrai
that which-one to-her forbids-and it-withholds
que nulh'autra re: per que
than any-other thing for which
fai mal qui'nclauza la te.
does ill who-shut-in her holds

56

Enaissi com cortezia
Thus as courtesy
s'espan e mou del cortes,
itself-spreads and moves from-the courtly
tot enaissi vilania
all thus churlishness
mou del vilan mal apres;
moves from-the churl ill taught
per que totz hom fai folor
for which every man does folly
que cuja traire valor
who thinks to-draw merit
ni cortezia de vila;
or courtesy from churl

car non es ni fo ni sera
for not is nor was nor will-be
que cadauna creatura
that each creature
non reverta vas sa natura.
not revert toward its nature

57

Major fais non pot sostener
Greater burden not can to-sustain
homs dreituriers en aquest mon
man righteous in this world
que paguar so que deu per ver;
than to-pay that which he-owes for true
per que li ric home que son
for which the rich men who are
que volun vieur'onest e mon
who wish to-live-honest and pure
non deurion anar fugen
not ought to-go fleeing
d'aculhir lur paure paren.
from-welcoming their poor kin
Car veramen bon[s] sanc[s] no men,
For truly good blood not lies
e car a Dieu qui li ajuda platz,
and for to God who to-him helps pleases
e deutes es, deu li esser pagatz.
and debt it-is it-ought to-him to-be paid

58

Nulhs hom non deu trop en la mort pensar,
Any man not ought too-much on the death to-think
ni trop marrir cant mortz li vai tolen
nor too-much to-grieve when death to-him goes taking
son bon amic, qu'ieu trobi veramen
his good friend for-I find truly
que, si o fa, lonc(x) temps non pot durar,
that if it he-does long time not he-can to-last
qu'en trop pensar pert lo gaug de sa via,
for-in too-much thinking he-loses the joy of his life
e trop marrirs vay lo meten en via
and too-much grieving goes him putting on way
d'abreujamen de jorns e de sos ans;
of-shortening of days and of his years
per qu'ieu de gaug mi soi fag sos compans.
for which-I of joy myself am made its companion

59

Savis hom en re tant no falh
Wise man in anything so-much not fails
com can cre lauzengeira gen,
as when he-believes slanderous people
qu'ieu n'ai vist e·n vey dar trebalh
for-I thereof-have seen and-thereof I-see to-give toil
ses colpa soveneyramen;
without guilt frequently

per que totz hom que savis sia
for which every man who wise be
deu saber la vertat enans
ought to-know the truth before
de tot fach, e pus la sabria
of all deed and since it he-would-know
deu punir et esser jutjans.
ought to-punish and to-be judging

60

Sel que dic qu'ieu fas foldat
He who says that-I do folly
car de nuetz vauc trop soven
for by night I-go too-much often
a mi no par en vertat
to me not seems in truth
que aja natural sen:
that he-have natural sense
car lai on forsa d'amor
for there where force of-love
ven[s], no y a contrastador
comes not there is opponent
no·n fassa sas volontatz;
not-thereof he-make his wills

e car selars may li platz
and since concealing more to-him pleases
que res, en tout mon afaire
than anything in all my affair
vauc de nuetz co fis amaire
I-go by night as true lover
e vauc fugen lai on [ieu] vey la lutz
and I-go fleeing there where I see the light
e las gachas, tro que·m soi escondutz.
and the watchmen until that-myself I-am hidden

Love works by desire, not by sense. A friend should be reproved in secret. A lady should have her friend ask her himself, not through others, since a secret three know is no secret. A great man's faults are noised abroad. A cobla without a tune is a mill without water. The small man may beat the great; paradise is won by confession and by not doing to others what one would not have done to oneself; poverty shows who truly loves. A knowing man who errs errs doubly, and a good man should not quarrel with a fool. The poet would rather please the good than fools, and one should take counsel with a wise friend.

61

S'ieu ay falhit per razo natural
If-I have failed by reason natural
nulhs no m'en deu repenre ni scarnir,
any not me-thereof ought to-reprove nor to-mock
qu'ieu ai rimat de fin cor ses mentir
for-I have rhymed from true heart without lying
et en amors nulh no pot metre sal;
and in love any not can to-put salt
doncx s'ieu ai dich en alcun chantar mieu
then if-I have said in some song mine
alcun no sen, fach ai lo voler sieu,
some not sense done I-have the will his
car fin'Amors non obra segon sen
for true-Love not works according-to sense
en nulha re tan com segon talen.
in any thing so-much as according-to desire

62

Nulhs hom non port'amistat
Any man not bears-friendship
si son amic non repren
if his friend not he-reproves
en secret, can ditz foldat
in secret when he-says folly
o li vey far falhimen,
or him I-see to-do failing
c'aiso es deutes d'amor
for-this is debt of-love
que hom deu, segon valor,
which one ought according-to merit
paguar, e, cant es pagatz,
to-pay and when it-is paid
si·l repres per sas foldatz
if-the reproved for his follies
no se vol del mal estraire,
not himself wishes from-the ill to-withdraw
no·n deu hom aver que faire:
not-thereof ought one to-have what to-do
car qui repren sel on non es vertutz
for who reproves him where not is virtue
mi par qu'es folh et per fol es tengutz.
to-me seems that-he-is fool and for fool is held

63

Tota dona que aja cor d'amar
Every lady who has heart of-loving
e·l play de far amic secretamen
and-to-her pleases of making friend secretly
mai deu voler que l'amic, per un sen,
more ought to-wish that the-friend by a hundred
la en pregue que si la·n fai preguar;
her thereof pray than if her-thereof she-makes to-pray
car nulha res non es secreta sia
for any thing not is secret be-it
c'o[m] sapcha·n tres: per que dona deuria
that-one know-of-it three for which lady ought
voler l'amic que la pregue enans
to-wish the-friend that her pray before
per los sieus precx que per autres, mil tans.
for the his prayers than for others thousand times

64

Mais parla hom tostemps d'un mal,
More speaks one always of-an ill
cant hom lo fai, que de cen bes;
when one it does than of hundred goods
et on mais la persona val
and where more the person is-worth
adoncx en brug may tota res;
then thereof is-noised more every thing

per que devon li gran e·l ric
for which ought the great and-the rich
ben paguar, que per els o dic,
well to-pay for for them it I-say
qu'ieu en sai un qu'el fôra mielhs assatz
for-I thereof know one who-he would-be better enough
que ben pagues, que car n'es fort blasmatz.
that well he-paid for since thereof-he-is much blamed

65

Cobla ses so es enaissi
Cobla without tune is thus
co·l molis que aigua non a;
as-the mill which water not has
per que fai mal qui cobla fa
for which does ill who cobla makes
si son non li don'atressi;
if tune not to-it he-give-likewise
c'om non a gaug pas del moli,
for-one not has joy at-all of-the mill
mas per la moutura que·n tra.
but for the grinding which-thence draws

66

Tal[s] vai armatz et a cors bel e gran
Such-one goes armed and has body fair and great
qu'es vils e flacx e volpilh[z] sotz la pel.
who-is base and weak and cowardly under the skin
E tals es paucx que desmen son semblan
And such-one is small who belies his seeming
can ven als ops, ab un petit cosselh,
when it-comes to-the needs with a little counsel
per luy se dis que us draps motas vetz
for him itself says that a cloth many times
val mai per drap que per list'; aisi es
is-worth more by cloth than by selvage thus it-is
c'us pauc[s] destrui be un gran e·l cofon
for-a small-one destroys well a great-one and-him confounds
e l'aussi be, o li fug o s'escon.
and him-kills well or from-him flees or himself-hides

67

Qui vol paradis guazanhar
Who wishes paradise to-gain
fass'aiso qu'ieu vuelh retraire,
let-do-this which-I wish to-relate
pueis no·l cal clerguada faire
then not-to-him needs clergy to-make
ni en estreg orde intrar:
nor into strict order to-enter

coffes se — et es ben devers —
let-confess himself and it-is well due
et non fass'ad autre mia
and not let-him-do-to other at-all
so c'a lui non vol fach sia:
that which-to him not he-wishes done be
pus non quier lo devis poders.
more not seeks the divine power

