OLD OCCITAN SERIES · VOLUME 26

The Courtesy Books

Ensenhamens

The Courtesy Books

Instruction in Verse for Jongleurs,
Knights, Squires, and Ladies

---

with a word-for-word interlinear English translation

preserving the original word order



CANES NOBILES · MMXXVI

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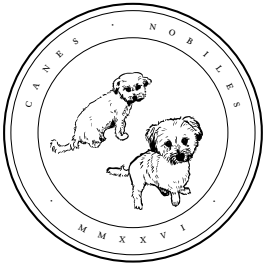

Volume 26 of the Canes Nobiles Old Occitan interlinear texts

The Old Occitan text follows Karl Bartsch's Denkmäler der provenzalischen Litteratur (Stuttgart, 1856) for Guiraut de Cabreira, Guiraut de Calanso, Bertran de Paris, Amanieu de Sescas' squire and Lunel de Monteg; his Provenzalisches Lesebuch (Elberfeld, 1855) for Arnaut Guilhem de Marsan and Amanieu de Sescas' maiden; Carl Appel's text of Garin lo Brun in the Revue des langues romanes 33 (1889); and Cesare De Lollis' Vita e poesie di Sordello di Goito (Halle, 1896)

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

Each poem is its editor's text. Appel's and De Lollis' verses carry their numbers; Bartsch numbers the lines of each page, and his poems, with Garin's tenson, are numbered through by this press. Brackets mark letters and words an editor supplied; what he would strike, letter, word or verse, is left out; where words are lost his points or asterisk print as an ellipsis, and a lost verse as a row of asterisks. The reading sections and their English heads are this press's; the editors' notes are not reproduced.

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GUIRAUT DE CABREIRA

Cabra juglar

Cabra, Jongleur

CABRA, JONGLEUR

Guiraut de Cabreira cannot help but sing of his jongleur Cabra, and mocks him: he fiddles badly, sings worse, cannot end a tune, dance, or juggle, and knows no sirventes or new verse. Then follows the long roll of what Cabra does not know: the geste of Charles and Roncesvalles, the Saxons, Roland, and the French epics, the romances of Erec, Tristan, Gawain, and Alexander, Troy and Thebes, and the fables. Cabra is sent off to butt at the ram.

Cabra juglar,
Cabra jongleur
non puesc mudar
not I-can to-change
qu'eu non chan, pos a mi sap bon;
that-I — sing since to me it-tastes good
e volrai dir
and I-will-wish to-say
senes mentir,
without lying
e comtarai de ta faison:
and I-will-tell of thy fashion
mal saps viular
ill thou-knowest to-fiddle
e pietz chantar
and worse to-sing
del cap tro en la fenizon.
from-the head up to the ending

Non sabz finir
Not thou-knowest to-finish
al mieu albir
at-the my judgment
a tempradura de Breton.
at tuning of Breton
Mal t'ensegnet
Ill thee-taught
cel qet mostret
he who-thee showed
los datz a menar ni l'arson.
the fingers to lead or the-bow
Non saps balar
Not thou-knowest to-dance
ni trasgitar
nor to-juggle
a guisa de juglar Guascon.
in manner of jongleur Gascon
Ni sirventesc
And sirventes
ni balaresc
and dance-song
non t'auc dir e nuilla fazon;
not thee-I-hear to-say in any fashion
bons estribotz
good estribots
non tiers pelz potz,
not thou-holdest by-the lips
retroencha ni contenson.
retroensa nor tenson

Ja vers novel
Ever verse new
bon d'En Rudel
good of-Sir Rudel
non cug quet pas sotz lo guingnon,
not I-think that-thee pass beneath the mustache
de Markabrun
of Marcabru
ni de negun
nor of any
ni d'En Anfos ni d'En Eblon.
nor of-Sir Anfos nor of-Sir Eblon
Jes gran saber
At-all great knowledge
non potz aver,
not thou-canst to-have
si fors non ieis de ta rejon.
if outside not thou-goest-out of thy region
Pauc as apres,
Little thou-hast learned
qe non sabs jes
for not thou-knowest at-all
de la gran jesta de Carlon,
of the great geste of Charles
con en transportz
how in transports
per son esfortz
by his effort
intret en Espaingna abandon,
he-entered into Spain freely

de Ronsasvals
of Roncesvalles
los colps mortals
the blows mortal
qe ferol dotze conpaignon,
that struck-the twelve companions
con foron mort
how they-were killed
e pres a tort,
and taken at wrong
trait pel trachor Ganelon
betrayed by-the traitor Ganelon
al amirat
to-the emir
per gran pechat
for great sin
et al bon rei Marselion.
and to-the good king Marsile
Del saine cut
Of-the Saxons I-believe
c'ajas perdut
that-thou-hast lost
et oblidat los motz el son.
and forgotten the words and-the tune
Ren non dizetz
Anything not you-say
ni non sabetz;
and not you-know
pero noi ha meillor chanson.
yet not-there has better song

E de Rotlan
And of Roland
sabs atretan
thou-knowest as-much
coma d'aiso qe anc non fon.
as of-that which ever not was
Conte d'Arjus
Count of-Argos
non sabes plus
not thou-knowest more
ni del reprojer de Marcon.
nor of-the proverb of Marcon
Ni sabs d'Ajolz
Nor thou-knowest of-Ajol
com anet solz
how he-went alone
ni de Marchari lo felon;
nor of Marchari the felon
ni d Aufelis
nor of Aufelis
ni d'Anseis
nor of-Anseis
ni de Guille[r]mes lo baron;
nor of William the baron
de Florisen
of Florisen
non sabs nien
not thou-knowest anything
ni de las ganas de Milon.
nor of the wiles of Milon

Del Loerenc
Of-the Lorrainer
non sabs co venc
not thou-knowest how he-came
* * *
(lacuna)
Ni sabs d'Erec
Nor thou-knowest of-Erec
con conquistec
how he-won
l'esparvier for de sa rejon.
the-sparrowhawk out of his region
Ni sabs d'Amic
Nor thou-knowest of-Amis
consi guaric
how he-healed
Ameli, lo sieu conpaignon;
Amiles the his companion
ni de Robert
nor of Robert
ni de Gribert
nor of Gribert
ni del bon Alvernat Uguon.
nor of-the good Auvergnat Hugh
De Vezia
Of Vezia
non sabs cos va
not thou-knowest how it-goes
ni de Guondalbon lo Frizon;
nor of Gondelbuef the Frisian

del duc Augier
of-the duke Ogier
ni d'Olivier
nor of-Oliver
ni d'Estout ni de Salomon;
nor of-Estout nor of Solomon
ni de Loer
nor of Loer
ni de Rainier
nor of Rainier
ni de Girart de Rossillon;
nor of Girart of Roussillon
ni de Davi
nor of David
ni de Rai
nor of Rai
ni de Berart ni de Bovon;
nor of Berart nor of Bovo
de Costanti
of Constantine
non sabs condi
not thou-knowest how
de Roma ni de Prat Neiron;
of Rome nor of Meadow (of-)Nero
de Gualopin,
of Galopin
ni de Guarin
nor of Guarin
ni d'Olitia ni de Dovon;
nor of-Olitia nor of Doon

de Guajeta
of Guajeta
ni d'Aigleta
nor of-Aigleta
ni de Folcueis ni de Guion;
nor of Folcueis nor of Gui
ni de Aimar
nor of Aimar
ni de Guasmar
nor of Guasmar
ni de Faqele ni d'Orson;
nor of Faqele nor of-Orson
del orgoillos
of-the proud-one
non sabes vos
not know you
de Cambrais ni de Bernison;
of Cambrai nor of Bernier
ni de Darnais
nor of Darnais
non sabes mais
not thou-knowest more
com N Aimeric en fes lo don;
how Sir Aimeric thereof made the gift
Mon-Melian
Mon-Melian
vas oblidan
thou-goest forgetting
on Carles fon mes en preizon.
where Charles was put in prison

Ja de Mauran
Ever of Mauran
om not deman
one not-thee may-ask
ni de Daurel ni de Beton.
nor of Daurel nor of Beton
Jes non saubes,
At-all not thou-knewest
si m'ajut fes,
so me-may-help faith
del setge qe a Troja fon.
of-the siege that at Troy was
D'Antiocha
Of-Antioch
non sabes ja
not thou-knowest ever
ni de Milida la faison.
nor of Milida the fashion
Ni de Saurel
Nor of Saurel
non sabs qel pel
not thou-knowest which hide
ni de Valflor ni de Merlon,
nor of Valflor nor of Merlon
ni de Terric
nor of Terric
non sab[s], sot dic,
not thou-knowest so-thee I-say
ni de Rambaut ni d'En Aimon;
nor of Rambaut nor of-Sir Aimon

ni d'Esimbart
nor of-Esimbart
ni de Sicart
nor of Sicart
ni d'Albaric lo Borguognon;
nor of-Albaric the Burgundian
ni de Bernart
nor of Bernart
ni de Girart
nor of Girart
de Viviana ni de Bovon,
of Vivien nor of Bovo
ni de Jausbert
nor of Jausbert
non sabes cert
not thou-knowest certain
ni de Folquier ni de Guion;
nor of Folquier nor of Gui
ni de Guormon
nor of Gormon
qui tot lo mon
who all the world
cuidava conqerre per son;
thought to-conquer by his-own
ni d'Aguolan
nor of-Agolant
ni de Captan
nor of Captan
ni del rei Braiman l'esclavon;
nor of-the king Braiman the-Slav

ni del bon rei
nor of-the good king
non sabs qes fei,
not thou-knowest what-himself he-did
d'Alixandre fil Filipon.
of-Alexander son (of-)Philip
D'Apoloine
Of-Apollonius
non sabes re
not thou-knowest anything
qu'estors de man deperizon;
who-escaped from many-a perishing
de Daire Ros
of Darius Red
qe tan fon pros
who so was worthy
qes defendet de traizon.
who-himself defended from treason
Ni d'Olivier
Nor of-Oliver
non sabs chantier
not thou-knowest to-sing
ni de Verdun ni Vosprezon;
nor of Verdun nor Vosprezon
ni de Cardueill
nor of Carlisle
ni de Marcueill
nor of Marcueill
ni de Aimol ni de Guion;
nor of Aimol nor of Gui

ni sabs d'Ytis
nor thou-knowest of-Itys
ni de Biblis
nor of Byblis
ni de Caumus nuilla faisson;
nor of Cadmus any fashion
de Piramus
of Pyramus
qui for lo[s] murs
who outside the walls
sofri per Tibes passion;
suffered for Thisbe passion
ni de Paris
nor of Paris
ni de Floris
nor of Floris
ni de Bellaja d'Avignon;
nor of Bellaja of-Avignon
del Formanes
of-the Formanes
ni del Danes
nor of-the Dane
ni d'Antelme ni de Frizon;
nor of-Antelme nor of Frison
de Rainoal
of Rainoart
ab lo tival
with the club
non sabs ren ni del gran baston,
not thou-knowest anything nor of-the great staff

ni de Marcueill,
nor of Marcueill
con perdet l'oill
how he-lost the-eye
a la ponta d'un aguillon,
at the point of-a goad
ni de Bramar
nor of Bramar
non sabs chantar,
not thou-knowest to-sing
de l'auca ni d'En Auruzon;
of the-goose nor of-Sir Auruzon
ni del vilan
nor of-the churl
ni de Tristan
nor of Tristan
c'amava Yceut a lairon,
who-loved Iseut in secret
ni de Gualvaing
nor of Gawain
qui ses conpaing
who without companion
fazia tanta venaizon,
made so-much hunting
ni d'Aldaer
nor of-Aldaer
ni de Rainer
nor of Rainer
ni d'Eranberg ab lo furguon;
nor of-Eranberg with the poker

ni de Rainier
nor of Rainier
ni de Folquier
nor of Folquier
ni del bon vassall Rubion;
nor of-the good vassal Rubion
de Lionas
of Lionas
ja non sabras
ever not thou-wilt-know
ni de Tebas ni de Caton;
nor of Thebes nor of Cato
de Nersisec,
of Nersisec
d'Arumalec
of-Arumalec
ni de Calcan lo rei felon,
nor of Calcan the king felon
de Tideus
of Tydeus
ni de Formus
nor of Formus
que sofri tanta passion,
who suffered so-much passion
del cavalier
of-the knight
ni del liurier
nor of-the hound
que sus en la garda mort fon;
that up on the watch dead was

ni de Riqueut
nor of Riqueut
ni de Mareut
nor of Mareut
ni d'Arselot la contencon.
nor of-Arselot the strife
Non saps upar,
Not thou-knowest to-hoot
mot guariar
word to-bandy
en glieiza ni dedinz maizon
in church nor inside house
va, Cabra boc,
go Cabra goat
quar bet conoc
for well-thee he-knew
quit evia urtar al mouton.
who-thee sends to-butt at-the ram

GARIN LO BRUN

Nueyt e iorn suy en pessamen

Measure and Levity

MEASURE AND LEVITY

Garin lo Brun is torn night and day between two counselors, Measure and Levity. Measure bids him choose with care whom he loves, keep his wealth, guard against dice and folly, and go slowly; Levity bids him embrace and spend, take what he likes, hurry before time runs out, and think of nothing past the year, since wealth is no use in the grave. He sends the poem to Eblon de Saignas to ask which counsel he would take.