68

En aiso truep qu'es bona pauretatz
In this I-find that-is good poverty
car mostr'a sert qui ama coralmens;
for it-shows-for certain who loves heartily
c'aitant cant yeu puec servir fuy amatz,
for-as-much as I could to-serve I-was loved
e car non puesc, cascus mi vay fugen;
and since not I-can each me goes fleeing
per que·m par fols, segon mon essien,
for which-to-me seems fool according-to my knowing
qui ses aver quier amicx ni'cundansa;
who without wealth seeks friends or-acquaintance
aja lo pres que Rotlan pres en Fransa,
let-him-have the worth which Roland took in France
cortezia, beutat, saber e sen,
courtesy beauty knowledge and sense
pus l'avers falh, non es prezatz nien.
since the-wealth fails not is prized nothing

69

D'omes y a e say n'un majormens
Of-men there are and I-know thereof-one chiefly
que, si parlatz, tantost venra de cors
who if you-speak at-once will-come of running
e repenra, e cuja·s que honors
and will-reprove and thinks-himself that honor
li sia grans, mas lo es grans no sens;
to-him be great but it is great not sense
car sel que ha de parlar entendensa
for he who has of speaking understanding
non deu falhir, car may fa de falhensa
not ought to-fail for more makes of failing
hom entendens, can falh, c'us que n'es blos,
man understanding when he-fails than-one who thereof-is bare
e majormens reprendens, per un dos.
and chiefly reproving by one two

70

Hom de be, segon bontat,
Man of good according-to goodness
non deu penre ab fol conten,
not ought to-take with fool contention
que yeu vos dic en vertat
for I to-you say in truth
que per dever eyssamen
that by duty likewise
li fol devon far folor
the fools ought to-do folly
e dir, co·l valen valor;
and to-say as-the worthy merit
per que·m par pus fol[s] assatz
for which-to-me seems more fool enough
que·l fol qui repren sos fatz
than-the fool who reproves his deeds
ni sos ditz, a mon vejaire,
or his sayings to my seeming
que mal fazen son afaire
which ill doing his affair
fols fassa be, so es de Dieu vertutz,
fool does good this is of God virtue
c'om deu lausar, pus folhs es conogutz.
that-one ought to-praise since fool he-is known

71

S'ieu ben plagues als pecx desconoisens,
If-I well pleased to-the fools ignorant
donc for'ieu pecx et desplagr'als melhors,
then would-be-I fool and would-displease-to-the best
e plagra mi blasmes e desonors
and would-please to-me blame and dishonor
e·m desplagra homs pros e conoisens,
and-me would-displease man worthy and knowing
car totz temps plai als crois desconoisensa
for all time pleases to-the vile ignorance
e als valens valor[s] e conoisensa,
and to-the worthy merit and knowledge
e qi pogues plazer ad anbedos
and who could to-please to both
doncs plagra i tan un[s] avols com uns bos.
then would-please there so-much a worthless-one as a good-one

72

Ab son amic si deu hom conseilar
With his friend himself ought one to-take-counsel
qan lo truoba savi e conoisen,
when him he-finds wise and knowing
qe·l fins amicx dona plus finamen
for-the true friend gives more truly
a son amic conseill, segon qe par,
to his friend counsel according-to what appears
q'autre savis non s'estudiaria
for-other wise-man not himself-would-study
tant el conseill co·l fins amicx faria.
so-much on-the counsel as-the true friend would-do
Car si l'amicx perdia, fora dans
For if the-friend lost it-would-be harm
al fin amic, per qe·i es plus gardans.
to-the true friend for which-there he-is more watchful

GUILHEM DE L'OLIVIER D'ARLE

The Coblas

Guilhem de l'Olivier's coblas begin with love, born when the eyes present to the heart what pleases. False love is not love. A lady should choose her friend with care and not change him; a laughing look conquers the boldest. Many feign love. Marcabru said a good father makes a good son, but nurture can change nature. Guilhem teaches a wife with a jealous husband how to clear herself of suspicion and keep her friend, and a lady how to love while seeming harsh. He scorns men who pry into others' talk and counsels defending an absent friend. Some toil and stay poor while others thrive idle, and the man who loves to annoy grows in folly.

1

Tant no puesc legir ni pessar
So-much not I-can to-read nor to-think
qu'ieu atruep que als si'amors
that-I find that other be-love
mas un franc volers qu'en breu cors
but a frank will which-in brief course
fan li huelh al cor prezentar.
make the eyes to-the heart to-present
Que cant li huelh vezon cauz'agradan,
For when the eyes see thing-pleasing
sempre al cor o prezento denan;
forthwith to-the heart it they-present before
e s'al cor play ni a los huelhs agensa,
and if-to-the heart pleases and to the eyes suits
d'aquel a cort nais amors e comensa,
of-that at court is-born love and begins

car d'aqui 'nan le cor pens'e cossira
for from-there forward the heart thinks-and ponders
com puesc'aver la cauza que dezira.
how it-can-have the thing which it-desires
E si li huelh ni·l cor no y an plazensa,
And if the eyes nor-the heart not there have pleasure
ia fin'amors no y venra a naisensa.
ever true-love not there will-come to birth

2

Fals'amor no si pot dir
False-love not itself can to-say
per dreg c'amors la nomnes,
by right that-love her named
c'amors autra res non es
for-love other thing not is
mas can benvolen dezir.
but as well-wishing desire
Per que non y cap falseza
For which not there fits falseness
pus qu'en bontat cap maleza,
more than-in goodness fits wickedness
si tot s'an trobador dich
if all themselves-have troubadours said
«fals'amor» en lur escrich;
false-love in their writing
mas dir pot hom: fals semblan trichador
but to-say can one false seeming tricking
m'a fag midons sotz semblansa d'amor
me-has made my-lady under seeming of-love

3

Tota dona c'amors vensa
Every lady whom-love conquers
tan que amic vol aver
so-much that friend she-wishes to-have
trie lo tal per dever
let-choose him such by duty
que pueys non aia pendensa.
that then not she-have repentance
Que mielhs er c'un pauc s'en tric
For better it-will-be that-a little herself-thence she-delay
que si pueis per autre·l gic;
than if then for another-him she-leave
que s'anc falhic e son camie vol far,
for if-ever she-failed and her change she-wishes to-make
pus falh si·l vol pueys per autre camiar.
more she-fails if-him she-wishes then for another to-change

4

Donas, per cosselh vos dic
Ladies for counsel to-you I-say
que, si far voletz amic,
that if to-make you-wish friend
lo fassatz tal, o vos laissatz d'amar,
him make such or yourselves leave of-loving
que per autre no·l vulhatz pueis lassar.
that for another not-him you-wish then to-leave

5

Donas, crezetz mon prezic
Ladies believe my preaching
e no·m tenguatz per mendic:
and not-me hold for beggar
c'ab un esgar rizen, si·l voletz far,
for-with a look laughing if-it you-wish to-make
le plus arditz no·us poira contrastar.
the most bold not-you will-be-able to-resist

6

Mans se fenhon enamorat
Many themselves feign enamored
e·s tenon per verai amic
and-themselves hold for true friends
que vas amor son fals e tric.
who toward love are false and tricky
Vas tantas partz an semenat
Toward so-many sides they-have sown
lur volontat qu'issit son de la via,
their will that-gone-out they-are from the way
don aisi·s pert fin'amors e·s desvia;
whence thus-itself loses true-love and-itself strays
car fis amicx sol una 'n deu amar
for true friend only one thereof ought to-love
en dreg d'amor, e dona un ses par.
in right of-love and lady one without peer

7

So nos retrais Marcabrus:
This to-us related Marcabru
«de bon pair'eys bon efan
of good father-comes good child
e crois del croi per semblan»
and vile of-the vile by likeness
segon qu'el nos o costrus;
according-as he us it construes
car sert es que criatura
for certain it-is that creature
ressembla a sa natura.
resembles to its nature
Per que deu don'esgardar,
For which ought lady-to-regard
s'amar vol, cal deu amar;
if-to-love she-wishes which she-ought to-love
que·l fol engenra folia
for-the fool begets folly
e·l savi sen tota via.
and-the wise sense all way
Per que non cre natura si desvi,
For which not I-believe nature itself strays
si per noirir non muda son cami.
if by nurture not it-changes its road
Car noirimens, bos o avols, adoctrina
For nurture good or worthless teaches
l'enfan per us de far aul obr'o fina;
the-child by use of doing worthless work-or fine

car per noirir bes o mal si compren,
for by nurture good or ill itself takes-in
per que son mans fol o savi eyssamen.
for which are many fools or wise likewise

8

Homs que se rent de sa molher gilos
Man who himself shows of his wife jealous
si que la 'n bat soven e la 'n trebalha —
so that her thence he-beats often and her thence torments
a la dona darai, ab que s'en valha,
to the lady I-will-give with which herself-thereby she-avail
cosselh don vensera totas sazos:
counsel whereby she-will-conquer all seasons
don s'atressi del marit gilozia
let-give herself-likewise of-the husband jealousy
per semblansa, mas per ver non o sia,
by seeming but in truth not it be
et aia li alcuna don'en cara
and let-have to-her some lady-in face
recastenan cruelmen et amara,
reproaching cruelly and bitterly
et encar may, que foras e dins lieg
and still more that outside and within bed
encontra luy teng'autr'om en despieg;
against him let-hold-another-man in spite
c'aisi·s poira de sospiecha gitar
for-thus-herself she-will-be-able from suspicion to-throw
e son amic cubertamens amar.
and her friend covertly to-love

9

Pros dona enamorada,
Worthy lady enamored
pus a elegut amic,
since she-has chosen friend
amar lo deu ses destric,
to-love him she-ought without distress
can tot n'es malrazonada,
when all thereof-she-is ill-spoken-of
ab que cruzelmen s'esdigua
provided that cruelly herself-she-deny
mostran brau semblan defor,
showing fierce seeming outside
e que l'am defra son cor
and that him-she-love within her heart
si qu'a luocx si mostr'amigua;
so that-in places herself she-shows-friendly
car enaisi pot de cascuna part
for thus she-can from each part
retener grat pros dona ses regart.
to-retain thanks worthy lady without fear

10

Alcus homes sai entre nos,
Some men I-know among us
sieus vezon en plass'aiustatz
if-you they-see in place-gathered
ab d'autres ni tenetz solatz,
with others or you-hold cheer

c'aquieus venran e diran vos:
that-there-to-you they-will-come and will-say to-you
«ieu sai que lur voletz comtar».
I know what to-them you-wish to-tell
E pueis, can comtat o aures,
And then when told it you-will-have
ilh vos diran que d'autr'afar
they to-you will-say that of-other-affair
se cuiavan que parlases.
themselves they-thought that you-spoke
E per sobras de parlaria
And by excess of talking
aitals homs si desment tot dia.
such man himself belies all day

11

Qui ama cortezia,
Who loves courtesy
cortezia deu far
courtesy ought to-do
e son amic onrar
and his friend to-honor
totas vetz on que sia;
all times where that he-be
e, s'a nulhs n'aus mal dir
and if-to anyone thereof-hears ill to-say
qu'el no y sia prezens,
that-he not there be present
no y deu esser cossens,
not there ought to-be consenting

ans y deu contradir,
rather there ought to-contradict
o amicx no·m par sia.
or friend not-to-me seems he-be

12

D'omes vey c'an a totz iorns mens,
Of-men I-see who-have at all days less
on pus s'esforsan d'afanar,
where more they-strive of-toiling
e vey n'alegoratz estar
and I-see thereof-cheerful to-stand
d'autres ses totz afanamens.
of-others without all toils
Aiso me par de gran fereza
This to-me seems of great strangeness
c'om ab esfors cay'en paureza,
that-one with effort fall-into poverty
e d'aiso la mi don maior
and of-this the to-me give greater
c'om ses esfors viv'ab honor.
that-one without effort live-with honor
Per c'omes que son d'aital frug
For which-men who are of-such fruit
pot hom al proverbi comtar
can one to-the proverb to-tell
que ditz c'astruc ni malastruc
which says that-lucky nor unlucky
non cal mati levar.
not needs morning to-rise

13

Qui s'azauta d'enuetz faire
Who himself-delights of-annoyance to-make
ni ioga trop demanes,
or plays too-much hastily
non es savis ni cortes
not is wise nor courtly
ni plazens al mieu veiaire,
nor pleasing to-the my seeming
e sembla rams de simpleza
and seems branch of foolishness
o us de fol noirimen.
or use of foolish nurture
E qui pus o vay seguen,
And who more it goes following
ades creis pus sa pegueza.
always grows more his folly

Keep secrets; gaming, whoring, and gluttony make men poor; honor all people to gain friends. Seneca and Solomon on folly; the world is full of deceit; help offered unasked is worth double. Take counsel of reason, greet and welcome well. Four things are named against their nature: game, love, the good, and the living. The rich must keep truth; the count of Toulouse said a man may change his mind; a friend who will not help is no friend, and kin are tested by vengeance.

14

Qui sap gardar fach e dich de secret
Who knows to-keep deed and saying of secret
que non parla, si be no sap ab qui,
so-that not he-speaks if well not he-knows with whom
melhor abte non pot aver ab si,
better skill not can to-have with himself
car al savi resembl'e al discret.
for to-the wise he-resembles-and to-the discreet
E qui o dis a tal que sauput sia,
And who it says to such that known it-be
pel contrari al fol ressemblaria;
by-the contrary to-the fool would-resemble
e qui vol may fol que savis ressemblar,
and who wishes more fool than wise to-resemble
ies en totz faitz non sap son mielhs triar.
at-all in all deeds not knows his best to-choose

15

Jocx e putaria
Gaming and whoring
e glotoneyar
and gluttonizing
fan paure tornar
make poor to-become
qui siec lor paria,
who follows their company
estiers que cambia
besides that changes
bo cors e·l parlar,
good body and-the speech
c'ab ioven vielhs par.
that-with youth old appears
Per qu'es grans folia,
For which-is great folly
qui sec aital via
who follows such way
que tans mals fay far.
which so-many ills makes to-do

16

Qui vol aver ganre d'amicx,
Who wishes to-have great-deal of-friends
a totas gens fassa honors,
to all people let-him-do honors
als grans, als meians, als menors,
to-the great to-the middling to-the lesser

vezitan en totz lors destricx
visiting in all their distresses
de faitz e de cosselhs donar;
with deeds and with counsels giving
c'aisin pot hom pro acampar,
for-thus can one enough to-gather
e poiran li a luocx valer mil tans
and they-will-be-able to-him at places to-avail thousand times
qu'en sa caissa dos ples sacx de bezans.
than-in his chest two full sacks of bezants

17

Seneca, que fon hom sabens,
Seneca who was man knowing
ditz c'aissel es savis clamatz
says that-he is wise called
que mielhs sap cobrir sas foldatz;
who best knows to-cover his follies
e Salamos dis eyssamens
and Solomon says likewise
que totz le pus nessis que sia
that all the most foolish who be
pecca al mens set vetz lo dia.
sins at-the least seven times the day
Per qu'ieu deman s'entre·ls homes que son
For which-I ask if-among-the men who are
n'a nulh savi que falha, oc o non?
there-is any wise who fail yes or no

18

Tant es lo mons costumatz
So-much is the world accustomed
d'enganar e de mentir
to-deceiving and to lying
c'a totas partz aus hom dir
that-in all parts hears one to-say
que l'us en l'autr'enguanatz;
that the-one in the-other-deceived
que tals cuiatz si'amicx
for such-one you-would-think be-friend
c'aura gaug de vostres destricx,
who-will-have joy of your distresses
o si Dieus vos creys d'onor,
or if God you increases in-honor
en lor cor n'auran dolor.
in their heart thereof-will-have grief

19

Ben corteza conoissensa
Well courtly knowledge
fay sel que vay per ofrir
does he who goes for offering
ses demandar e ses dir
without asking and without saying
a son vezi sa valensa.
to his neighbor his aid
Dos tans val que, s'o queria,
Two times is-worth than if-it he-sought

can tot li o prestaria,
when all to-him it he-would-lend
car el dona ardimen
for he gives boldness
de querre al defalhen.
of seeking to-the failing

20

Qui se volgues cosselhar
Who himself would-wish to-counsel
ab la razo de son cor
with the reason of his heart
ans que o mostres de for,
before that it he-showed of outside
fort tart pogra falha far.
very late could fault to-make
Mas us cascus uey s'abriva
But one each today himself-hastens
totz sos volers de complir,
all his wills of fulfilling
non esgardan dreg albir,
not regarding right judgment
per que·l volontat s'aviva.
for which-the will itself-quickens

21

Tot hom me par be noiritz
Every man to-me seems well nurtured
que sap azaut saludar,
who knows gracefully to-greet
gent aculhir et onrar
nobly to-welcome and to-honor
ab bels faitz et ab bels ditz,
with fair deeds and with fair sayings
cant es locx e pus no·l costa,
when it-is place and more not-him costs
e pagua en son dever;
and he-pays in his duty
e·l no far fay dechazer,
and-the not doing makes to-decline
que, cant deu, no fai somosta.
for when he-ought not he-does summons