Nueyt e iorn suy en pessamen
Night and day I-am in thought
d'un ioy mesclat ab marrimen,
of-a joy mingled with sorrow
e no sai vas qual part me·n pen,
and not I-know toward which side myself-thereof I-lean
aissi m'an partit egualmen
thus me-have divided equally
Meysura e Leujairia.
Measure and Levity

Meysura·m ditz suau e gen
Measure-me says softly and nobly
que fassa mon afar ab sen;
that I-do my affair with sense
e Leujairia la·n desmen,
and Levity her-thereof belies
e·m ditz que si trop m'i aten,
and-me says that if too-much myself-there I-wait
ia pros no·n serai dia.
ever worthy not-thereof I-will-be day

Meysura·m ditz qu'ieu non dompney
Measure-me says that-I not court
ni ia per dompnas non fadey,
and ever for ladies not I-play-the-fool
mas s'amar vuelh, esguart ben quey,
but if-to-love I-wish I-look well whom
e si tot cug penre quan vey,
and if all I-think to-take whom I-see
tost me·n venra folhia.
soon to-me-thereof will-come folly

Leujayria·m mostr'autra ley:
Levity-me shows-other law
qu'abratz e percol e maney,
that-I-embrace and clasp and handle
ren non lais de quan bon me sey,
anything not I-leave of what good me seems
e si no fatz mas quan far dey,
and if not I-do but what to-do I-ought
intre·m en la mongia.
may-I-enter-me into the monastery

Mesura·m fai soven laissar
Measure-me makes often to-leave
d'escarnir e de folleyar.
of-mocking and of acting-foolishly
* * *
(lacuna)
e manhtas vetz quan vuelh donar,
and many times when I-wish to-give
ella·m ditz que non sia.
she-me says that not it-be

Leujayria·m tol mon pessar,
Levity-me takes-away my thought
que·m ditz que ia per castiar
for-me she-says that ever for chastising
non laisse mon talan a far,
not I-leave my desire to do
que, si tot fatz quan poirai far,
for if all I-do what I-will-be-able to-do
non er la colpa mia.
not will-be the fault mine

Meysura m'a essenhat tan
Measure me-has taught so-much
qu'ieu·m sai alques guardar de dan
that-I-me know somewhat to-guard from harm
de datz e de fol e d'enfan,
of dice and of fool and of-child
e puesc ben soffrir mon talan
and I-can well to-bear my desire
d'aiso qu'ieu plus volria.
of-that which-I more would-wish

Leujayria no·m prez'un guan,
Levity not-me prizes-a glove
si tot non fatz quan mos cors man,
if all not I-do what my heart commands
mas tuelha e do e venha et an,
but I-take and give and come and go
que ia no·m membre d'an enan;
that ever not-to-me it-come-to-mind of-year forward
fols es qui s'estalbia.
fool is who himself-spares

Mezura·m ditz no si 'escas,
Measure-me says not be sparing
ni ia trop d'aver non amas,
and ever too-much of-wealth not amass
«ni non dar ges tot so que as»;
and not to-give at-all all that which thou-hast
quar si dava tot quan mi plas,
for if I-gave all what me pleases
pueys de que serviria?
then of what would-I-serve

Meysura·m ditz suau e bas
Measure-me says softly and low
que fassa mon afar de pas;
that I-do my affair at walking-pace
e Leujayria·m ditz: «que fas?
and Levity-me says what thou-dost
si no·i·t cochas, no·i consegras,
if not-there-thee thou-hastenest not-there thou-wilt-attain
que·l terminis s'embria».
for-the term itself-hastens

Meysura·m ditz que sia escas
Measure-me says that I-be sparing
e gazanh terras et amas;
and gain lands and amass
e Leujayria·m pren pel nas
and Levity-me takes by-the nose
e·m ditz que pueis serai el vas,
and-me says that then I-will-be in-the grave
pueys avers que·m faria?
then wealth what-me would-do

Messatgiers, lo vers portaras
Messenger the verse thou-wilt-carry
n'Eblon de Saignas e·l diras
to-Sir-Eblon of Saignas and-to-him thou-wilt-say
si co·l Brus lo·il envia.
so as-the Brun it-to-him sends

Al partir lo·m saludaras,
At-the parting him-for-me thou-wilt-greet
e diguas me, quan tornaras,
and tell me when thou-wilt-return
qual dels cosselhs penria.
which of-the counsels he-would-take

GARIN LO BRUN

El tremini d'estiu

The Instruction of a Lady

I · THE LADY'S QUESTION

On a summer morning in a garden full of birdsong Garin thinks of youth and love, and laments that love has fallen to covetousness, so that ladies are won by gifts rather than worth. A young, noble lady has asked him how a lady may keep from folly and be loved and esteemed. He begins with the duty of giving counsel, and then her morning care: a fresh face, a fine white shift, and well-fitting clothes.

El tremini d'estiu,
In-the term of-summer
cant foron clar li riu
when were clear the streams
e·il auçellit salvage
and-the little-birds wild
chanteron pel boschage,
sang through-the woodland
intrei en un jardin
I-entered into a garden
all'albor del matin.
at-the-dawn of-the morning
Lai vi l'erba que broilla
There I-saw the-grass that sprouts
e verdeiar la foilla,
and to-grow-green the leaf
e auzi pels ramels
and heard through-the branches
lo dolz chant dels auçels,
the sweet song of-the birds

que lo merles e·l iais
for the blackbird and-the jay
lai fan voltas e lais
there make turns and lays
e·l torz e l'auriols
and-the thrush and the-oriole
e·l pics e·l rossinols
and-the woodpecker and-the nightingale
e dels altres granz massa,
and of-the others great mass
don lo dolz chanz s'aclassa.
whence the sweet song itself-thickens
Lo tems mostret beltat
The season showed beauty
e·l soleilz fez clartat,
and-the sun made brightness
las herbetas recreion
the little-grasses revive
e li prat reverdeion;
and the meadows grow-green-again
las fontanas bruisson
the springs murmur
e·il rivet esclarcisson.
and-the brooks grow-clear
Chascuna creatura
Each creature
s'estai en sa natura.
itself-stays in its nature

Lo iois del tems novel
The joy of-the season new
e·il chant que fan li auzel,
and-the songs that make the birds
lo cantz e la beltaz
the song and the beauty
del tems qu'es refrescaz,
of-the season which-is refreshed
mi fan enveia al cor
me make desire at-the heart
d'alcun novel demor,
of-some new delight
e comenz a pensar
and I-begin to think
de ioven e d'amar,
of youth and of-loving
e sobretot d'amor,
and above-all of-love
que vai a desonor,
which goes to dishonor
car es iugada a mort,
for it-is judged to death
e si i pren segles tort,
and so there takes world wrong
car hom non la mante
for one not it maintains
aisi co s'escove,
thus as itself-befits
car hom de preç non pessa,
for one of worth not thinks

ainz plora, can despessa.
rather weeps when he-spends
Ioves hom en s'enfança
Young man in his-childhood
pessa de benenança
thinks of well-being
e meinz de prez aver
and less of worth to-have
qe ioven mantener. —
than youth to-maintain
Iovenz non a amic,
Youth not has friend
que li paubre e li ric
for the poor and the rich
an tuit pres un acort
have all taken an accord
de cobeitat de mort;
of covetousness of death
mas qui prez deu aver
but who worth must to-have
ab ioven mantener?
with youth to-maintain
De femnas non son mot,
Of women not I-am silent
c'ant segle mort de tot,
who-have world killed of all
que pauc n'i a de çellas,
for few thereof-there has of those
ni domnas ni donçellas,
nor ladies nor damsels

que ia digon de non
who ever say of no
ab aver c'om lor don.
with wealth that-one to-them gives
Beltaz ni cortesia,
Beauty or courtesy
prez ni chaballaria,
worth or chivalry
parages ni alteça
lineage or highness
ni esfors de proeça
or strength of prowess
non val tant en amar
not is-worth so-much in loving
com poders de donar.
as power of giving
Amors solia aver
Love used to-have
gran força e gran poder,
great force and great power
e sobre tota gen
and over all people
far son comandamen
to-do its command
e d'estraignas contradas
and of-strange countries
mesclar amors privadas;
to-mingle loves private

cui que plagues façia
whom that it-pleased it-made
amar, cant o volia,
to-love when it wished
car sobre toz parages
for above all lineages
era·l seus seignorages;
was-the its lordship
ar es decaseguda
now is fallen
de son prez, a sapuda.
from its worth at knowledge
Cobeitaç e putages
Covetousness and whoredom
l'an tolt de sos ostages,
it-have taken from its dwellings
e plus, d'aiço q'avia
and more of-this that-it-had
l'an tolt la seignoria,
it-have taken the lordship
c'apenas puesc trobar,
so-that-hardly I-can to-find
don plus fort o esgar,
whence more strongly it I-look
domna c'am leialmen
lady who-loves loyally
ni senz galiamen.
and without deceit

Las unas an trop viçi
The ones have too-much vice
de penre altrui serviçi;
of taking another's service
las altras fan faillenças
the others make failings
per avols contenenças,
by worthless bearings
que·s laissont encolpar
who-themselves let to-blame
de malvas druz amar.
of wicked lovers to-love
Tot ço c'amor afina,
All that which-love refines
es avers o aiçina.
is wealth or opportunity
Ia per nulla maneira
Ever by any manner
neguns hom non enqueira
any man not may-seek
femna de s'amistat
woman of her-friendship
mas li plus aiçinat.
but the most opportune
Aiçina e avers
Opportunity and wealth
fai, on vol, sos placers.
does where it-wishes its pleasures

Aiçina fai peccar
Opportunity makes to-sin
e avers folleiar;
and wealth to-act-foolishly
donc soi eu en conssire
so am I in pondering
d'aiço c'ai auçit dire.
of-this which-I-have heard to-say
Ia per aloniamenz
Ever for delays
non lais que non commenz
not I-leave that not I-begin
a dire ma raço
to say my matter
en aquest o sermo;
in this or sermon
mas aitant es grevos
but so-much is grievous
l'afanç e dangeros
the-toil and dangerous
que paors de faillir
that fear of failing
me fai tardar de dir.
me makes to-delay of saying

Una domna·m semos
A lady-me summoned
d'un afar perillos
of-an affair perilous
e·m dis per amistat
and-me said for friendship
que li disses vertat,
that to-her I-tell truth
saber: per cal mesura
to-know by what measure
o per cal aventura,
or by what adventure
ab cal enseignamen,
with what teaching
per cal contenemen
by what bearing
se poiria gardar
herself could to-guard
domna de folleiar,
lady from acting-foolishly
que fos de preç saupuda,
who were of worth known
amada e volguda,
loved and wanted
e segon cortesia
and according-to courtesy
gardes de vilania.
guard from churlishness

A meravilla es bella
At marvel is fair
lei c'a 'quest plait m'apella.
she who-to this plea me-calls
Ioves es la mesquina
Young is the poor-thing
e ses toz mals aibs fina,
and without all bad qualities true
pros es de gran corage,
worthy she-is of great heart
rica de bon lignage.
rich of good lineage
Mentr'estava el verger
While-I-was in-the orchard
desoz un oliver
beneath an olive-tree
e escoltava·l chan
and was-listening-to-the song
que li auzellet fan,
that the little-birds make
entrei en pensamen
I-entered into thought
e fui en marimen
and was in sorrow
con respondes en paz
how I-answer in peace
d'aiço don soi preiaç,
of-this whereof I-am prayed

e segon mon veiaire
and according-to my judgment
parles d'aquest afaire.
speak of-this affair

Amia, ço es causa
Friend this is thing
don hom vanar non s'ausa,
whereof one to-boast not himself-dares
que mout se deu gardar
for much himself must to-guard
qui vol altre iugar,
who wishes another to-judge
que no·n sia repres,
that not-thereof he-be reproved
pois que·s n'es entremes.
since that-himself thereof-is meddled
Toz hom c'altrui enseigna
Every man who-another teaches
e sí gardar non deigna
and himself to-guard not deigns
d'enoi e de foldat,
from-annoyance and from folly
leu l'es a mal tornat.
easily to-him-it-is to ill turned
Celui ten om per fol
Him holds one for fool
qui de foldat no·s tol,
who from folly not-himself takes-away

se cuida altr'ensegnar
himself thinks another-to-teach
e si non sap gardar.
and himself not knows to-guard
Pero si es usages
But so is custom
c'om los altrui folages
that-one the others' follies
sapcha meilz encolpar
know better to-blame
que·ls seus de si triar.
than-the his-own from himself to-sift
Toz hom fora cortes,
Every man would-be courtly
s'enaisi conogues
if-thus he-knew
zo qu'es de mal en lui
that which-is of evil in him
con conois en altrui.
as he-knows in another
Ben deu hom conseillar
Well must one to-counsel
son amic e son par
his friend and his peer
de leu causa e de gran,
of light thing and of great
se conseil en deman.
if counsel thereof he-asks

Leis es del tems antic
Law it-is of-the time ancient
c'om conseil son amic
that-one counsel his friend
e que el conseil prenda
and that he counsel take
de tota sa façenda.
of all his business
Qui quer conseil e cre,
Who seeks counsel and believes
toz tems l'en penra be.
all times him-thereof will-take well
Savis hom s'aconseilla
Wise man himself-counsels
e·l fols serra l'aureilla.
and-the fool shuts the-ear
Savis hom ama apenre
Wise man loves to-learn
e·l fols ama contendre.
and-the fool loves to-dispute
Segon aquest iuiçi
According-to this judgment
farai lo meu serviçi.
I-will-do the my service
Tant com mos senz m'aonda,
As-much as my sense me-suffices
ai talant que responda
I-have desire that I-answer
a lleis que·m quer conseil;
to her who-me seeks counsel

mas hom no·s meraveil
but one not-himself may-marvel
car dels altrui mesters
for of-the others' crafts
me soi mes conseillers,
myself I-am made counselor
mas ben pot menestrals
but well can craftsman
en eus los seus iornals
in very the his day-works
d'altrui tal causa apenre
from-another such thing to-learn
on se poira atendre.
where himself he-will-be-able to-apply
Le maistre que pein,
The master who paints
vol ben c'hom l'en ensein,
wishes well that-one him-thereof teach
que calque causa faça
that some thing be-make
per que sobreplus plaça;
by which more please
cil c'ant d'obra maneira
those who-have of-work manner
pernont d'altrui mateira
take from-another matter
don fan entaillamenz
whence they-make carvings
qu'es meravillos senz.
which-is marvelous sense

El primer cap, amia,
In-the first head friend
es mos talanz que dia
is my desire that I-tell
tota la contenença,
all the bearing
si c'om no i trob faillenza,
so that-one not there find failing
que domna deu aver,
that lady must to-have
c'aiço fai a saber.
for-this makes to know
Lo matin al levar
The morning at-the rising
se deu gran soing donar
herself she-must great care to-give
que sia frescha e clara
that be fresh and clear
sa colors e sa cara,
her color and her face
e que non i remaigna
and that not there remain
tals res que non s'ataigna.
such thing that not itself-befits
Pois sia sa camisa
Then be her shift
qu'es aprob lei assisa,
which-is near her set
blancha, molla e dolguada,
white soft and delicate

car estai aizinada
for it-stays fitted
pels flancs e pels costaz.
by-the flanks and by-the sides
Pels altres luecs privaz
By-the other places private
deu esser d'aital mena
it-must to-be of-such kind
qu'en aital luec covena.
that-in such place befit
Tuit sei altre apareil
All her other apparel
segon lo meu conseil,
according-to the my counsel
de calque mena sion,
of whatever kind they-be
esgar que ben estion
see that well they-sit
pels flancs e pels costaz
by-the flanks and by-the sides
e pels pes e pels braz.
and by-the feet and by-the arms

Garin goes on: small shoes and a well-fastened mantle, trained maids, a slow and upright walk, and a fair answer to good and bad alike, but a welcome measured to each guest, since too warm a one breeds boasting. A suitor is to be heard, refused gently, or answered with fair words; she should speak little and with care, keep a little pride against the wicked, and be gay, for gaiety is the mother of merit. Courtesy is knowing what to say and do.

Sei sollar per mon grat
Her shoes by my will
sion petit dolgat,
be small delicate
que non parescon gran
so-that not appear great
sei pe ni mal estan;
her feet nor ill fitting
e de son afiblar
and of her fastening
se deu gran soing donar,
herself she-must great care to-give
que non esti'en fol
that not stand-in folly
sos mantels a son col
her mantle on her neck
ni semble soiseupuz,
nor seem unfastened
can li er al col penduz.
when to-her it-will-be on-the neck hung

Sas serviris privadas
Her serving-women private
sion gent enseignadas
be nobly taught
e sapchon senz orgueil
and know without pride
servir, c'aital o voil;
to-serve for-such it I-wish
e de sa liadura
and of her hairband
se sapchant donar cura;
themselves know to-give care
son pel ahordenar
her hair to-arrange
sapchan et entrenar;
know and to-braid
e s'on gen las apella
and if-one nobly them calls
de neguna novella,
of any news
sapchon se ben defendre
know themselves well to-defend
e gardar de reprendre.
and to-guard from reproving
Can il ira al san,
When she will-go to-the saint
aia ab se tal compan
have with herself such company
que ges d'ancta no·il faça,
that at-all of-shame not-to-her do

cui que trob en la plaça.
whomever that she-find in the square
Il an dreit e soau
She may-go straight and softly
e a petit d'esclau,
and at small of-step
que non es cortesia
for not is courtesy
que domna an tost per via
that lady go fast along way
ne trop faça gran pas
nor too-much make great pace
ni per annar se las;
nor by going herself tire
si es en palafren
if she-is on palfrey
sia aitals com conven,
be such as befits
e si ben o espleita,
and if well it she-manages
an gentement e dreita.
may-go nobly and straight
Dinz sa mason eschai
Within her house it-falls
a lleis que ben o fai,
to her who well it does
que sia a tota gen
that she-be to all people
de bon contenemen,
of good bearing

e als mals e als bos
and to-the bad and to-the good
sia de bel respos;
be of fair answer
no i sia connossen
not there be visible
ira ni pensamen,
anger nor thought
desasi ni nesera,
unease nor gloom
per niguna mainera.
by any manner
Cals que veigna ni an,
Whoever that come or go
en leis trob bel scemblan
in her find fair semblance
e bon acuillimen;
and good welcome
mas non tuit egualmen;
but not all equally
non sion tuit egual,
not be all equal
li bon aisi co·ll mal.
the good thus as-the bad
Tal i a que non gara
Such there has who not looks
cui es humils ni cara,
to-whom she-is humble or dear

ni non sap ges triar
and not knows at-all to-sort
cals hom fai a honrar;
which man does to honor
mas aquo non es senz,
but that not is sense
ainz mals enseignamenz
rather bad teaching
e uns tocs de follage
and a touch of folly
que revert'a putage.
which turns-back-to whoredom
Mout se deu apensar
Much herself must to-ponder
cil qui ben o vol far,
she who well it wishes to-do
en cui plus abandon
in whom more she-abandons
sa bona acuilliçon,
her good welcome
que mout home seran,
for many men will-be
s'om lor fai bel scemblan,
if-one to-them makes fair semblance
que faran demanes,
who will-make forthwith
tant seran mal apres,
so-much will-they-be ill taught

contes de s'amistat
tales of her-friendship
e·n levaran gran glat.
and-thereof will-raise great clamor
De moltas guisas son
Of many kinds are
divers home pel mon
diverse men through-the world
que se fan a honrar
who themselves make to honor
d'acuillir e d'amar.
of-welcoming and of-loving
Als altres non tain gaire
To-the others not befits much
ni no deu hom trop faire,
and not must one too-much to-do
c'ab un breu saludar
for-with a brief greeting
pod om tan gen pagar
can one so nobly to-pay
que·s tenran per graziz
that-themselves they-will-hold for gratified
e per gen acuilliz.
and for nobly welcomed
Si hom vos ven vezer,
If man you comes to-see
ab somos de secer
with summoning of sitting
vos dreçaz contra lui,
yourself raise toward him

mas esgardaz ves cui,
but look toward whom
c'assas son destrian
for-enough are distinguishing
homen a llor scemblan.
men by their semblance
Si·us par cortes ni pros,
If-to-you he-seems courtly or worthy
faiz lo seçer las uos;
make him to-sit beside you
mas non siaz laugeira
but not be light
que ia parlez primeira
that ever you-speak first
de negun gran solaz;
of any great cheer
mas solamen si·l plaz,
but only if-him it-pleases
lo somonres que·l iorn
him you-will-invite that-the day
remaign 'a aquest soiorn.
he-remain at this sojourn
E sapchaz son afaire
And know his affair
que·il plaz o que vol faire.
what-him pleases or what he-wishes to-do
E si per vos vengues,
And if for you he-came
faiz li moltas merces;
make to-him many thanks

si de plus vos apella,
if of more you he-calls
escoltaz que favella;
listen what he-says
no·il vedez vostr'aureilla,
not-him forbid your-ear
se el ab vos conseilla,
if he with you takes-counsel
ni·l respondaz irada,
nor-him answer angry
se sos diz no·us agrada,
if his sayings not-you please
c'assaz se pot breumen
for-enough herself can briefly
partir de parlamen
to-part from talk
e desloingnar solaz
and to-withdraw cheer
domna, can non li plaz.
lady when not to-her it-pleases
Mas si ssos parlamenç
But if his talks
vos es ben avinenç,
to-you are well pleasing
amia, siaz li
friend be to-him
de bels diz autressi,
of fair sayings likewise

car bels solaz ab rire
for fair cheers with laughing
e placers, qui·l sap dire,
and pleasures who-them knows to-say
zo es esca d'amor,
that is bait of-love
per que son li amador
by which are the lovers
plus leu en amistat
more easily into friendship
enpres e enlaçat.
taken and ensnared
Non faças trop viutat
Not make-thou too-much vileness
de parlar anonat,
of speaking foolishly
que mais val uns taisars
for more is-worth a silence
assaz c'uns fols parlars.
enough than-a foolish talking
Ni tot ço que·us acora,
And all that which-you touches-the-heart
non demostrez defora,
not show outside
que non fail hom enanz
for not fails man before
cel que sec sos talanz.
he who follows his desires

Moltas vez ai parlat
Many times I-have spoken
que volgr ’aver laissat
that I-would-wish to-have left
en res que m’agradera,
in thing that me-would-have-pleased
car sai que mos danz era.
for I-know that my harm it-was
Far devez tota via
To-make you-must all way
de parlar carestia,
of speaking dearth
que meilz venont de grat
for better come with welcome
dich que son apenssat,
sayings that are pondered
e mais vol hom auçir
and more wishes one to-hear
qui fai tardar de dir.
who makes to-wait of saying
Parlaz de domna conga,
Speak of lady comely
se·n auses gran vergonga,
if-thereof you-dare great shame
bonamen e·en pas,
well and-in peace
ni trop aut ni trop bas.
nor too high nor too low

Non prendaz ia compaigna
Not take ever company
ab tal que no·us ataigna,
with such who not-you befits
ne siaz ia privada
nor be ever intimate
de menua maisnada.
of lowly household
Qui privada se fai
Who intimate herself makes
d'ome que non s'eschai,
of-man who not himself-befits
lo li es a mal tengut
it to-her is to ill held
e en fai levar fol brut.
and thereof makes to-raise foolish noise
E bona domna vueil
And good lady I-wish
c'aia un pauc d'orgueil,
that-she-have a little of-pride
non per desmesurança
not for excess
mas per bella semblança
but for fair seeming
e per far espaven
and for making fear
alla malvaza gen.
to-the wicked people

Dich e faich amoros
Sayings and deeds loving
ab semblan orgoillos
with seeming proud
fan a meravillar,
make to marvel
qui·ls pot ensems trobar.
who-them can together to-find
Ben sai c'a nulla re
Well I-know that-to any thing
mas orgueils non cove,
but pride not befits
mas de domna val mais
but of lady is-worth more
sos prez en mouz essais.
her worth in many trials
Domneiaire malvaz
Wooer wicked
en ten mais son solaz,
thereof holds more her cheer
e cil qui sont cortes
and those who are courtly
enseignat e apres,
taught and learned
l'en volont mais vezer
her-thereof wish more to-see
e auzir son saber,
and to-hear her knowledge
e plus n'es desirada,
and more thereof-is-she desired

cant se fai veziada.
when herself she-makes rare
Domna voil sia gaia,
Lady I-wish be gay
pois que per prez s'essaia,
since that for worth herself-tries
c'ab un pauc de gaieça
for-with a little of gaiety
ven a mais de proeça.
she-comes to more of prowess
Talanç de domna gais
Desires of lady gay
met son cor en pantais
puts her heart in anxiety
de tota ren a faire,
of every thing to do
de son preç sia maire.
of her worth be mother
Gaieza ama solaz;
Gaiety loves cheer
chanz e deportz li plaz.
songs and sports to-her please
Iois e ris e demors,
Joy and laughter and delights
per que s'alegra·l cors,
by which itself-gladdens-the heart
voillaz totas saços
wish all seasons
aver a compagnos.
to-have as companions

Ira de lei s'estraigna
Anger from her itself-estranges
e loin de sa compaigna.
and far from her company
De nulla causa irada
For any thing angry
gaieça non s'agrada,
gaiety not itself-pleases
ni per nul pensamen
and for any thought
non chania son talen,
not changes its desire
que ia se·n desconort
that ever herself-thereof she-despair
ni·n perda bel deport;
nor-thereof lose fair sport
mas cel a cui s'aten,
but he to whom she-turns
fai ades conoiscen,
makes always known
ves cal que part que teigna;
toward which that side that she-hold
cil o cel a cui reigna,
she or he in whom she-reigns

toz tems er iauzionz
all times will-be joyful
e ira sans e monz
and will-go sound and clean
e sobreconoisenç
and over-knowing
e sos enseignamenç.
and his teachings

Amia, si voleç
Friend if you-wish
venir a mais de prez,
to-come to more of worth
de cortesia us prec,
of courtesy you I-pray
car cel qui la persec,
for he who it pursues
n'a prez de tota gen,
thereof-has worth from all people
s'en cortesia enten.
if-in courtesy he-strives
Cortesia es tals,
Courtesy is such
se voleç saber cals:
if you-wish to-know what
qui ben sap dir e far
who well knows to-say and to-do
per c'om lo deia amar,
for which-one him must to-love

e se garda d'enueis;
and himself guards from-annoyances
cortes pot esser pueis
courtly can to-be then
qui sap foldat chausir
who knows folly to-discern
e ennuei eschivir
and annoyance to-shun
e far ço c'altrui plaça,
and to-do that which-to-another pleases
cortesia·l solaça.
courtesy-him solaces
Mas ges toz hom non es
But at-all every man not is
c'hom apella cortes,
whom-one calls courtly
anz sont vilan proat,
rather are churls proven
tal son cortes clamat.
such are courtly called

No one is wholly courtly, but courtesy lies in dress, welcome, honor, and speech. The lady should dress with care, suit her manner to each guest, hear songs gladly and keep their best words, and reward the jongleurs who will spread her name. Among the wise she must not laugh too much, for there is a time for each thing, and she should weigh whom she speaks to. Strangers should be honored, and the poem breaks off on the praise they will bring her.