22

Catre cauzas son fort nominativas.
Four things are very named
Cascun'a'n nom contra son propri cors;
Each-has-thereof name against its proper course
l'un'a nom «ioc», l'autra a nom «amors»,
the-one-has name game the-other has name love
l'autra «lo bo», e l'autra a nom «vivas».
the-other the good and the-other has name living
Sestas catre an nom a lor contrari,
These four have name to their contrary

car iocx destrui qui trop lo vol seguir,
for game destroys who too-much it wishes to-follow
e amors fai l'amic aman blezir;
and love makes the-friend loving to-wither
vivas e·l bon donan mort per selari.
living and-the good giving death for reward
Sestas catre per ver dir vos assom,
These four for true saying to-you I-sum
que cascuna obra contra son nom.
that each works against its name

23

Ricx hom qu'enten en gran nobleza
Rich man who-aims at great nobility
per tal c'aya pretz e valor
for such that-he-have worth and merit
mene vertat e lialeza
let-lead truth and loyalty
per donar a son pretz color.
for to-give to his worth color
Car ses vertat valor non a refug
For without truth merit not has refuge
ni ses vertat bon pretz non a estuch;
nor without truth good worth not has case
per que falh le ricx may, can non ditz ver,
for which fails the rich more when not he-says true
no fa·l paures c'o fay per non poder.
— does-the poor who-it does for not power

24

Escrich truep en un nostr'actor
Written I-find in one our-author
c'om pot ben camiar per melhor,
that-one can well to-change for better
e·l pros coms R. de Toloza
and-the worthy count R of Toulouse
dis una paraula ginhoza,
said a saying clever
que retrairai per so que no s'oblit:
which I-will-relate for this that not itself-be-forgotten
«e cant yeu aug so que non ai auzit,
and when I hear that which not I-have heard
et yeu me pes so que no m'ai pessat»;
and I myself think that which not myself-I-have thought
vol dir c'om pot mudar sa voluntat
it-wishes to-say that-one can to-change his will
aitantas vetz co au mielhs cosselhar
so-many times as he-hears better to-counsel
pot son voler e deu per mielh camiar.
can his will and ought for better to-change

25

Ieu non tenc home per amic,
I not hold man for friend
si no·m val de cors o d'aver,
if not-me he-avails with body or with-wealth
cant locx es qu'en aia poder,
when place is that-he have power

ans l'engual ab mon enemic,
rather him-I-equal with my enemy
que·m desama e no·m fai mal
who-me unloves and not-me does harm
ni·m notz; cais semblan los engal.
nor-me harms almost alike them I-equal
Car l'enemicx no mi fai dan
For the-enemy not to-me does harm
ni l'amicx pro, paus lo semblan.
nor the-friend profit since the likeness

26

Si vols far ver'esproansa
If thou-wishest to-make true-proof
entre amicx e parens,
among friends and kin
assaya los engalmens
try them equally
d'un fach de penre veniansa.
by-a deed of taking vengeance
C'als obs conois hom amic
For-at-the needs knows one friend
e paren, per ver t'o dic;
and kin for true to-thee-it I-say
e si·t falh sel que t'atanh,
and if-thee fails he who to-thee-belongs
doblamens falh que l'estranh.
doubly fails than the-stranger

Knowledge is knowing both good and ill, and good intentions may do harm. There are four kinds of people. Seneca says mine and thine made discord, though God bade us love our neighbor. A friend who does not help and an enemy who does no harm are both false to their names. The poet has lost the friends he helped. Wealth gathered honestly is good, but great riches make men forget God. A bad neighbor gives no rest. Bind yourself to a good tree, and keep measure between miser and spendthrift. The wound of deceit never heals, and the world declines as faith is left.

27

S'us homs sabia mal ses be,
If-a man knew ill without good
o sabia be ses tot mal,
or knew good without all ill
non auria sen natural,
not he-would-have sense natural
e dirai vos razo per que:
and I-will-tell you reason for what
car saber be e mal, so es sciensa,
for to-know good and ill this is knowledge
per c'om conois lo mielhs et elegis,
by which-one knows the best and chooses
e saber l'un tot sol non devezis
and to-know the-one all alone not divides
so c'amduy fan; veus don mou conoissensa.
that which-both do behold whence moves knowledge

28

Motas veguadas s'endeve
Many times it-befalls
c'om cuia ben far, que fai mal;
that-one thinks well to-do who does ill
e pel contrari atertal
and by-the contrary likewise
c'om cuia far mal, que fai be.
that-one thinks to-do ill who does good
Mas aital fach son d'aventura,
But such deeds are of-chance
per que hom bos no s'i atur,
for which man good not himself-there let-stop
ans sos fach sian ferm e segur,
rather his deeds let-be firm and sure
lial et engal ab drechura.
loyal and even with right

29

Catre manairas son de gens,
Four manners are of people
e·ls us son trop savis e sabens,
and-the ones are very wise and knowing
los autres sabens e no savis,
the others knowing and not wise
los autres no savis ni sabens.
the others not wise nor knowing
Ditz los vos ai segon mos sens.
Said them to-you I-have according-to my sense

L'us a tot be, l'autre tot mal,
The-one has all good the-other all ill
li duy son de miech cais engal.
the two are of middle almost even

30

Seneca dis, que saup philozophia,
Seneca says who knew philosophy
que mieu e tieu mogron discordi'el mon;
that mine and thine moved discord-in-the world
mas contr'aiso nos fes Dieus un aon,
but against-this to-us made God an aid
cant nos mandet c'amassem ses fadia
when us he-commanded that-we-love without fail
nostre pruesme, cascus aisi com si.
our neighbor each thus as himself
E nos fam o co vos diray; aisi:
And we do it as to-you I-will-tell thus
que lo paire non ten fe a son filh
that the father not holds faith to his son
ni·l filh a luy; veyatz tan gran perilh!
nor-the son to him see so great peril

31

Entr'amicx et enemicx
Between-friends and enemies
deu esser departimens,
ought to-be distinction
car l'us val, l'autr'es nozens,
for the-one avails the-other-is harmful

don venon bes ab destricx.
whence come goods with distresses
Pero, si l'amicx no·m val
Yet if the-friend not-me avails
ni l'enemicx no·m fay mal,
nor the-enemy not-me does ill
cascus fay contra sas leys,
each does against his laws
pus mals ni bes non pareys,
since ill nor good not appears
ni non a nom vertadier,
and not he-has name true
per c'abduy son messongier.
for which-both are liars

32

Auzit ai dir manta sazo
Heard I-have to-say many-a time
c'amicx conquier qui val del sieu,
that-friends conquers who avails of-the his-own
mas lo contrari vo 'n dic yeu;
but the contrary to-you thereof say I
qu'ie·ls n'ay perdutz, e no·m sap bo
for-I-them thereof-have lost and not-to-me it-tastes good
s'ieu pert, cant degra guazanhar.
if-I lose when I-ought to-gain

Mas d'aitan mi puesc conortar
But of-so-much myself I-can to-comfort
que, s'ieu pert sels a cuy ai aiudat,
that if-I lose those to whom I-have helped
car cobre·l mieu, qu'ilh an tot lo mal grat.
for I-recover-the mine that-they have all the ill will

33

Bon es aver acampar
Good is wealth to-gather
qui far o pot netamens,
who to-do it can cleanly
ses faire tort a las gens,
without doing wrong to the people
per mielhs ad honor estar,
for better in honor to-stand
ben manian, e mielhs vestir
well eating and better to-dress
e de bon voler servir
and of good will to-serve
com n'acorra·ls bezonhos,
how thereof-he-succors-the needy
can s'ave, e·ls sofrachos;
when it-befalls and-the wanting
c'aissin vieu hom iauzion
for-thus lives man joyful
ab grat de Dieu e del mon.
with grace of God and of-the world

34

Riquezas grans fan far manta falhensa,
Riches great make to-do many-a failing
que apres son fort greus de revenir,
which afterward are very hard of returning
e sofracha fai tal ren prezumir
and want makes such thing to-presume
de que mou sens, sabers e conoissenza.
from which moves sense knowledge and understanding
Que sofracha fai reconoisser Dieu,
For want makes to-acknowledge God
e·l sobreric oblida lo pel sieu,
and-the over-rich forgets him for-the his-own
car grans ricors fan Dieu eyssoblidar,
for great wealth make God to-forget
e sofracha fai tot iorn Dieu preguar,
and want makes all day God to-pray
per c'an alcun pel lor pro de falhensa.
for which-have some for-the their profit of failing

35

Sert es qui a mal vezi
Certain it-is who has ill neighbor
que non a pauza ni fi,
that not he-has rest nor end
per c'om ditz: «sa cort a clauza
for which-one says his court has closed
qui es en bon vezinat».
who is in good neighborhood

Mas tal cui'estar en grat
But such-one thinks-to-stand in favor
ab son vezin et en pauza,
with his neighbor and in rest
que l'anara falsamen
who him-will-go falsely
parlan, manian e beven.
speaking eating and drinking
Gardatz s'es de falsa bauza.
See if-it-is of false fraud

36

Bona fin fai qui ab bon albre·s lia,
Good end makes who with good tree-himself binds
per c'om se deu ab savi adonar
for which-one himself ought with wise to-give
et ab lials per mielhs adoctrinar,
and with loyal for better to-teach
fugen los fols, ab cuy s'apren folia.
fleeing the fools with whom himself-learns folly
Per so se ditz que «qui ben ser ben quer,
For this itself says that who well serves well seeks
e qui·ls fals cre espera colp de fer».
and who-the false believes awaits blow of iron
Dels deslials ven avols crims et avols fama
From-the disloyal comes worthless crimes and worthless fame
a sel que·ls ser ni·ls cre ni·ls sec ni·ls ama.
to him who-them serves or-them believes or-them follows or-them loves

37

Cobes e larcx aug cais tot iorn reprendre,
Miser and generous I-hear almost all day to-reprove
si tot li set o cudan per mielhs far;
if all the seven it think for better to-do
que·l larc n'enten en pretz per largueiar,
for-the generous thereof-aims at worth by giving-largely
e lo cobes tem al paure dissendre.
and the miser fears to-the poor to-descend
Pero cascus deu esgardar mezura,
Yet each ought to-regard measure
car entre pauc e trop estai segura
for between little and too-much stands sure
passan per miey, si sai ni lay non pen;
passing through middle if here nor there not it-leans
e pot durar totz homs a son viven
and can to-last every man at his living
c'om repenre no·l poira per dreitura.
that-one to-reprove not-him will-be-able by right

38

Ieu ai vist home plaguat
I have seen man stricken
e nafrat de colp mortal
and wounded with blow mortal
que pueis lo vi san e sal
whom then him I-saw sound and safe
e·l cors guerit e sanat
and-the body healed and cured
e gay senes malanansa.
and gay without misfortune
Mas sel qu'es d'engan nafratz
But he who-is with-deceit wounded
no'n pot mais esser sanatz,
not-thence can more to-be healed
vieus ni mortz, ses repropchansa;
living nor dead without reproach
per qu'es pus mortals d'enguan
for which-is more mortal of-deceit
sos colps que non es de bran.
its blow than — is of blade

39

Si fos tan bos segles com sol,
If were so good world as it-was-wont
nos en foram pus aondos
we thereof would-be more abundant
d'aver e de possessios
of-wealth and of possessions
e 'n feram mielh a nostre vol.
and thereof we-would-do better to our will
Mas fe layssam per voler d'enguan faire:
But faith we-leave for wish of-deceit to-do
veus per que·ns falh so que nos sol refaire,
behold for what-us fails that which us was-wont to-restore
per que·l laor non redon tan de frug
for which-the tillage not renders so-much of fruit
com solo far, car cascus vertat fug.
as they-were-wont to-do for each truth flees
E car defalh vers e fes, falh gauzida,
And since fails truth and faith fails rejoicing
e·ns es rictatz entre·ls mas avalida.
and-to-us is richness among-the hands debased

Solomon says joy does not reveal a friend, nor distress hide an enemy, and soft speech wins friends. Counsel that does not serve its giver is worth little; spare the rod and spoil the child. Man has three enemies: the world, the devil, and the flesh. Fortune turns; fair weather breeds vanity; hawks once kept for honor are kept for pleasure. Hardship brings happiness, nurture becomes nature, and plain truth beats polished lies. A man should love himself first, say no in season, and not talk too much.

40

Escrig truep ieu en Salomo
Written I-find I in Solomon
c'als grans gautz no·s demostr'amicx
that-at-the great joys not-himself shows-friend
ni no si sela enemicx
nor not himself hides enemy
als grans destricx, can ven sazo.
at-the great distresses when comes season
Encar dis mais que parlar dossamens
Still says more that speaking sweetly
assuauia enemicx malvolens
softens enemies ill-willing
e 'ncreys amicx: veus per c'om se deuria
and increases friends behold for which-one himself ought
de gent parlar esforsar tota via;
of nobly speaking to-strive all way
car creys d'amicx et atempra·ls enicx.
for it-increases of-friends and tempers-the hostile

41

D'omes truep que donan cosselh
Of-men I-find who give counsel
ad autre c'a lurs obs non an,
to another which-for their needs not they-have
ans vey c'a totz iorns fan lor dan;
rather I-see that-at all days they-do their harm
en que totz hom pot penr'espelh,
in which every man can to-take-mirror
el cal se pot mielhs cosselhar
by-the which himself can better to-counsel
qu'en lor paraulas, so mi par.
than-in their words this to-me seems
Car cosselh mi par de refuch,
For counsel to-me seems of refuse
pus a son dan non porta frug;
since to his harm not it-bears fruit
car ges no·m par sens de vera razo,
for at-all not-to-me seems sense of true reason
s'a lui non val, c'ad autre tengua pro.
if-to him not it-avails that-to another it-hold profit

42

Salomos nos es recomtans —
Solomon to-us is recounting
a tu o dic, hom, que ti ergas —
to thee it I-say man that thee thou-raise
que sel que perdon'a sas vergas
that he who spares-to his rods
per sert adzira sos efans.
for certain hates his children
Doncx qui los castia, per ver
Then who them chastens for true
los creys de sen e de saber,
them increases in sense and in knowledge
qu'el castiar prenon doctrina,
for-in-the chastening they-take teaching
don quecx pren adzesmansa fina,
whence each takes judgment fine
e per noirir trop envezatz
and by nurturing too-much spoiled
los fay hom nessis e malvatz;
them makes one foolish and wicked
e·l proverbi n'es guirens ses contendre
and-the proverb thereof-is warrant without contending
que ditz: «iove castiar e vielh pendre».
which says young to-chasten and old to-hang

43

Tres enemicx principals
Three enemies principal
an tug li home que son:
have all the men who are
la carm e·l diable e·l mon,
the flesh and-the devil and-the world
don cascus a totz sos mals.
whence each has all his ills
Lo mon nos ten en poder
The world us holds in power
e fai nos voler riquezas,
and makes us to-want riches
e·l diables nos fai voler
and-the devil us makes to-want
erguelh, honors e falsezas,
pride honors and falsehoods
e·l carn es, non o mescrezas,
and-the flesh is not it disbelieve
glota de tot van poder.
glutton of all vain power
Vec vo'n tres que fan peccar
Behold to-you-thereof three who make to-sin
sel que mielhs se sap gardar.
him who best himself knows to-guard

44

Aisi com per aventura
Thus as by chance
paur'oms pot ric devenir,
poor-man can rich to-become
pot rictatz al ric falhir
can richness to-the rich to-fail
per fag de dezaventura,
by deed of misfortune
car, segon qu'es cors naturals,
for according-to that-is course natural
amerma l'us e l'autre creys.
lessens the-one and the-other grows
Per so deu penre si mezeys
For this ought to-take him self
totz homs drechuriers e lials
every man righteous and loyal
per sas rictatz no fassa vilania,
for his riches not he-do churlishness
car so c'ay dich endevenir poiria.
for that which-I-have said to-happen could

45

Mal temps fai reconoysser Dieu,
Ill weather makes to-acknowledge God
e bel temps engenra vaneza;
and fair weather begets vanity
per que totz homs c'aia boneza
for which every man who-have goodness
deu seguir tot lo voler sieu
ought to-follow all the will his
que per bel temps ni per gran benanansa
that for fair weather nor for great happiness
no·s lais negus non l'ay'en remembransa;
not-himself leave any not him-have-in remembrance
c'adoncx s'o ten Dieus a mays de plazer
for-then himself-it holds God to more of pleasure
que cant paors lo nos fay requerer,
than when fear him us makes to-entreat
si paors li nos fai far onransa,
if fear to-him us makes to-do honor
val, mas trop mais en sa melhor estansa.
is-worth but much more in his better estate