Lo monz es comunals,
The world is common
mas en manz luecs es fals;
but in many places is false
tals lo diz e·l mentau
such it says and-it mentions
que non sap que·s abau.
who not knows what-itself it-amounts-to
De cortesia es leus
Of courtesy is light
lo diz e·l teners greus,
the saying and-the keeping hard
qu'en moltas guisas meira
for-in many ways it-flows
e en molta maneira.
and in much manner
De se fai mainta brancha,
Of itself makes many-a branch
mas en pauc luec s'estancha,
but in little place itself-stops

per que nuilz hom non es
for which any man not is
toz finamen cortes.
all finely courtly
* * *
(lacuna)
* * *
(lacuna)
Non son ges tuit engual,
Not are at-all all equal
mas qui mais n'a, mais val.
but who more thereof-has more is-worth
Cortesia es en guarnir
Courtesy is in adorning
e en gent acuillir;
and in nobly welcoming
cortesia es d'onrar
courtesy is of-honoring
e es en gen parlar;
and is in nobly speaking
cortesia es en solaz;
courtesy is in cheer
e cil qui mais me plaz,
and that which more me pleases
e cant s'era saçons
and when itself-were season
se tot me grava sons,
if all me weighs tune

eu dire non poiria
I to-say not could
segon que dir volria.
according-to what to-say I-would-wish

Gardaz vostre garnir,
Guard your adorning
no·n posca hom mal dir,
not-thereof can one ill to-say
ni no·us sia retrait
and not-to-you be reproached
que per vostr'avol fait
that through your-worthless deed
vailla vostre preç meinz,
be-worth your worth less
que mout es granz blasteinz
for much is great blame
a domna e granz rancura,
to lady and great rancor
can de se non a cura.
when of herself not she-has care
Pauc sera qui·us complaigna,
Little will-be who-you pities
s'o ve que non vos taigna,
if-it he-sees that not you befits
e pauc qui·us tegna car,
and little who-you holds dear
si·us volez despreçar.
if-yourself you-wish to-despise

Domna voil que·s don soin
Lady I-wish that-herself give care
plus que d'altre besoin
more than of-other need
de son cors car tener
of her body dear holding
tan can n'aura lezer,
as-much as thereof-she-will-have leisure
de coindamen annar
of gracefully going
e de gen afublar,
and of nobly dressing
de far moltas saçons
of making many times
estraignas garniçons
strange garnishings
e novels apareilz,
and new apparels
c'aitals es mos conseilz,
for-such is my counsel
segon qu'en sa contrada
according-to that-in her country
sera acostumada.
will-be accustomed

Per ço que gen l'esteia,
For this that nobly her-becomes
altras n'aion enveia
others thereof-have envy
e n'aprendon a faire
and thereof-learn to do
so c'auziran retraire.
that which-they-will-hear to-tell

Domna voil que·s conteigna
Lady I-wish that-herself bear
de guisa que·s conveigna,
in manner that-itself befits
sa cara e son cors
her face and her body
e·ls garnimenz defors,
and-the garments outside
e que l'una beltaç
and that the-one beauty
si'a l'altra solaç,
be-to the-other cheer
mas ges be non se taing
but at-all well not itself befits
maracdes en estaing;
emeralds in tin

jargonça ni sardina
jacinth nor sard
ni altra peira fina
nor other stone fine
non par c'aia mester
not seems that-it-has need
qui la met en acer;
who it sets in steel
de domna es autressi
of lady is likewise
com del maracde fi,
as of-the emerald fine
can se met en viltat
when itself puts in vileness
e veillessa beltat.
and old-age beauty

En vostre acuillimen
In your welcome
faiz un esgardamen,
make a regard
que·us er tengut a be,
which-to-you will-be held to good
si·us n'acordaz ab me:
if-you thereof-accord with me
segon c'homen veirez,
according-to what-man you-will-see
d'eis scemblan li serez;
of-the-same semblance to-him you-will-be

cant sabrez son talan,
when you-will-know his desire
siaz li d'eis semblan;
be to-him of-the-same semblance
siaz gaia ab los gais,
be gay with the gay
e valrez en trop mais,
and you-will-be-worth thereof much more
cortesa ab los cortes,
courtly with the courtly
e sera vos granz bes;
and it-will-be to-you great good
ab cels c'amont deport,
with those who-love sport
siaz de bel conort;
be of fair cheer
ab cels c'amont cantar,
with those who-love to-sing
vos devez alegrar.
you must to-rejoice
Vers novels ni chanços,
Verses new or songs
qui las diz denan vos,
who them says before you
escoltaz volonteira,
listen willingly
e plaça vos, a teira
and may-please you in order
voillas … saber,
wish … to-know

se podez retener;
if you-can to-retain
e si non podez toz,
and if not you-can all
tenez los meillors moz,
hold the best words
qu'en massa locs coven,
for-in many places befits
e dic vos qu'esta ben,
and I-tell you that-it-stands well
cui en pot remenbrar
whom thereof can to-remember
en loc on fai a far,
in place where it-does to do
ni en son loc retrai
or in its place recounts
un mot, cant si escai.
a word when itself befits
Joglars e chantadors,
Jongleurs and singers
que paraulan d'amors
who speak of-love
e canton sons e lais,
and sing tunes and lays
per que l'om es plus gais,
by which one is more gay
e meton en corage
and put in heart
de tot prez vassallage,
of all worth prowess

retenez amoros.
keep loving
Se quer aver de vos,
If-he seeks to-have from you
o ab dar vostr'aver
either with giving your-wealth
o ab altre placer
or with other pleasure
lor faiz tan bella enseigna
to-them make so fair sign
per que talanz lor preigna
by which desire them takes
que digan de vos be.
that they-say of you good
Ia non agas vos re,
Ever not have you anything
vostre noms n'er saupuz
your name thereof-will-be known
e plus loing mentauguz;
and more far mentioned
en molz locs n'aureç preç
in many places thereof-you-will-have worth
qu'eissa vos non sabreç.
that-yourself you not will-know
Mas entre homes sennaz
But among men sensible
devez estar en paz;
you-must to-be in peace

savi contenemen
wise bearing
devez far en parven
you-must to-make in appearance
e gardar de trop rire
and to-guard from too-much laughing
e d'altras foldaz dire.
and of-other follies saying
Rire, cant non a luec,
Laughing when not has place
torna tost a enuec.
turns soon to annoyance
Saçons es c'om deu rire
Season is that-one must to-laugh
e sazons c'om conscire,
and season that-one ponder
sazons c'om sia gais
season that-one be gay
e sazons c'om se·n lais.
and season that-one himself-thereof leave
Per aiço dic a vos
For this I-say to you
que·n creças a estros
that-thereof you-believe at once
qui sa gardar mesura
who knows to-guard measure
en chascuna figura,
in each figure

car li auzellet tuit
for the little-birds all
non vivon ges d'un fruit,
not live at-all of-one fruit
ni tota creatura
nor every creature
non viu d'una pastura,
not lives of-one pasture
ni tuit homen que son,
nor all men that are
non son d'una faizon,
not are of-one fashion
car li un volon pauça,
for the ones wish rest
li altre gab e nauza,
the others jest and noise
li altre totas vias
the others all ways
parlar de leugarias,
to-speak of levities
li altre an lor enten
the others have their intent
en altre enpensamen.
in other thought
Qui entre homes sennaz
Who among men sensible
vol trop parlar foldaz
wishes too-much to-speak follies
ni entre fols granz senz,
or among fools great sense

non es res, mas nienz.
not is anything but nothing
Fols non sap que responda,
Fool not knows what he-answers
qui de sen l'aprionda.
who of sense him-probes
Qui sabis es ni mois,
Who wise is or dull
fol al parlar conois.
fool at-the speaking knows
Vos al començamen
You at-the beginning
gardaz primeiramen
watch firstly
qui es ab cui parlaz;
who is with whom you-speak
sas paraulas augaz,
his words hear
e segon c'auzireç,
and according-to what-you-will-hear
e vos li respondreç,
and you to-him will-answer
qu'en eus lo seo parlar
for-in very the his speaking
vos podeç asennar
you can to-inform-yourself
cals ataing lo respos,
what befits the answer
se es mals o es bos,
if he-is bad or is good

que tals pot esser cel,
for such can to-be he
perduz sera en el
lost will-be in him
adreiz moz, qui li diz,
apt words who to-him says
e bos iocs sebeliz,
and good jests buried
que no·l sabra triar
for not-them he-will-know to-sort
ni, si·l conois, menbrar;
nor if-them he-knows to-remember
e bons diz es perduç,
and good saying is lost
can non es entenduç,
when not it-is understood
c'a tal deu esser diç
for-to such must to-be said
per cui sia chausiç.
by whom it-be discerned

No·us semble pauchs guaçaings
Not-to-you may-seem little gain
d'onrar homes estraings,
of-honoring men strange
ainz lor faisz bel semblan
rather to-them make fair semblance
oltra vostre talan,
beyond your desire

e mais lor faisz veiaire
and more to-them make seeming
que non lor volez faire.
than — to-them you-wish to-do
Mout fai bona gaçaigna
Much makes good gain
qui per bella conpaigna
who by fair company
pot retener amics;
can to-retain friends
car non es nuillz destrics
for not is any hindrance
ni messions, no i tagna,
and cost not there befits
qui de blandir se laigna.
who of flattering himself tires
S'uns cavalers valenz
If-a knight valiant
se part de vos iausenz,
himself parts from you joyful
toz tems mais a sa vida
all times more in his life
sereç per lui iauçida;
you-will-be by him enjoyed
mais en veran a vos
more thereof will-come to you
dels malvaz e dels pros
of-the wicked and of-the worthy
escoltar e veçer;
to-listen and to-see

e per solaz aver
and for cheer having
vos faisz scemblan que·us plaça,
you make semblance that-you it-please
— e dels cortes si faça, —
and of-the courtly so may-do
e si locs es, faisz lor
and if place is do to-them
zo qu'es prez e honor,
that which-is worth and honor
de guisa que non sia
in manner that not be
semblan de leugaria
semblance of levity
ni poschon feingnedat
nor can feigning
dire senz falsetat.
to-say without falseness
Cil c'anc no·us viron mais,
Those who-ever not-you saw before
vos tenran en pantais
you will-hold in anxiety
de talant e d'enveia
of desire and of-longing
chascuns per ço que·us veia.
each for this that-you he-sees

e diran vos, ço cut,
and they-will-tell you that I-think
que per vos son vengut,
that for you they-are come
car lor eras preçada
for to-them you-were prized
e de beltat lauçada.
and for beauty praised
Donna!
Lady

GUIRAUT DE CALANSO

Fadet joglar

Fadet, Jongleur

FADET, JONGLEUR

Guiraut de Calanso answers his jongleur Fadet with a sirventes of what a jongleur must know: to compose, tumble, speak, and juggle with knives and apples, to play nine instruments, and to know the tales of Troy, Aeneas, and Rome, of the Bible, and of Lancelot and the heroes of romance. He must know Love, who flies naked and blind and shoots two arrows, one of gold and one of steel. Then he may go to the young king of Aragon, the best rewarder of the craft, but must not complain of his pay unless he plays his best.

Fadet joglar,
Fadet jongleur
con potz preguar
how canst-thou to-pray
aqo qu'es greu ad issernir,
that which-is hard to discern
q'ades ti don
that-now to-thee I-give
sirventes bon
sirventes good
tal c'om nol puesca desmentir.
such that-one not-it can to-belie
E gardals motz
And look-at-the words
be tras que totz;
well beyond than all
de cels qu'En Giraut fes escrir
of those that-Sir Giraut made to-write
non sai lo quart,
not I-know the fourth

mas l'una part
but the-one part
t'en dirai segon mon albir.
to-thee-thereof I-will-tell according-to my judgment
Sapchas trobar
Know to-compose
e ben tombar
and well to-tumble
e ben parlar e jocs partir;
and well to-speak and games to-propose
taborejar
to-drum
e taulejar
and to-play-tables
e far sinphonia brogir,
and to-make hurdy-gurdy to-hum
e paucs pomels
and small apples
ab dos coltels
with two knives
sapchas girar e retenir
know to-turn and to-catch
e chanz d'auzels
and songs of-birds
e bavastels
and puppets
e fay los castels assalhir,
and make the castles to-assail

e citolar
and to-play-the-citole
e mandurar
and to-play-the-mandora
e per catre sercles salhir;
and through four hoops to-leap
manicorda
manicord
ab una corda,
with one string
e cidra c'om vol ben auzir;
and cithara that-one wishes well to-hear
sonetz nota,
little-tunes note
fai la rota
make the rote
ab deszest cordas guarnir.
with seventeen strings to-furnish
Nou esturmens,
Nine instruments
si bels aprens,
if well thou-learnest
ne potz a tos ops retenir.
thereof thou-canst to thy needs to-hold
Sapchas arpar
Know to-harp
e ben temprar
and well to-tune
la guiga els sons esclarzir.
the gigue and-the tunes to-clear

Joglar leri,
Jongleur merry
del salteri
of-the psaltery
faras detz cordas estampir.
thou-wilt-make ten strings to-resound
Et estivas
And bagpipes
ab votz pivas
with voice piping
e la lira fai retentir;
and the lyre make to-ring
e del temple
and of-the cymbal
per essemple
for example
fai totz los cascavels ordir.
make all the little-bells to-sound
Barba coja
Beard false
auras roja
thou-wilt-have red
don ti poiras totz revestir.
whence thyself thou-wilt-be-able all to-dress
Sil garnimen
If-the gear
as quey apen,
thou-hast that-there belongs
ben poiras fol esferezir.
well thou-wilt-be-able fool to-frighten

Artifici,
Artifice
car sigici
for jugglery
auras gran, si bel saps en dir;
thou-wilt-have great if well thou-knowest thereof to-say
tom de baston
tumble of stick
e de guoson
and of hoop
e fay l'en dos pes sostenir.
and make it-thereof two feet to-hold-up
Apren mestier
Learn craft
... de simier
... of ape
e fai los avols escarnir.
and make the worthless to-mock
De tor en tor
From tower to tower
sauta e cor,
leap and run
mais guarda que la corda tir.
but watch that the rope pull
Ta rudela
Thy wheel
sia bela,
may-be fair
mais la camba fai tortezir.
but the leg make to-twist

E faulas d'orc
And fables of-ogre
e joc de borc,
and game of town
requier las qui bels te vol dir.
seek them who fair thee wishes to-say
Pueis aprendras
Then thou-wilt-learn
de Peleas
of Peleus
com el fetz Troja destruir,
how he made Troy to-destroy
e de Argus,
and of Argus
de Dardanus
of Dardanus
qe premier la feron bastir;
who first it made to-build
d'Eufrazion
of-Eufrazion
e de Jazon
and of Jason
con annet lo vell bon querir,
how he-went the fleece good to-seek
de Pompeigon
of Pompey
e de Dracon,
and of Dracon
con anet a tonas murir;
how he-went in thunders to-die

de Dedalus,
of Daedalus
de Jacarus,
of Icarus
com voleron per gran dezir;
how they-flew for great desire
del semitaur
of-the Minotaur
e del tezaur
and of-the treasure
qu'Octovian fes sebelir;
that-Octavian had to-bury
e de Natan
and of Nathan
e de Satan
and of Satan
qe Salamon saup pres tenir;
whom Solomon knew taken to-hold
del rei Seon,
of-the king Sihon
el rei Amon,
and-the king Amon
con fes Felip espaoirir.
how made Philip to-terrify
Apren del pom
Learn of-the apple
per que ni com
for what or how
Discordia lo fes legir.
Discord it made to-read