46

Ieu coseguiey temps e sazo
I attained time and season
que tenien falcos et austors
when held falcons and goshawks
mans home bo per lur honors
many men good for their honors
mais que per negun autre pro.
more than for any other profit
Ar en vey mans que o fan per gauzida,
Now thereof I-see many who it do for enjoyment
per que l'onors torna en … aisida;
for which the-honor turns into … ease
e so c'adoncx fazian per honramen
and that which-then they-did for honor
o fan aras li pus per iauzimen.
it do now the most for pleasure

47

Mals tratz dona alegransa
Ill treatment gives gladness
per lo respiech c'om n'aten,
for the hope which-one thereof-awaits
car pron d'omes maltrazen
for enough of-men suffering
venon a gran benanansa.
come to great happiness

Et ai vist per trop legor
And I-have seen by too-much idleness
mans ricx tornar en paureyra:
many rich to-turn into poverty
per qu'es dreitz c'om ho conqueira,
for which-is right that-one it conquer
si vol vieure ad honor,
if he-wishes to-live in honor
o, si o troba conquist,
or if it he-finds conquered
aia cor del gardar vist.
let-have heart of-the keeping alert

48

Tal home am que sos aibs no m'azauta,
Such man I-love that his qualities not to-me-pleases
e m'azauta sos aibs de tal non am,
and me-pleases his qualities of such-one not I-love
mas sert sapchatz que non o dic per clam,
but certain know that not it I-say for complaint
s'ieu tot trobi en cadaun defauta;
if-I all find in each defect
mais, car loncx us torna cais en natura,
but for long use turns almost into nature
o an alcun per longua noiritura.
it have some by long nurture
Car ben o mal pren hom per noirimen,
For good or ill takes one by nurture
per que e mans natura se desmen.
for which in many nature itself belies

49

Homs ben parlans deu mais entendre
Man well speaking ought more to-aim
en dir paraulas de vertat
at saying words of truth
e de profiech e de bontat
and of profit and of goodness
qu'en paraula d'autrui reprendre
than-at word of-another reproving
vergonhoza e plazenteira,
shameful and pleasing
contra son vezi lauzengeyra;
against his neighbor slanderous
car paraula, que frug non porta
for word which fruit not bears
a si ni ad autre, es morta.
to himself nor to another is dead
Per que val mais vertat grossamens dicha
For which is-worth more truth grossly said
que messonia polidamens escricha.
than lie polishedly written

50

De razon es e de natura
Of reason it-is and of nature
c'om am si eys mai que autrui,
that-one love him self more than another
e qui non o fa, sertz en sui
and who not it does certain of-it I-am
c'a si meteis fai desmezura,
that-to him self he-does excess
la cal l'es pus leu de passar
the which to-him-is more light of passing
de si que d'un autre, so·m par.
from himself than from-an other this-to-me seems
Pero qui falh a si mezeys,
Yet who fails to him self
no sembla c'autr'om y truep creys;
not seems that-another-man there find increase
e qui per un falh a tot son comu
and who for one fails to all his common
ab aitans falh co son mai desobr'u.
with as-many he-fails as they-are more over-one
Per que totz homs que uza de razo
For which every man who uses of reason
en son cosselh se gart de mal resso.
in his counsel himself let-guard from ill report

51

Aitan ben tanh per dever
As-much well befits by duty
dir de no, cant hom envida,
to-say of no when one invites
com non a luec, ses falhida;
as not has place without fault
que ben o sap per vezer
which well it knows by seeing
qu'enaisi com es honors
for-thus as is honor
dir de no, es deshonors.
to-say of no is dishonor
Segon que requier sazo,
According that requires season
tanh dir d'oc com dir de no.
befits to-say of-yes as to-say of no
Et ...
And …
... am tal noms, pos es facha·l bezonha.
… with such name since is made-the need

52

Trop parlar fay desmentir
Too-much speaking makes to-belie
si meteys mantas sazos,
him self many seasons
so es veraya razos;
this is true reason
per c'oms bos s'en deu tenir.
for which-man good himself-thereof ought to-hold
Car trop me par fera cauza
For too-much to-me seems strange thing
que nulh hom en plassa digua
that any man in place say
ren de que pueis s'esdigua,
anything of which then he-gainsay
car sap qu'el mezeys se bauza;
for he-knows that-he himself himself deceives
per que·m play paraula genta,
for which-to-me pleases word noble
car non cal c'om s'en desmenta.
for not needs that-one himself-thereof belie

Consenting to baseness for small profit is no excuse; a man should serve the common good. He likes those who greet him with honor and calls a traitor one who honors him while wishing him ill. Desire blinds, and a little ill does more harm than twice as much good. Of a usurer and an honest man who spends in sin, he cannot choose the worse. Singing cannot restore youth, so a man should amend while he lives. Each deed earns its like; untrue fame falls behind the truth; courtesy, loyalty, and measure hold together. God bade us love our enemies, yet friend and enemy now look alike. Spend with care, and count nothing done that is still to do.

53

Hom que per pauc de profiech
Man who for little of profit
cossentis en far lageza
consents in doing ugliness
no s'escuza de falseza,
not himself-excuses of falseness
car vils voluntatz lo riech.
for base will him rules
C'om bos deu perdre la testa
For-man good ought to-lose the head
ans que·s parta de drechura;
before that-himself be-part from right

car qui en far drech s'atura,
for who in doing right himself-stays
no·l plai vil faitz d'avol gesta,
not-to-him pleases base deed of-worthless kind
ans fug tota via torta,
rather he-flees all way crooked
si fag d'amor non o porta.
if deed of-love not it bears

54

Totz hom deu esser curos,
Every man ought to-be careful
on pus ricx es ni mais val,
where more rich he-is and more is-worth
de tot profiech cominal,
of all profit common
pus sos locx n'er melhuros,
since his place thereby-will-be bettered
sol c'ap dreitura se fassa;
only that-with right itself be-done
car sel que ser son comu
for he who serves his common
si mezeis ser e cascu,
himself self serves and each
ia sia c'ad alcus no plassa,
ever be-it that-to some not it-please
car a totz torn'a profieg.
for to all it-turns-to profit
Pero tart pren qui non cassa.
Yet late takes who not hunts

55

Ieu me tenc a gran plazer,
I myself hold to great pleasure
qui·m ditz honran: «Dieus vos sal»!
who-me says honoring God you save
e mi tenc a mal per ver,
and myself I-hold to ill for true
qui no·m honra ho·m ditz mal;
who not-me honors or-me says ill
e qui mal ni be no·m ditz,
and who ill nor good not-me says
son voler non prezumis.
his will not I-presume
Pero aip a de trachor
Yet quality has of traitor
qui·m vol mal e·m fai honor;
who-me wishes ill and-me does honor
e qui·m vol be ses onrar,
and who-me wishes good without honoring
convenra·m a devinar.
it-will-befit-me to divine
Per so deu hom onrar fort sos amicx
For this ought one to-honor much his friends
e non onrar en re sos enemicx.
and not to-honor in anything his enemies

56

Trop voluntatz tol la vista
Too-much will takes the sight
del dan que pot avenir
of-the harm which can to-happen
de la cauza de dezir,
from the thing of desire
tan la vol aver conquista.
so-much it he-wishes to-have conquered
Que s'om vezia·ls dampnaties
For if-one saw-the damages
tant be co·ls plazers plazens,
as well as-the pleasures pleasing
atremparia si·l talens
would-temper itself-the desire
e·s camiaria le coraties.
and-itself would-change the heart
Mas pus glotz voler s'esforsa,
But since gluttonous will itself-strives
razos e sens van en orsa.
reason and sense go into luff

57

Pieitz fa un petit de mal
Worse does a little of ill
ad home segon natura
to man according-to nature
no iai de ben, que tan val,
not there-is of good which so-much is-worth

dos tans, qui ben o mezura;
two times who well it measures
car en set iorns o en uch
for in seven days or in eight
l'autr'a pus tost cambiat
the-other-has more soon changed
qu'en seis o en detz et uch
than-in six or in ten and eight
non l'aura bes reparat.
not it-will-have good repaired
Mas empero cant a Dieu
But however when to God
fay gran be, sert en soy yeu:
he-does great good certain of-it am I
cascus l'estai, estan sas, ab cor moys,
each to-him-stands being sound with heart soft
qu'estan malautz, lo pregu'e·l reconoys.
which-being sick him prays-and-him acknowledges

58

Us homs es c'a aiustat
A man is who-has gathered
gran aver ab gran ezura,
great wealth with great usury
us autres l'a acampat
an other it-has gathered
aitan gran, ses far falsura;
as great without doing falsehood
mas ab peccat lo despen,
but with sin it he-spends

e l'autr'almoinas fazen.
and the-other-alms doing
Cals fa peior via d'amdos,
Which does worse way of-both
o cals a fach pus doptos?
or which has done more doubtful
Car abduy an pauc de be e pro mal,
For both have little of good and much ill
per qu'ieu no'n say triar sel que mens val.
for which-I not-thereof know to-choose him who less is-worth

59

Si per chantan esiauzir
If by singing rejoicing
pogues hom cobrar ioven,
could one to-recover youth
assatz fora covinen,
enough would-be fitting
mas no se pot revenir;
but not itself can to-come-back
ans, s'om a fach ben o mal,
rather if-one has done good or ill
loguier s'esper tot aital,
wage himself-let-him-hope all such
per c'om se deu esmendar e conoysser,
for which-one himself ought to-amend and to-know
mentre que vieu, e vas Dieu reconoysser.
while that he-lives and toward God to-acknowledge

60

Bona fes e mala
Good faith and bad
ab son don laora,
with its lord labors
e non garda cora
and not regards when
lo fer desotz l'ala;
the iron beneath the-wing
per que si deu suenh donar
for which himself ought care to-give
totz hom de far mala obra,
every man of doing bad work
car mal guiardon en cobra
for ill reward thereof he-recovers
e de bon'obra sa par.
and of good-work its like

61

Alcun son trop maior de fama
Some are too-much greater of fame
que de fach no so, so es sert;
than of deed — they-are this is certain
e d'autres fan mais tot apert
and others do more all openly
que·l fama ni·l bruch non reclama.
than-the fame or-the report — proclaims

Mas la vertatz vay enan tota via
But the truth goes forward all way
e messonia defalh e cas tot dia;
and lie fails and falls all day
per que fama, cant non es vertadeira,
for which fame when not it-is true
reman atras, e vertatz vai premieyra;
remains behind and truth goes first
per qu'ieu pretz may pron ben ab pauc de bruda
for which-I prize more much good with little of noise
que bruda gran ab pauc de ben-saupuda.
than noise great with little of good-known

62

Gauch e solatz e cortezia
Joy and cheer and courtesy
e suaveza e bontatz
and sweetness and goodness
fan home estar en agratz
make man to-stand in favor
en son alberc et on que sia.
in his house and where that be-be
Car bontat es ab suaveza
For goodness is with sweetness
menistrairitz de lialeza,
minister of loyalty
e lialtatz es razitz de mezura,
and loyalty is root of measure
e mezura es seror de drechura;
and measure is sister of right

el drechura mair'e don'esta cauza
and-the right mother-and lady-this thing
per que las gens s'en regisson en pauza.
for which the people themselves-thereby rule in rest
Per que totz homs c'aia sen e saber
For which every man who-has sense and knowledge
si deu penar d'aitals vertutz aver.
himself ought to-toil of-such virtues to-have

63

Dieus donet comandamen
God gave commandment
c'om ames sos enemicx
that-one love his enemies
atressi com sos amicx,
likewise as his friends
car el vezie l'estamen
for he saw the-state
en que·l mons es vengutz ara;
into which-the world is come now
que amors y es amara
that love there is bitter
tan que per vertat vos dic
so-much that for truth to-you I-say
que amic et enemic
that friend and enemy
ten hom ara cais tot d'una color,
holds one now almost all of-one color
tan pauc trob'om en tota gen d'amor.
so little finds-one in all people of-love

64

Totz hom se deu donar suenh,
Every man himself ought to-give care
si vol un greu fais portar,
if he-wishes a heavy burden to-carry
que ben o puesca durar,
that well it he-can to-endure
si·l coven anar fort luenh.
if-him it-befits to-go very far
Pel semblan cas se deuria
By-the like almost himself ought
totz homs gardar per razo
every man to-guard by reason
de far fola messio,
from making foolish expense
si qu'o port ben tota via;
so that-it he-bear well all way
que·l sazos non es engals
for-the season not is even
ni l'atenda cominals,
nor the-waiting common
ni nulh no sap de sa vida,
nor any not knows of his life
si er tart o tost complida.
if it-will-be late or soon fulfilled

65

Per respiech d'alcun be-fach
For hope of-some good-deed
fan alqun home lor dan
do some men their harm
d'aquo que tenon et an,
of-that which they-hold and have
don pueis venon ad avol trach.
whence then they-come to worthless outcome
Per qu'es fols qui tan si plieu
For which-is fool who so-much himself trusts
e so qu'es a conquerer
in that which-is to conquer
qu'en gast so c'a en poder
that-thereby he-waste that which-he-has in power
ni 'n fa trop may que non deu.
nor thereof does too-much more than — he-ought
C'ab semblan de bon morsel
For-with seeming of good morsel
se prenon li glot auzel,
themselves take the gluttonous birds
ni nulhs homs so qu'es a far
nor any man that which-is to do
non deuria per fag comtar.
not ought for done to-count

Good nurture gives rule and bad takes it away. Good deeds are repaid with broken heads, and three virtues fight three vices in every man. The more the poet strives each day for life, the nearer he comes to the end. False friends praise to the face and slander behind; late and soon both help and harm, though no one should delay with God; courtesy belongs everywhere. A friend should be praised for good and blamed for ill. A courteous no is worth more than a yes that does nothing. A young lady belongs among the courtly as an emerald in gold. Fair words hide false deeds, but fame is the truest witness, and there are three sure signs of a foolish lady.

66

Bos noirimens dona regla
Good nurture gives rule
e mals noirimens la tol,
and bad nurture it takes
per so son savi o fol
for this are wise or fool
alqun per aital razo
some for such reason
per l'us en que noirit so,
by the-use in which nurtured they-are
pel bon be e pel mal mal;
by-the good good and by-the ill ill
per que als paucx enfans val
for which to-the small children avails
c'om lor do bona doctrina,
that-one to-them give good teaching
on quecx pauc e pauc s'afina,
where each little and little himself-refines

e, qui en avol us los te,
and who in worthless use them holds
van de mal en pieitz ganre,
they-go from ill into worse much
qu'ieu atruep sert e l'escriptura
for-I find certain and the-scripture
c'avol us o bon forsan natura.
that-worthless use or good force nature

67

S'ieu auzes dire a ma guiza,
If-I dared to-say in my way
yeu mostrera per razo
I would-show by reason
tal ren c'al pus fora bo,
such thing which-to-the most would-be good
car fora cauza deviza.
for it-would-be thing excellent
Mas per paor m'en lais,
But for fear me-thereof I-leave
(faray un petit d'eslais),
I-will-make a little of-outburst
car es temps que de ben fach
for it-is time that for good deed
rent hom per loguier cap frach,
renders one for wage head broken
e de mal fag aura laus
and for ill deed will-have praise
sel qui sap obrar ab fraus.
he who knows to-work with frauds

Mas silh que de be an mal
But those who for good have ill
e de mal be atretal,
and for ill good likewise
no si plevan en aquela manieira,
not themselves let-trust in that manner
c'alre n'auran al partir de la feyra.
for-other-thing thereof-they-will-have at-the parting of the fair

68

Sens e sabers e conoissensa
Sense and knowledge and understanding
es us sens en tres dictios,
is one sense in three words
et us cascus es per si bos,
and one each is by itself good
car tug naison d'una semensa.
for all are-born of-one seed
E si tot lor obra es fina,
And if all their work is true
voluntatz, plazers et aizina
will pleasure and opportunity
son autras tres per empachar:
are other three for hindering
...nos volers de peccar,
...us wishes of sinning
contra saber plazers no fina
against knowledge pleasure not ceases
ni contra conoissens'aizina.
nor against understanding-opportunity

Vec vo 'n tres contra tres ses falha,
Behold to-you thereof three against three without fail
qu'en home fan tot l'an batalha,
which-in man make all the-year battle
tres vicis contra tres vertutz,
three vices against three virtues
per que totz homs vens o es vengutz.
for which every man conquers or is conquered