Del rei Flavis
Of-the king Flavis
e de Paris,
and of Paris
com lo saup lo vachier noirir;
how him knew the cowherd to-nourish
d'Artasenes
of-Artasenes
e d'Ulixes,
and of-Ulysses
com dea Venus fes perir;
how goddess Venus made to-perish
de Pelaus
of Pelaus
e de Pirrus
and of Pyrrhus
que Nicomedes fes morir;
whom Nicomedes made to-die
e de Pallas
and of Pallas
e d'Eneas,
and of-Aeneas
com el anet secors querir;
how he went succor to-seek
d'Escaneus
of-Ascanius
e de Tornus,
and of Turnus
com saup del Montalban issir;
how he-knew from-the Montalban to-go-out

de Sibilla,
of Sibyl
de Camilla,
of Camilla
com sabia grant colp ferir;
how she-knew great blow to-strike
e d'Ismael
and of-Ishmael
e d'Israel,
and of-Israel
cui hom per cors non poc querir;
whom one by running not could to-seek
del rei Leri
of-the king Lear
e del emperi
and of-the empire
del pueg on vens non pot ferir;
of-the hill where wind not can to-strike
de Romulus
of Romulus
e de Remus
and of Remus
cil que feron Roma bastir;
those who made Rome to-build
de Macabieu
of Maccabee
lo bon juzieu,
the good Jew
don potz trop bona chanson dir;
whence thou-canst very good song to-say

del rei Brutus
of-the king Brutus
e de Leus,
and of Leus
com saup ab son fraire partir;
how he-knew with his brother to-share
e de Foler
and of Foler
e de Doer,
and of Doer
com fetz lo taur acondormir;
how he-made the bull to-fall-asleep
de Gali
of Galen
e d'Ipocras,
and of-Hippocrates
com Galias li saup mentir;
how Galias to-him knew to-lie
del Baraci
of-the Baraci
e del devi
and of-the soothsayer
que anc non poc al lop fugir;
who ever not could from-the wolf to-flee
e d'un'amor
and of-a-love
qu'es de dolor,
which-is of grief
de Dido, car s'en volc aucir;
of Dido for herself-thereof she-wished to-kill

apren, Fadet,
learn Fadet
de Lanselet
of Lancelot
com saup Islanda conquerir;
how he-knew Islanda to-conquer
e de Ditis
and of Ditis
e de Felis
and of Felis
ni com lo fes amors morir;
or how him made love to-die
de Marescot
of Marescot
e de Nenbrot,
and of Nimrod
qui pogran leu un bou trair;
who could easily an ox to-draw
del duc bastart
of-the duke bastard
de Luziart,
of Luziart
com auzet lo cor enardir;
how he-dared the heart to-embolden
de Pamfili,
of Pamphilus
de Virgili,
of Virgil
com de la concas saup cobrir;
how from the basins he-knew to-cover

e del vergier
and of-the orchard
e del pesquier
and of-the fishpond
e del foc qu'el saup escantir;
and of-the fire that-he knew to-quench
de Menelau
of Menelaus
com el a frau
how he by fraud
fel mirail de Roma fremir;
made-the mirror of Rome to-shake
e de Pepin
and of Pepin
e d'Olein,
and of-Olein
que non volc lo pau devezir;
who not wished the peacock to-divide
de Clodomer
of Clodomer
e pueis d'Errer
and then of-Errer
e de Picolet l'escremir;
and of Picolet the-fencing
de Zarones,
of Zarones
d'Olorfenes,
of-Holofernes
com lo saup gen Juzei trair;
how him knew nobly Jewess to-betray

e pueis aprens
and then thou-learnest
con cil de Rens
how those of Reims
en feron Julius fugir;
thence made Julius to-flee
apren d'Aureill
learn of-Aureill
e del conseill
and of-the counsel
que det la domn'apres dormir;
that gave the lady-after sleeping
d'Orielus
of-Orielus
e de Nisus
and of Nisus
con lor amors nos poc partir;
how their love not-itself could to-part
e de Bretus,
and of Brutus
de Cassius,
of Cassius
con saubron lor senhor aucir;
how they-knew their lord to-kill
d'Epolibus
of-Epolibus
e de Leus
and of Leus
cui non volc lo sers obezir;
whom not wished the servant to-obey

de Guamenon,
of Agamemnon
e de Dagon,
and of Dagon
com laisset si meteis aucir;
how he-let him himself to-kill
e pueis d'Amier,
and then of-Amier
lo fil Rainier,
the son (of-)Rainier
con fes lo jovencel burdir;
how made the youth to-joust
e de Bazil,
and of Basil
del Falcembril,
of-the Falcembril
com fes son mal talan merir;
how he-made his ill will to-reward
apren Caton
learn Cato
e del mouton
and of-the ram
com per maistre saup guerir;
how as master he-knew to-heal
sapchas d'Amor
know of-Love
com vol'e cor
how it-flies-and runs
e com jai nuda ses vestir
and how it-lies naked without clothing

e non ve ren,
and not sees anything
mas fer trop ben.
but strikes very well
Ab sos dartz c'a fatz gen forbir;
With its darts which-it-has had nobly to-furbish
dels dos cairels
of-the two bolts
l'us es tan bels
the-one is so fair
de fin aur c'om ve resplandir;
of fine gold that-one sees to-shine
l'autr'es d'acier,
the-other-is of-steel
mas tan mal fier
but so ill it-strikes
c'om nos pot del sieu colp guerir;
that-one not-himself can from-the its blow to-heal
comandamens
commandments
nous, si l'aprens,
nine if them-thou-learnest
i trobaras, senes mentir:
there thou-wilt-find without lying
apres sabras
after thou-wilt-know
los catre gras
the four steps
el quint escalon defenir:
and-the fifth rung to-define

com va de briu
how it-goes in haste
e de que viu
and of what it-lives
ni que fai, can ven al partir;
or what it-does when it-comes to-the parting
e dels engans
and of-the deceits
que fai tan grans
which it-makes so great
ni com sap los sieus destruir;
and how it-knows the its-own to-destroy
e del Fenix,
and of-the Phoenix
com foral rix
how would-be-the rich
nil de vinalh fes adimplir.
nor-it of wine made to-fill
Can so sabras,
When this thou-wilt-know
tu t'en iras
thou thyself-thence wilt-go
en Aragon senes falhir,
into Aragon without failing
al joven rei,
to-the young king
c'autre non vei
for-other not I-see
miels sapcha bon mestier grazir.
better knows good craft to-reward

Sil fadeyar
If-the playing-the-fool
no vols laissar,
not thou-wishest to-leave
can volras en sa cort venir,
when thou-wilt-wish into his court to-come
non querelhar
not complain
ja del paguar,
ever of-the paying
sil melhor non be fas auzir.
if-the best not well thou-makest to-hear

ARNAUT GUILHEM DE MARSAN

Qui comte vol apendre

The Instruction of a Knight

I · THE PENITENT KNIGHT

One September, as he and his squires make ready to hawk, Arnaut Guilhem de Marsan is approached by a fair knight dressed as a penitent, who asks how he may win his lady's love. Arnaut sends his company away, keeps him for the night, learns his name and kin, and the next day in the orchard begins: love asks joy, good teaching, and boldness. The knight should learn from Paris, Tristan, and Aeneas.

Qui comte vol apendre
Who tale wishes to-learn
e be lo sap entendre,
and well it knows to-understand
ieus en dirai un tal
I-you of-it will-tell a such
que motz d'autres en val,
that many of-others thereof is-worth
e sen ben d'autre sen,
and I-feel well of-other sense
mas ve·us lo pus valen;
but behold-you the most worthy
e mou de tal razo,
and moves from such matter
que tostemps sera bo.
that always will-be good
Aisso fo en setembre,
This was in September
que re non y desmembre,
for anything not there I-forget

c'a dos mieus donzelos
for-to two my squires
fis penre dos falcos
I-had to-take two falcons
et al ters un austor
and to-the third a goshawk
que ieu non sai melhor,
that I not know better
e los chis e·ls lebriers;
and the dogs and-the greyhounds
e foron cavayers,
and they-were knights
ben so cug, entorn detz
well this I-think around ten
e lurs cavals de pretz;
and their horses of worth
e volian bordir
and they-wished to-joust
e nos falcos eslir
and our falcons to-choose
e triar lo melhor
and to-sort the best
e lo pus valedor
and the most worthy
e nostres cavals pondre,
and our horses to-weigh
cals fora mielhs per jondre.
which would-be better for jousting

Enans qu'ississem fors
Before that-we-went-out outside
per desduire nos cors,
for amusing our bodies
vec vos un chivayer
behold you a knight
coma penedensier.
like penitent
Et anc qui aquel vit
And ever who that-one saw
non vi tan issernit
not saw so discerning
ni de tan bela guiza.
nor of so fair manner
Que desotz sa camiza
For beneath his shirt
fon graile pels costatz
he-was slender by-the sides
e per espatlas latz
and by shoulders broad
e per las ancas grans
and by the haunches great
en guiz'e ben estans
in shape-and well standing
cambas e pes e bratz,
legs and feet and arms
mielhs no fon hom formatz.
better not was man formed

Et ac la cara lonja
And he-had the face long
e ressemblet be conja.
and resembled well comely
Breu ac la sobresilha,
Short he-had the eyebrow
ben fait'a meravilha,
well made-at marvel
e·ls cabelhs loncx per trois,
and-the hair long to braids
non ges trop brus ni blois,
not at-all too dark nor blond
e·l col ben fait e lonc,
and-the neck well made and long
e tenc lo cap enbronc.
and held the head bowed
E venc a suau pas
And came at soft pace
aissi com si fos las.
thus as if he-were tired
Anc sol non saludet
Ever even not he-greeted
ni nulh mot no sonet.
and any word not uttered
Mas per [la] regna·m pris,
But by the rein-me he-took
et el aqui metis
and he there forthwith
me trais a una part;
me drew to a side

et ac mot bel esgart.
and had very fair regard
Pueis estet un petit
Then he-stood a little
a lei d'ome marrit
in manner of-man saddened
e dis me sa rancura,
and told me his grievance
per qu'ieu m'en dones cura:
for which-I me-thereof give care
senher, per dieu merci
lord by God mercy
te prec ajas de mi,
thee I-pray have of me
car de mot longa terra
for from very far land
soi sai per cosselh querre
I-am here for counsel seeking
tot dreitamen a vos,
all straight to you
car es savis e pros,
for thou-art wise and worthy
e que·m dones cosselh,
and that-me thou-give counsel
com d'amor m'aparelh.
how for-love myself-I-prepare
Car ieu am una dona
For I love a lady
que es mot bel'e bona,
who is very fair-and good

mas res de so qu'ieu fassa
but anything of that which-I do
no·m es vis c'a lieis plassa.
not-to-me is seeming that-to her pleases
La vertat vos dirai:
The truth to-you I-will-tell
amar vuelh e no sai.
to-love I-wish and not I-know
E vos per chauzimen
And you by discretion
prendetz n'esgardamen,
take thereof-heed
cal sui ni cal dei estre,
what I-am or what I-must to-be
qu'en siatz mos majestre,
that-thereof you-be my master
de cal manieira·m tenha
in what manner-myself I-hold
per qu'ilh amar me denha,
by which-she to-love me deign
que per nulh'occaizo
that for any-occasion
no·m puesca dir de no.
not-to-me she-can to-say of no
Est parlamens fo breus.
This talk was brief
Aitantost dis als meus:
At-once I-said to-the mine

baros, estem mai huei,
barons let-us-stay more today
e per dieu, no·us enuei,
and by God not-you may-annoy
e faitz vostres cavals
and have your horses
tornar en lor ostals.
to-return into their lodgings
Autras vetz aurem luec
Other times we-will-have place
de tornar en est juec.
of returning to this game
E vos, don falconier,
And you lord falconer
gardatz vostre mestier
guard your craft
d'afaitar los falcos,
of-training the falcons
que deman sian bos;
that tomorrow they-be good
vos que tenetz l'austor,
you who hold the-goshawk
siatz en gardador
be in guardian
et afachas los si
and train them so
que sian bos al mati.
that they-be good at-the morning

Qu'ieu parlarai un poi
For-I will-speak a little
de solatz e de joi
of cheer and of joy
ab el c'aissi vezetz
with him whom-thus you-see
que vos non conoissetz.
whom you not know
Mas per la fe que·us dei
But by the faith that-you I-owe
hueimai no·i serem trei,
henceforth not-there we-will-be three
mas can sol mi e lui,
but save only I and he
qu'enaissi serem dui.
for-thus we-will-be two
Ieu dissendei ab tan
I dismounted with that
e prezi·l per lo guan
and took-him by the glove
celui que fon vengutz,
him who was come
pros et aperceubutz.
worthy and perceptive
E si li dis apres,
And so to-him I-said after
per que lo entendes:
for which it he-understand

amicx, tro a deman
friend until to tomorrow
estem, que pus certan
let-us-stay for more certain
en sera e pus ferm
thereof will-be and more firm
tot aco que direm.
all that which we-will-say
E dirai vos be com:
And I-will-tell you well how
auzirai vostre nom,
I-will-hear your name
e si·l noms es aitals,
and if-the name is such
lo cosselhs er cabals.
the counsel will-be perfect
C'assatz deu hom saber
For-enough must man to-know
en cui met son esper.
in whom he-puts his hope
So·m fo per lui grazit
This-to-me was by him welcomed
mielhs que per mi ben dit.
better than by me well said
Anc del loc no·s parti,
Ever from-the place not-himself he-parted
tro que so nom me di,
until that his name to-me he-told

e·l mielhs de son linhatge
and-the best of his lineage
e trastot son coratge.
and all his heart
Tost l'agui conogut
Soon him-I-had known
e pus tost entendut.
and more soon understood
Pueis preziei lo mil tans
Then I-prized him thousand times
no fazia denans.
— I-did before
Ara nos en intrem
Now ourselves thence we-went
abdos, si co·ns volguem,
both so as-us we-wished
als escacx et a taulas,
at-the chess and at tables
a chansos et a faulas.
at songs and at fables
Mil n'i avia tals
Thousand thereof-there there-were such
que non pessavo d'als.
who not were-thinking of-other
Et estem y aitan
And we-stayed there so-long
tro al solelh colcan,
until to-the sun setting

desse que per manjar
at-once that for eating
nos manda hom levar
us bids one to-rise
en la sala major
into the hall greater
on eran li pluzor.
where were the most
E cant aguem manjat,
And when we-had eaten
car el ac treballhat,
for he had toiled
anem nos en dormir,
we-went ourselves thence to-sleep
car el n'avia dezir.
for he thereof-had desire
E dormim per sojorn
And we-slept at leisure
tro a l'alba del jorn,
until to the-dawn of-the day
que·l pestre nos fetz dir
that-the priest us made to-tell
c'anassem mess'auzir.
that-we-go mass-to-hear
E can l'aguem auzida
And when it-we-had heard
e·l pestre l'ac fenida,
and-the priest it-had finished
anem nos en disnar,
we-went ourselves thence to-dine

car fag l'ac hom dressar,
for done it-had one to-prepare
Bidaus mos conestables
Bidaus my constable
que es pros e durables,
who is worthy and enduring
e del disnar apres.
and of-the dining after
Et ieu levei en pes,
And I rose on feet
prezi lo mieu amic,
took the my friend
celui que ieu vos dic;
him whom I to-you tell
laissem a totz la sala
we-left to all the hall
e dissendem l'escala,
and descended the-stair
solamen mi e lui,
only I and he
car enaissi fom dui.
for thus we-were two
Intrem en un verdier
We-entered into an orchard
e deves un laurier
and toward a laurel
fi·l denan mi assire
I-made-him before me to-sit
e comensei l'a dire:
and began him-to say

amicx, er aprendetz
friend now learn
aisso don mi queretz;
this whereof me you-ask
d'aver ni de gran sen
of-wealth or of great sense
no·us parlarai nien,
not-to-you I-will-speak anything
car so son doas res,
for this are two things
de qu'ieu gaire non pes.
of which-I hardly not think
Mas sol bel jauzimen
But only fair joy
e bel ensenhamen
and fair teaching
et ardimen ajatz,
and boldness have
c'aisso son tres bontatz.
for-this are three goodnesses
Anc ieu, lo mieus amis,
Ever I the my friend
d'amor no m'entremis,
of-love not myself-meddled

tro tot agui apres
until all I-had learned
c'a dire non fo res
so-that-to say not was anything
dels premiers amadors
of-the first lovers
que pus agron d'amors
who most had of-loves
e pus en guazanhero
and most thereof gained
e pus en conquistero.
and most thereof conquered
So pris entr'era tos
This I-took while-I-was boy
d'un maistre d'amors
from-a master of-loves
que m'o ensenhet si
who me-it taught so
c'anc de re no·y falhi.
that-ever in anything not-there I-failed
E vos pus gent aissi
And you more nobly thus
aprendetz o de mi.
learn it from me
Qu'ieu vo·n farai apendre
For-I you-thereof will-make to-learn
lo major mot e·l mendre.
the greater word and-the lesser

Apenretz d'En Paris
You-will-learn of-Sir Paris
com Elena conquis,
how Helen he-won
las penas e·ls malstratz,
the pains and-the ill-treatments
los cossiriers e·ls fatz,
the cares and-the deeds
aissi com ie·ls sai totz,
thus as I-them know all
que no m'en falh us motz.
that not me-thereof fails one word
Aprendetz d'En Tristan,
Learn of-Sir Tristan
que vale ben atrestan.
who is-worth well as-much
Per la fei que dei vos
By the faith that I-owe you
no fo tan amoros
not was so loving
ni fes mielhs a sa guiza
nor did better at his manner
d'amors a sa deviza.
of-love at his device
So dizetz vos mezis,
This say you yourself
cant o aures apris.
when it you-will-have learned
Aprendetz d'Eneas;
Learn of-Aeneas

aquel no·us oblit pas,
that-one not-you may-forget at-all
car ges no fai a faire,
for at-all not does to do
si d'amors uzatz gaire.
if of-love you-use much
Car si·n sabiatz tan
For if-thereof you-knew so-much
aras ni derenan,
now or henceforth
leu poiratz enquerer
easily you-could to-seek
dona e conquerer.
lady and to-conquer

Arnaut adds the stories of four lovers, Linaura, Yvain, Apollonius of Tyre, and Arthur, and then the lover's dress: white linen shirts, close-fitting hose and sleeves, a well-cut tunic and mantle, hair and beard trimmed, and eyes and hands kept seemly. He should have two handsome squires and keep an open house, receiving strangers and the needy and seeing them well served, though not waiting on table himself once the meal begins, and seeing that his servants, horses, and squires lack nothing.

De Linaura sapchatz,
Of Linaura know
com el fon cobeitatz
how he was coveted
e com l'ameron totas
and how him-loved all
donas e·n foron glotas,
ladies and-thereof were greedy
entro·l maritz felon
until-the husband felon
per granda trassion
by great treason
lo fei aucir al plag.
him had to-kill at-the plea
Mas aco fon mot lag,
But that was very ugly
que Massot so auzis,
for Massot this heard

e·n fo, so cre, devis
and-thereof was this I-believe divided
e faitz catre mitatz
and made four halves
pels catre molheratz.
by-the four husbands
Cest ac la maistria
This-one had the mastery
de dintre sa bailia,
from within his bailiwick
entro que fon fenitz
until that he-was ended
e pels glotos traitz.
and by-the gluttons betrayed
D'Ivan lo filh del rei
Of-Yvain the son of-the king
sapchatz dire per quei
know to-say for why
fon el pus avinens
was he more pleasing
de negus homs vivens.
of any man living
Que·l premier sembeli
For-the first sable
c'om portet sobre si
that-one wore upon himself
el ac en son mantel,
he had on his mantle

afliblalh e tessel
clasp and tassel
e corda en gonela,
and cord in tunic
e·n espero fivela
and-in spur buckle
e bloca en escut
and boss in shield
el ac, so sabem tut;
he had this we-know all
e gans, c'om viest en mas
and gloves that-one puts-on in hands
el ac los primairas.
he had them first
Las donas aquel temps
The ladies that time
que l'ameron essemps
who him-loved together
el tengron per amic,
him held for friend
assatz pus qu'ieu no·us dic.
enough more than-I to-you say
D'Apoloines de Tir
Of-Apollonius of Tyre
sapchatz comtar e dir,
know to-tell and to-say
com el fon perilhatz
how he was imperiled
el e totz sos barnatz,
he and all his barons

en mar perdet sas gens,
in sea he-lost his people
totas cominalmens,
all together
mais tenc en son poder
but he-held in his power
tot cant en poc aver,
all as-much-as thereof he-could to-have
a trastot son esfors,
at all his effort
mais solamen son cors.
but only his body
E pueis issic en terre
And then he-went-out on land
on li fon obs a querre
where to-him it-was need to seek
vianda don hom viu,
food whence one lives
com un paure caitiu.
like a poor wretch
Tot so pres per amor,
All this he-took for love
mai pueis n'ac gran honor,
but then thereof-he-had great honor
c'amors li rendet sai
for-love to-him rendered here
mai que non perdet lai,
more than — he-lost there

que pas non enqueria
for at-all not he-sought
cela que mais valia,
her who most was-worth
mas tan fort l'encobi
but so strongly her-coveted
ni anc non l'enqueri,
and ever not her-sought
c'ab bels ditz et ab faitz
that-with fair sayings and with deeds
li dava tals gamaitz
to-her he-gave such wounds
al cor que per petit
in-the heart that by little
la dona non morit.
the lady not died
El l'ac a son voler
He her-had at his will
e·n fetz tot son plazer
and-of-it did all his pleasure
e fo reis com denans,
and was king as before
fortz e ricx e prezans.
strong and rich and prized
Sapchatz del rei Artus
Know of-the king Arthur
que sai que·us valra pus.
for I-know that-you he-will-avail more

Car el anc no feni
For he ever not ended
ni encar no·y falhi
and yet not-there failed
ni ja no·y falhira
and ever not-there will-fail
can segle durara.
as-long-as world will-last
Tostemps viu per amor
Always he-lives by love
ab joi et ab honor,
with joy and with honor
qu'el ne sap tot can n'es
for-he thereof knows all as-much-as of-it-is
ni can dieus n'a trames.
and as-much-as God thereof-has sent
So aprendetz ades.
This learn now
E pueis mai aprendes
And then more learn
qu'ieu vo·n farai apenre
for-I you-thereof will-make to-learn
lo major tort e·l menre.
the greater wrong and-the lesser
Cant o auretz saubut,
When it you-will-have known
aitan saubretz can tut.
as-much you-will-know as all

Adoncx seretz senhor
Then you-will-be lord
de donas e d'amor
of ladies and of-love
et auretz ne bon pretz,
and you-will-have thereof good worth
si vos no·l vos toletz.
if you not-it yourself take-away
Si voletz esser drutz,
If you-wish to-be lover
siatz aperceubutz;
be perceptive
enquer'aprendetz pus,
still-learn more
si d'amor segues l'us.
if of-love you-follow the-use
Vostre cors tenetz gen
Your body hold nobly
e d'azaut vestimen.
and of-comely clothing
E sian vil o car,
And be-they cheap or dear
faitz los gent arezar.
have them nobly to-arrange
De pauc pretz o de gran,
Of little price or of great
tut sian benestan.
all be-they becoming

Car totz pros cavayer
For every worthy knight
deu vestir a sobrier,
must to-wear at excess
camizas de tansan
shirts of linen
primas, car ben estan,
fine for well they-sit
e blancas totas vetz,
and white all times
que mielhs en semblaretz,
for better thereof you-will-seem
cortes et ensenhatz
courtly and well-taught
en totz locx on venhatz.
in all places where you-come
Estrechamens caussas
Tightly clothe
pes e cambas e bras
feet and legs and arms
e sobrecot e manjas,
and surcoat and sleeves
si que las gens estranjas
so that the people strange
e totz hom que vos veja
and every man who you sees
vos en porte enveja.
you thereof bear envy
Garatz vostra gonela,
Look-at your tunic

can la faretz novela,
when it you-will-make new
que no sia trop lonja,
that not it-be too long
que pus en sera conja.
for more thereof it-will-be comely
E faitz la cabessalha
And have the collar
a traves ab ventalha,
at across with ventail
ampla pels muscles sus,
broad by-the shoulders up
car lo pieitz n'er pus clus;
for the breast thereof-will-be more closed
e dirai vos per que,
and I-will-tell you for what
et aprendetz o be:
and learn it well
per so qu'om res no veja
for this that-one anything not see
e·l pieitz que mal esteja.
in-the breast which ill stand
D'eis drap faitz lo mantel
Of-same cloth have the mantle
e gardatz que·l tessel
and look that-the tassel
y sia ben estan
there be well fitting
e l'afiblalh denan.
and the-clasp in-front

Gardatz vostres cabelhs,
Look-to your hair
que mais val hom per elhs.
for more is-worth man by them
Sovendet los lavatz
Often them wash
que pus bels en siatz.
that more fair thereof you-be
Mas no·ls portes trop loncx,
But not-them wear too long
que mai valon adoncx,
for more they-are-worth then
can son un pauc tondut,
when they-are a little cut
que s'eran trop cregut.
than if-they-were too grown
Ni portes loncx guinhos,
Nor wear long mustaches
que sapchatz no so bos;
for know not they-are good
ni la barba trop lonja
nor the beard too long
que mai val que res conja,
for more is-worth than anything comely
e non y a trop ges
and not there has too-much at-all
que pieitz seri'ades,
for worse it-would-be-now
mas gent e per mezura;
but nobly and by measure

e vos donatz vo·n cura.
and you give you-thereof care
Ben gardatz huelhs e mas,
Well guard eyes and hands
que non sembles vilas;
that not thou-seem churlish
huelhs e mas son messatge
eyes and hands are messengers
mot soven del coratge.
very often of-the heart
Los huelhs tenetz membrat
The eyes hold mindful
que non garden en fat,
that not they-look in folly
e las mas eissamen
and the hands likewise
gardetz que ajan sen.
guard that they-have sense
Si vezetz azauteza
If you-see comeliness
que·us fassa cobezeza
that-you make covetousness
entre mas ad autrui,
in hands of another
non la prendatz de lui,
not it take from him
car atressi las vol,
for likewise them he-wishes
et auria vo·n per fol.
and would-have you-thereof for fool

Escudiers per servir
Squires for serving
vos son bos a tenir;
to-you are good to keep
azautz ne ajatz dos,
comely thereof have two
bels e savis e pros;
fair and wise and worthy
com que dels autres an,
however that of-the others it-goes
cels sian benestan,
those be becoming
cortes et ensenhat
courtly and well-taught
e ben emparaulat.
and well spoken
Per so son bos aitaus
For this are good such
que vos n'ajatz bos laus,
that you thereof-have good praise
si·ls enviatz en loc,
if-them you-send to place
non puesca hom far joc.
not can one to-make jest
Car ditz hom de gen fada:
For says one of people foolish
cal senhor, tal mainada.
what lord such household
Can seretz en vostr'aitz,
When you-will-be in your-ease

dirai vos com o faitz
I-will-tell you how it you-do
s'avetz ostes estranhs,
if-you-have guests strange
siatz lur bos companhs.
be to-them good companion
Faitz los de vos privatz
Make them of you intimate
e del vostre solatz.
and of-the your cheer
Covidar e servir
To-invite and to-serve
sapchatz et aculhir.
know and to-welcome
Si·us vezon bezonhos,
If-you they-see needy
paubre ni sofrachos,
poor or wanting
non atendatz que·us queira,
not wait that-you he-ask
per neguna maneira;
by any manner
cilhs que penran covit
those who will-take invitation
sian mot gent servit
be-they very nobly served
e per vos e pels vostres,
both by you and by-the yours
e siatz lur bos ostes.
and be to-them good host