69

Hon mais m'esfors cascun iorn d'aver vida,
Where more myself-I-strive each day to-have life
pus m'aprobenc, so es sert, de la fi;
more myself-I-approach this is certain to the end
et on yeu cuch pus tener dreg cami,
and where I think more to-hold right road
et yeu me torn lai don muec ses falhida.
and I myself turn there whence I-moved without fail
Et enaisi, cant cuch anar, yeu venc,
And thus when I-think to-go I come
et on mais vieu, sapchatz, pus m'aprobenc
and where more I-live know more myself-I-approach
de lai don muec en prima comensansa.
to there whence I-moved in first beginning
E tot lo mon vai per aital semblansa.
And all the world goes by such likeness
Per qu'es del tot soma en ben fenir,
For which-is of-the all sum in well ending
e ben fenis qui ben vieu ses mentir.
and well ends who well lives without lying

70

Fals semblans e mot deslials
False seeming and words disloyal
fay persona que gent acuelh
makes person who nobly welcomes
ab parvensa de bel escuelh
with appearance of fair welcome
e·l voluntat es, auiatz cals:
and-the will is hear which
qu'el prezensa·us diran alqun plazer
for-in-the presence-to-you they-will-say some pleasure
et, ostat, vos diran mal per ver;
and removed you they-will-say ill for true
c'aisi co vos tenres vostre cami,
for-thus as you will-hold your road
ilh vos faran de la lengua bossi,
they of-you will-make of the tongue morsel
et enaissi lur solatz torn'en falha
and thus their cheer turns-into fault
al departir, semble qu'en premier valha.
at-the parting it-seems that-at first it-avail
Per qu'ieu aital persona tenc per falsa
For which-I such person hold for false
que a totz iorns vol maniar aital salsa.
which at all days wishes to-eat such sauce

71

Tart e tost son doas cauzas per natura,
Late and soon are two things by nature
que cascuna val e notz mot soven,
which each avails and harms much often
c'aisel que deu sabon li tardamen,
for-to-him who owes taste the delays
e la cocha li desplai ses mezura,
and the haste to-him displeases without measure
ni·l crezeires non a plazer en tarda,
nor-the creditor not has pleasure in delay
e plai li fort can pren tost so c'agarda.
and it-pleases him much when he-takes soon that which-he-awaits
Mais en mans locx val may tarda que cocha,
But in many places is-worth more delay than haste
sol contra Dieu no si fassa la locha,
only against God not itself make the delay
car satisfar a Dieu no·s pot cochar
for to-satisfy to God not-himself can to-hasten
nulh hom, ans vey lo pus cochos tarzar.
any man rather I-see the most hasty to-delay

72

En totz afars tanh cortezia,
In all affairs befits courtesy
neis en peccat et en merce,
even in sin and in mercy
car qui es cortes en tota re,
for who is courtly in all thing

a tota gen play sa paria,
to all people pleases his company
sal aquel que es descortes,
save him who is discourteous
que·l desplay sel cui far la ves.
for-to-him displeases him whom to-do it he-sees
Que d'omes braus e durs truep que son morn
For of-men harsh and hard I-find who are gloomy
que gaug ni dol non camia lor cor sorn;
that joy nor grief not changes their heart dark
per c'oms grafans d'un autre quer companha,
for which-man surly of-an other seeks company
et hom cortes d'un autre no s'estranha.
and man courtly from-an other not himself-estranges
Per que dis homs c'ades vol companhar
For which says man that-always wishes to-keep-company
per natura tota cauz'ab sa par.
by nature every thing-with its peer

73

Hom deu lauzar son amic,
Man ought to-praise his friend
cant fai be, per mielhs ben far,
when he-does good for better good to-do
e, si mal fa, esquivar,
and if ill he-does to-avoid
que de mal far se castic.
that from ill doing himself he-chasten

C'atressi fai a blasmar
For-likewise he-is to blame
del mal com del be lauzar;
of-the ill as of-the good to-praise
car, s'om del be lo lauzava
for if-one for-the good him praised
e del mal no lo blasmava,
and for-the ill not him blamed
non par tan be verais amicx corals
not seems so well true friend hearty
co sel que lauza·ls bes e blasma·ls mals.
as he who praises-the goods and blames-the ills

74

Hoc e no son dui contrari,
Yes and no are two contraries
c'anc non s'avengron essems;
that-ever not themselves-agreed together
pero a luocx et a temps
yet in places and in times
val cascus per son selari.
is-worth each for its reward
Que·l dir d'oc que mot agensa
For-the saying of-yes which much pleases
pres mens que·l no, lai on men,
prized less than-the no there where it-lies
e·l non dich cortezamen
and-the no said courteously
mais que l'oc ses far valensa.
more than the-yes without doing worth

Que l'oc ten en esperansa,
For the-yes holds in hope
e·l no fai d'alre pensar;
and-the no makes of-other-thing to-think
per que·l nos val mais, so·m par,
for which-the no is-worth more this-to-me seems
que l'oc ses far aondansa.
than the-yes without doing abundance
Veus per qu'eu pres cortes no vertadier
Behold for what-I prize courtly no truthful
mais que dir d'oc, c'ades truep messongier.
more than saying of-yes who-always I-find liar

75

Tot enaisi com peira preziosa,
All thus as stone precious
qu'es de gran pres, tanh que mielhs s'encasto
which-is of great price befits that better itself-be-set
en anel d'aur qu'en anel de lato,
in ring of-gold than-in ring of brass
ioves dona plazens e gracioza
young lady pleasing and gracious
deu mielhs estar ab sels que sabon pus
ought better to-stand with those who know more
cant a tort, que ab los necx gamus;
when she-has wrong than with the fools dull
c'ab los cortes apren homs cortezias
for-with the courtly learns man courtesies
et ab los pecx fadencx e gamuzias.
and with the fools follies and stupidities

Per que dona iove qu'en pretz enten,
For which lady young who-on worth sets-mind
s'apenre vol, meta s'ap l'entenden.
if-to-learn she-wishes let-put herself-with the-understanding

76

Qui en anel d'aur fai veir'encastonar
Who in ring of-gold makes glass-to-set
o en lato maracde que ricx sia,
or in brass emerald which rich be
ges sel c'o fai non sec la drecha via,
at-all he who-it does not follows the right way
que·l maracdes se deu ab l'aur mielhs far
for-the emerald itself ought with the-gold better to-make
per dreg dever, e·l veir'ab lo lato:
by right duty and-the glass-with the brass
e pros dona per la semblan razo
and worthy lady by the like reason
deu ben gardar ab cal li tanh qu'estia,
ought well to-guard with whom to-her befits that-she-stand
s'aver vol laus ni pretz ni cortezia;
if-to-have she-wishes praise or worth or courtesy
e pus devers requer a cauza muda
and since duty requires to thing dumb
so que·l cove, ben deu don'eleguda
that which-to-it befits well ought lady-chosen
requerer sels per que er mais valens,
to-seek those by whom she-will-be more worthy
o non esquieu lurs apariamens.
or not to-shun their companionships

77

La plus falsa cobertura
The most false covering
qu'ieu trop en oms deslials,
which-I find in men disloyal
car en cuobre son fag fals,
for in covering are deeds false
es iens parlar am mezura
is nobly speaking with measure
qu'en son fatz sie gualians
that-in his deeds he-be deceiver
e qu'el ditz sie agradans;
and that-his saying be pleasing
don non·s pot guardar natura
whence not-itself can to-guard nature
mas segon que·l fama dura.
but according as-the fame lasts

78

La plus lial guarentia
The most loyal warrant
c'om puesca el mon trobar
that-one can in-the world to-find
per mal ho per ben proar
for ill or for good to-prove
e sella que miels destria
and that which best discerns
es la fama de cascun,
is the fame of each

qu'il non sela bai ni brun;
for-it not hides bay nor brown
per c'om la deu vergoinhar,
for which-one it ought to-revere
car nulh homs non vol selar.
for any man not wishes to-hide

79

Aitant sert con ha tres leguas
As-much certain as there-are three leagues
d'Arle entro Tharascon
from-Arles as-far-as Tarascon
son tres cauzas, sert en son,
are three things certain of-it I-am
a c'om conoys donnas peguas:
by which-one knows ladies foolish
l'una es can fug solas
the-one is when she-flees cheer
de cels en cuy fos honrada;
of those in whom she-were honored
l'autra es cant hill retras
the-other is when she reproaches
al marit qui l'a preguada;
to-the husband who her-has entreated
la tersa es .I. pauc fada:
the third is a little foolish
cant hom per ellas deissent
when one for them descends
e non o sabon grazir,
and not it they-know to-thank

per qu'en fan mans endurzir
for which-thereof they-make many to-harden
de far aquell onrament.
from doing that honor
Per qu'ieu prec, vailha ho non vailha,
For which-I pray avail or not avail
cascuna si gart de failha.
each herself let-guard from fault