A semblansa del jorn
In semblance of-the day
lur faitz donar sojorn;
to-them have to-give rest
mas per tot cant anc vis,
but for all as-much-as ever I-saw
no servas vos metis,
not serve you yourself
pus lo manjars comensa,
since the eating begins
car so seria falhensa;
for this would-be failing
mas seretz en bon loc
but you-will-be in good place
a taula pres del foc.
at table near of-the fire
Vostr'aver vos honor
Your-wealth you may-honor
e vostre servidor
and your servants
sian ben castiat
be-they well chastised
e ben endoctrinat.
and well instructed
Ja sus vostre manjar
Ever over your eating
no veng'ab vos parlar.
not may-come-with you to-speak

Car si vos acosselha
For if you he-counsels
ni·us ditz res a l'aurelha,
or-you says anything at the-ear
semblaria paubreza,
it-would-seem poverty
o si non, cobezeza.
or if not covetousness
Ans c'al manjar siatz,
Before that-at-the eating you-be
los ajatz doctrinatz
them have instructed
que tot can obs aura
that all as-much-as need it-will-have
ajatz tro lendema,
you-have until next-day
candelas e bo vi
candles and good wine
ajan tro lo mati.
they-have until the morning
Cavals et escudiers
Horses and squires
faitz gardar a sobriers,
have to-guard at excess
ja sofraita no·ls fassa
ever want not-them may-make
res de so c'a lor plassa.
anything of that which-to them pleases

Que si an set o fam
For if they-have thirst or hunger
sempre n'auziretz clam.
always thereof-you-will-hear complaint
Et a drut no·s cove,
And to lover not-itself befits
que fassa res mas be.
that he-do anything but good

III · TOURNEY AND CONQUESTS

At court the lover must be generous, keep his gates open, play only high games without anger, and keep a good horse with arms and saddlecloth in his colors. A lady wants a lover who rises in merit, so he must love chivalry, be first in the charge and last in the retreat, and strike hard. Arnaut then lists the ladies he has won by these crafts, from Girart's sister to Gauzion, and bids the knight be rich in these teachings.

E can seretz en cort,
And when you-will-be in court
no seretz mia sort
not you-will-be at-all deaf
si me voletz entendre.
if me you-wish to-understand
Larcx siatz en despendre
Generous be in spending
et ajatz gent ostau
and have noble household
ses porta e ses clau.
without door and without key

Non crezatz lauzengiers
Not believe slanderers
que ja metatz portiers,
that ever you-put porters
que feira de basto
who would-strike with stick
escudier ni garso,
squire or boy
ni arlot ni joglar,
or rascal or jongleur
que lay vuelha intrar.
who there wishes to-enter
Ni siatz envejos
Nor be envious
dels manens cobeitos
of-the wealthy covetous
que·s fleisson a celat,
who-themselves bend in hiding
can son en cort intrat.
when they-are into court entered
Ja dombredieu non plassa
Ever to-Lord-God not may-please
que cortz per vos desfassa,
that court by you breaks-up
que ja n'iscatz premiers,
that ever thereof-you-go-out first
mas a totz jorns derriers.
but at all days last

E totz vostres ostals
And all your household
deu esser cominals,
must to-be common
e solvetz las penhoras
and release the pledges
largamens totas oras.
generously all hours
E si·us falhon deniers,
And if-you fail pennies
vos jogatz volontiers.
you play willingly
A joc major jogatz
At game greater play
c'aco es jocx onratz.
for-that is game honored
Que no·s tanh jocx d'azar
For not-itself befits game of-hazard
mas ad home avar,
but to man miserly
que get per un denier
who throws for a penny
cen vetz en un taulier;
hundred times on a board
qui pren los datz e·ls laissa,
who takes the dice and-them leaves
tot son pretz en abaissa.
all his worth thereof lowers

Per so·us man ieu aver
For this-you bid I to-have
a joc major tener.
at game greater to-hold
Ni ja no·us irascatz
And ever not-yourself anger
per perdre que fassatz,
for losing that you-do
ni camjes vostre loc,
nor change your place
c'om non puesca far joc.
that-one not can to-make jest
Ni torsatz vostras mas,
Nor wring your hands
com si eratz auras.
as if you-were frantic
Ni·us conosca hom ira
Nor-you may-know one anger
per ren que aujatz dire.
for anything that you-hear to-say
S'o faitz, en eis lo dia
If-it you-do in same the day
partes de drudaria.
you-part from love-service
Enquer aprendetz mais,
Still learn more
si voletz esser gais.
if you-wish to-be gay
Ajatz un bon chival,
Have a good horse

e dirai vos ben cal:
and I-will-tell you well which
que de corre s'espleit
that at running itself-exerts
e per armas adreit,
and for arms apt
aquel menetz ades
that-one lead always
e las armas de pres,
and the arms from near
la lansa e l'escut
the lance and the-shield
e l'ausberc conogut.
and the-hauberk known
Sia ben essajatz
Be-it well tried
e non mia malvatz.
and not at-all bad
Et enseletz lo be
And saddle it well
de sela e de fre,
with saddle and with bridle
e de mot gen peitral
and with very noble breast-strap
que res no·y estia mal.
so-that anything not-there stands ill
E faitz far la sotzsela
And have to-make the saddlecloth
del senhal de la sela,
of-the device of the saddle

e d'aquel meteis tenh
and of-that same hue
on l'escut sera penh.
where the-shield will-be painted
E la lansa senheira …
And the lance with-pennon …
ajatz rossi bastier
have packhorse sumpter
que·us port l'ausberc doblier,
that-for-you carries the-hauberk double
e las armas en aut,
and the arms on high
que iran pus azaut,
for they-will-go more comely
e·ls escudiers ades
and-the squires always
ben los ajatz de pres.
well them have from near
Era·us dirai lo ver
Now-to-you I-will-tell the truth
per que·us man so tener.
for which-you I-bid this to-hold
Car sapchatz no·l va be
For know not-to-him it-goes well
qui res del sieu no te,
who anything of-the his not holds

que per tort o per guerra
for by wrong or by war
tot li er obs a querre
all to-him will-be need to seek
so que mestier li es.
that which need to-him is
Ja no sera cortes.
Ever not he-will-be courtly
Pieg l'es que mals de febre
Worse to-him-it-is than ills of fever
qui tot o vai soisebre.
who all it goes to-bear
Car dona no vol pas
For lady not wishes at-all
drut que en breu se las,
lover who in brief himself tires
per guerras ni per cortz
of wars or of courts
que sosmes sia sortz,
who submitted is deaf
mas que a totz jorns pus
but that at all days more
fassa son pretz en sus.
he-makes his worth in up
D'aquest non a vergonja
Of-this-one not has shame
dona, ans n'es pus conja,
lady rather thereof-is more comely
si de s'amor l'apela,
if of her-love him-she-calls

ans s'en fa pus isnela.
rather herself-thereof makes more quick
Mais aprendetz enquera,
More learn still
amicx, si greu no·us era:
friend if hard not-to-you it-were
cavalari'amatz
chivalry-love
mai que autras rictatz.
more than other riches
E·y ajatz vostre cor
And-there have your heart
mai qu'en autre demor.
more than-in other delight
D'encontres no saubutz
Of-encounters not known
siatz aperceubutz,
be perceptive
e non ajatz paor
and not have fear
de crit ni de rimor.
of cry nor of clamor
Al retornar derriers
At-the returning last
et al ferir premiers
and at-the striking first
siatz, c'aital cove
be for-such befits
[a] drut c'amor mante.
to lover who-love maintains

Can seretz en tornei,
When you-will-be in tourney
si creire voletz mei,
if to-believe you-wish me
totz vostres garnimens
all your armor
ajatz cominalmens,
have together
l'ausberc e l'elm doblier
the-hauberk and the-helmet double
e las caussas d'acier
and the hose of-steel
e vostr'espaz'al latz,
and your-sword-at-the side
que de grans colps fassatz,
that of great blows you-make
entressenh al caval
device on-the horse
e denan al peitral
and in-front on-the breast-strap
bels sonalhs trasgitatz,
fair bells cast
gent assis e fermatz.
nobly set and fastened
Car sonalhs an uzatge
For bells have custom
que donan alegratge,
that they-give gladness

ardimen al senhor
boldness to-the lord
et als autres paor.
and to-the others fear
Al encausar premier
At-the pursuing first
et al fugir derrier,
and at-the fleeing last
car tot aisso cove
for all this befits
a drut qu'amor mante.
to lover who-love maintains
Ben vos anetz gardan
Well yourself go guarding
de perda e de dan.
from loss and from harm
Can mouretz vostre ponher,
When you-will-move your spurring
non tornetz senes jonher.
not return without jousting
Si'ab un, si'ab dos,
Be-it-with one be-it-with two
jonhens er ad estros.
jousting it-will-be at once
E si·us falh vostra lansa,
And if-you fails your lance
ben ajatz remembransa
well have remembrance
en vostr'espaza traire,
in your-sword to-draw

e non o tarzetz gaire.
and not it delay much
Faretz grans colps e greus
You-will-make great blows and heavy
si que o sapcha deus,
so that it knows God
inferns e paradis.
hell and paradise
De tal guiza feris,
In such manner I-struck
qu'ieu ab aquestz mestiers,
that-I with these crafts
depus fui cavayers,
since I-was knight
ai conquist mantas donas
have won many ladies
de belas e de bonas.
of fair and of good
E si voletz saber,
And if you-wish to-know
si ieu vo·n dic lo ver,
if I you-thereof tell the truth
dirai [ieu] vos qui son
I-will-tell I you who they-are
ni com an nom ni don.
and how they-have name and whence
Ben conquis de premier,
Well I-won at first
ja celar no·us o quier,
ever to-hide not-you it I-seek

la seror de Girart,
the sister of Girart
e·n passei man regart.
and-thereof I-passed many-a fear
Et apres m'assegui
And after myself-I-pressed-on
que·m fes tan pres de si;
for-she-me made so near of herself
a mal grat N'Ast'anava
at ill will Sir-Ast'anava
que·m teni'e·m baizava.
that-me she-held-and-me kissed
En apres conquis mais,
In after I-won more
per qu'en dei esser gais,
for which-thereof I-must to-be gay
ma dona N'Escaruenha,
my lady Lady-Escaruenha
la gensor de Gascuenha.
the noblest of Gascony
En apres Na Pagana,
In after Lady Pagana
la gensor crestiana,
the noblest Christian
que si'en tot lo mon,
that is-in all the world
tant cant clau mar preon.
as-much as encloses sea deep

Conquis mon bel Bezart
I-won my fair Bezart
que m'a pres a sa part.
who me-has taken to his side
Anc non amei autrui
Ever not I-loved other
la quarta part de lui.
the fourth part of him
E la filha 'N Amfos
And the daughter Sir Amfos
a mal grat del gilos,
at ill will of-the jealous-one
conquis a gran onor
I-won at great honor
e guazanhei s'amor.
and gained her-love
Mas can a mon Gilos
But as to my Gilos
de que soi cobeitos —
of whom I-am covetous
tan fes qu'en breu morrai,
so-much she-did that-in brief I-will-die
s'ans d'un mes non la bai
if-before of-a month not her I-kiss
silh qu'es a Mon-Pao,
she who-is at Mon-Pao
don'ab bela faisso,
lady-with fair fashion

que·m donet dos cens bais
who-me gave two hundred kisses
ab joi per qu'en soi gais.
with joy for which-thereof I-am gay
Pueis conquis En Tolzan
Then I-won Sir Tolzan
mai que nulh crestian,
more than any Christian
ma dona Gauzion
my lady Gauzion
a cuy dieus lo reis don
to whom God the king may-give
bon loc en paradis
good place in paradise
per sos fizels amis.
for his faithful friends
De pus poiria dir;
Of more I-could to-say
mas no vuelh descobrir
but not I-wish to-uncover
celas que per celat
those who in secret
m'an lur amor donat.
me-have their love given

Cavayer, bels amicx,
Knight fair friend
cortes e pros e ricx,
courtly and worthy and rich
er vuelh siatz manens
now I-wish you-be wealthy
d'aquestz ensenhamens.
of-these teachings

BERTRAN DE PARIS DE ROERGUE

Guordo, ieus fas un bo sirvent

Gordon, I Make You a Sirventes

GORDON, I MAKE YOU A SIRVENTES

Bertran de Paris de Roergue gives his jongleur Gordon up for hopeless: he knows no song or sirventes and confuses everything. In stanza after stanza he lists the stories Gordon does not know, from Arthur, Tristan, and Merlin to Moses, Solomon, Priam, Thebes, Caesar, Daedalus, and Constantine. He sends the song to the countess of Rodez, whom he loves above all ladies, and sends Gordon on to Sir Canilhac.

Guordo, ieus fas un bo sirventes l'an,
Gordon I-you make a good sirventes the-year
e si pogues, fera vos bon e bel;
and if I-could I-would-make you good and fair
mas eras vey que n'ay perdut l'afan
but now I-see that thereof-I-have lost the-toil
e vuelh hueymays queiratz autre capdel.
and I-wish henceforth (that)-you-seek other leader
Anc no saupes chansos ni sirventes,
Ever not you-knew songs or sirventes
vers ni descort qu'en cortadis fezes,
verse or descort that-in courtly-fashion you-made
que nosabers vos marris eus cofon;
for ignorance you saddens and-you confounds
soven dizetz so qu'es d'aval d'amon.
often you-say that which-is from-below from-above

Jes no sabes d'Artus tan com ieu fatz
At-all not you-know of-Arthur as-much as I do
ni de sa cort, on ac man soudadier
nor of his court where he-had many hired-soldiers
ni d'Aspinel per c'aussis l'escassier
nor of-Aspinel why he-killed the-cripple
ni com bastic Toleta l'amiratz,
nor how built Toledo the-emir
de Moyzen com anet per la mar
of Moses how he-went through the sea
ni d'Aluxe qui fo ni que saup far
nor of-Aluxe who he-was or what he-knew to-do
ni no sabetz qui valc may c'om dal mon
and not you-know who was-worth more than-one in-the world
ni cos perdet Marsilis en la fon.
nor how-himself lost Marsile in the spring

Ni no sabetz cossi pres del jayan
And not you-know how it-befell of-the giant
a Tydeus, cant li tolc del castel,
to Tydeus when to-him he-took-away from-the castle
ni no sabetz las novas de Tristan
and not you-know the tidings of Tristan
ni del rey Marc ni d'Apsalon lo bel;
nor of-the king Mark nor of-Absalom the fair
d'Apoloini no cug sapiatz res
of-Apollonius not I-think you-know anything
ni d'Odastres degun bo fag c'anc fes,
nor of-Odastres any good deed that-ever he-did

ni no sabetz per que selet son nom
and not you-know for what he-bid his name
Palamides sul palaitz al prim som.
Palamides on-the palace at-the first sleep

Ni no sabetz qui fes l'assaut de Tir
And not you-know who made the-assault of Tyre
ni d'Argileu lo bon encantador
nor of-Argileu the good enchanter
ni com bastic lo palaitz ni la tor
nor how he-built the palace nor the tower
devan Laon per lo bon rey trair;
before Laon for the good king to-betray
ni no sabetz del senhor de Paris
and not you-know of-the lord of Paris
a cal esfors pres Espanh'e conquis;
with what effort he-took Spain-and conquered
de Priam[us] lo rey no sabetz re
of Priam the king not you-know anything
ni de sos filhs, si fero mal o be.
nor of his sons if they-did ill or good

Ni ges non cug que sapiatz d'Ivan
And at-all not I-think that you-know of-Yvain
qui fol premier c'adomesjet auzel,
who was-the first that-tamed bird

de Gairaudu no sabetz tan ni can
of Gairaudu not you-know so-much nor how-much
ni de Cobloy ni de Salapinel;
nor of Cobloy nor of Salapinel
ni no sabetz d'Ariel lo cortes
and not you-know of-Ariel the courtly
que pres per cors de cabrols dos o tres
who took by running of roebucks two or three
e quis tostemps aventuras pel mon
and sought always adventures through-the world
e volc saber cant a mar de preon.
and wished to-know how-much has sea of depth

Jes de Merli l'Engles no sabetz re
At-all of Merlin the-English not you-know anything
que sapchatz dir com renhet ni que fe;
that you-know to-say how he-reigned or what he-did
ni del bon rey Salamon ges non cre
and of-the good king Solomon at-all not I-believe
que anc ne fos nulh hom tan sapiens,
that ever thereof were any man so wise
que saupes dir totz sos captenemens,
who knew to-say all his bearings
ni d'En Guio de Mayensal valens,
nor of-Sir Gui of Mayensal worthy
ni de la ost c'a Tebas fe venir
nor of the host that-to Thebes he-made to-come
fag c'anc fezes no cug sapiatz dir.
deed that-ever he-did not I-think you-know to-say

Ni no sabetz d'Adamelon lo gran
And not you-know of-Adamelon the great
ni d'Ateon lo fol orat que fe
nor of-Actaeon the mad frantic what he-did
ni d'Achilles no cug sapiatz re,
and of-Achilles not I-think you-know anything
de Danias que sufric mant afan
of Danias who suffered many-a toil
ni no sabetz novas de Floriven
and not you-know tidings of Floriven
que pres premier de Fransa mandamen,
who took first of France command
ni no sabetz qui fetz Hector aussir
and not you-know who made Hector (be)-killed
ni d'Andrivet com moric de dezir.
nor of-Andrivet how he-died of desire

Ni no sabetz d'Aripodes l'efan
And not you-know of-Aripodes the-child
quil det lo colp sul pe ab lo cotel,
who-to-him gave the blow on-the foot with the knife
ni del bon rey Neptanabus prezan
nor of-the good king Nectanebus prized
per que laisset sos homes ses capdel;
for what he-left his men without leader
ni de Cezar que tot lo mon conques
nor of Caesar who all the world conquered
sabetz petit, car pauc n'avetz apres,
you-know little for little thereof-you-have learned

ni no sabetz novas del rey Gormon
and not you-know tidings of-the king Gormon
ni del cosselh qu'Izambart det sul pon.
nor of-the counsel that-Isembart gave on-the bridge

Jes de Nabucodonozor non cre
At-all of Nebuchadnezzar not I-believe
sapiatz dir l'anta que dieu li fe,
you-know to-say the-shame that God to-him did
ni de Sepnacherib no sabetz re,
and of Sennacherib not you-know anything
ni com issi Dedalus de volan
nor how went-out Daedalus by flying
dins de la tor on sofri man turmen,
within from the tower where he-suffered many-a torment
ni com passet Perdicx son mandamen,
nor how passed Perdix his command
car se ders tant ques cujet enantir,
for himself he-raised so-much that-himself he-thought to-advance
per qu'en la mar l'avenc mort a sofrir.
for which-in the sea him-befell death to suffer

De Costanti l'emperador m'albir
Of Constantine the-emperor I-judge
que no sabetz com el palaitz major
that not you-know how in-the palace greater
per sa molher pres tan gran deshonor,
for his wife he-took so great dishonor

si que Roma'n volc laissar e gurpir;
so that Rome-thereof he-wished to-leave and to-abandon
e per so fon Constantinobles mes
and for this was Constantinople put
en gran rictat, car li plac quel bastis,
in great wealth for to-him it-pleased that-it he-built
que cen vint ans obret c'anc als no fe;
that hundred twenty years he-worked that-ever other-thing not he-did
e jes d'aisso non cug sapiatz re. 80
and at-all of-this not I-think you-know anything

Si saupessetz so qu'es el sirventes,
If you-knew that which-is in-the sirventes
dels bos joglars foratz d'aquest payes;
of-the good jongleurs you-would-be of-this country
mas yeu non cre c autr'om de say Clarmon
but I not believe that other-man from here Clermont
vos saupes dir … que fo ni don.
to-you knew to-say … who he-was or whence

A la valen comtessa de Rodes, 85
To the worthy countess of Rodez
car es sos cors pro[s] e gais e cortes,
for is her body worthy and gay and courtly
portatz mon chan, no tematz freg ni son,
carry my song not fear cold or sleep
Gordo, qu'ieu l'am may que dona del mon.
Gordon for-I her-I-love more than lady of-the world

D'En Canilhac aug dir quel platz totz bes:
Of-Sir Canilhac I-hear to-say that-to-him pleases all good
e sel anas, creisser vos a d'arnes,
and if-to-him you-go to-increase you he-has of-harness
car de bon pretz aug dir c'al cor volon;
for of good worth I-hear to-say that-he-has-the heart eager
per que de luy vos partretz jauzion.
for which from him yourself you-will-part joyful

SORDEL

L'ensegnamen d'onor

The Instruction of Honor

Sordel holds that sense, like treasure, is lost if hidden, and offers his teaching though he is unlearned. A man must first love and fear God, then weigh his choices in a balance, conquer his own heart, and seek what pleases both God and the world. The world has worsened because sin corrupted the elements and the humors; only good nurture resists that decline. Good habits are worth more than natural gifts, and no single virtue suffices without the others.

Aissi col tesaurs es perdutz
Thus as-the treasure is lost
aitan con istai esco[n]dutz,
as-long as it-stays hidden
teng eu aitan per perdut sen,
I-hold I as-much for lost sense
quan om lo celal vai cubren;
when one it hides-it goes covering
que ploms val melz qu'argenz ni aurs
for lead is-worth more than-silver or gold
rescos; per zo es lo tesaurs
hidden for this is the treasure
perdutz, qui nol met e nol dona
lost who not-it puts and not-it gives
si com largues'ab dreg faizona,
so as largess-with right fashions
el senz es perdutz eissamen,
and-the sense is lost likewise
qui nol descuebr'entre la gen
who not-it uncovers-among the people
e non obra segon razo,
and not works according-to reason

si con es mestiers, a sazo.
so as is need at season
E, sitot mos senz non es granz,
And though my sense not is great
vuell far saber entrels prezanz
I-wish to-make to-know among-the worthy
zo que er profieh e onors
that which will-be profit and honor
a totz cels a qui plaz valors,
to all those to whom pleases merit
qu'aprendre & retener volran
who-to-learn and to-retain will-wish
zo qu'auzir en mos ditz poiran,
that which-to-hear in my sayings they-will-be-able
sitot las razos son diversas,
although the matters are diverse
tan qu'eu sai que seran aversas
so-much that-I know that they-will-be adverse
per aprendre & per retenir,
for learning and for retaining
quar no si podon be seguir.
for not themselves they-can well to-follow
Mas s'en aital obr'eu fallia,
But if-in such work-I failed
miravilla granz no seria,
marvel great not would-be
segon que l'auzirez, complida
according-to what it-you-will-hear complete
de granz rasos, quan er finida,
of great matters when it-will-be finished

e quar no sai divinitat,
and for not I-know divinity
leis, ni decretz, ni m'es mostrat,
laws or decrees nor to-me-is shown
ni m'en val forsa d'escriptura,
nor to-me-thereof avails force of-scripture
anz o faz tot en aventura,
rather it I-do all at venture
ab un pauc de sen natural;
with a little of sense natural
mas, ab tot zo, mi sera mal
but with all that to-me it-will-be ill
si de l'ensegnamen, qu'ai pres
if of-the teaching that-I-have taken
de far, son per ome repres,
to make I-am by man reproved
ni s'om diz que anc mais aitals
or if-one says that ever more such
en fos negus, ni tan cabals.
thereof were any nor so excellent

Ar auja qui be vol entendre,
Now may-hear who well wishes to-understand
qu'om no enten be ab contendre.
for-one not understands well with disputing

Premeramen, vuell far saber
Firstly I-wish to-make to-know
qu'om deu amar Deu e temer
that-one must to-love God and to-fear
part totas res, quar om no val
beyond all things for one not is-worth
re ses Dieu, ni fai be ses mal;
anything without God nor does good without evil
ni neguna valors, partida
nor any merit parted
de Dieu, non deu esser grazida,
from God not must to-be welcomed
quar ab Dieu pot om toz bes far,
for with God can one all goods to-do
es pot om de totz mals gardar;
and-himself can one from all ills to-guard
per so es fols qui Dieu desempara,
for this is fool who God forsakes
pos ome de toz bes empara;
since man of all goods he-protects
quar ab la gracia de Dieu
for with the grace of God
pot l'om aver del segle leu,
can one to-have of-the world easily
e qui per amdos es grazitz,
and who by both is welcomed
de tota gracia es complitz.
of all grace is complete

Qui vol saviamen regnar,
Who wishes wisely to-reign
obs l'es totz tems deja portar
need to-him-is all times he-must to-carry
una balanza en son corage,
a balance in his heart
per melz conosser l'avantage
for better knowing the-advantage
de las fazendas; quar soven
of the affairs for often
aurez de doas res talen
you-will-have of two things desire
a far, que leumen non podez
to do so-that easily not you-can
conosser qual melz far devez:
to-know which better to-do you-must
aqui a mestier la balanza,
there has need the balance
en que conoscaz vostra erranza,
in which you-know your error
ni qual per dreg melz devez far.
and which by right better you-must to-do
Ges nos fai be ses lo pesar;
At-all not-itself does well without the weighing
car de chascuna re s'eschai
for of each thing it-befits
que vos metaz razo; e lai,
that you put reason and there
o la balanza mais pendra,
where the balance more will-hang

tenez, quar be vos en prendra.
hold for well to-you thereof will-befall
E nos o tuella voluntatz,
And not-you it may-take-away will
quar soven vei, & es vertatz,
for often I-see and it-is truth
que per voluntat es lo senz
that by will is the sense
desviatz; per queus dic breumenz
diverted for which-you I-say briefly
que nulz oms esser no pot ges
that any man to-be not can at-all
be savis, si donx, com quel pes,
well wise if then as that-him grieves
no capdella son foll talan
not guides his foolish desire
ab son sen, quel garda de dan.
with his sense which-him guards from harm
Qui vol be venzer son guerrier,
Who wishes well to-vanquish his enemy
se mezes deu venzer premier,
himself even must to-vanquish first
zo es son cor; quar plus mortal
that is his heart for more mortal
guerrier non a om ni plus mal
enemy not has man nor more evil
de son cor, quan li viral fre
than his heart when to-him turns-the rein
vas lo mal, el depart del be.
toward the evil and-him parts from-the good

Ni ja lo cor non er vencutz
And ever the heart not will-be vanquished
si del sen non mo[u] la vertutz,
if from-the sense not moves the strength
ni ja vertutz non er sobrera
and ever strength not will-be overcoming
del sen, menz de valor entera,
of-the sense less of merit entire
pos que lo cor es escompres
since that the heart is kindled
a far mal, ni o a empres.
to do evil or it has undertaken

La re del mon, que om deuria
The thing of-the world that one ought
faire plus voluntier, seria
to-do more willingly would-be
aquella, si bei esgardatz,
that-one if well-there you-look
qui a Dieu & al segle platz;
which to God and to-the world pleases
e l'autra, zos dic veramen,
and the-other this-you I-say truly
qu'om deu far plus forzadamen,
that-one must to-do more forcedly
es cella qu'ennueja a amdos.
is that which-annoys to both

Quar, si est tan aventuros
For if you-are so fortunate
qu'a amdos fassaz lur plazer,
that-to both you-do their pleasure
vos non podez plus conquerer,
you not can more to-conquer
quar en tot quan es non a plus:
for in all as-much-as is not has more
per ques deu esforzar chascus
for which-himself must to-strive each
de far zo quez a amdos plaza
to do that which to both pleases
e quel contraire ges no faza;
and that-the contrary at-all not he-do
que, s'a amdos faiz lor pesar,
for if-to both you-do their grief
res non s'en pot pues razonar,
anything not itself-thereof can then to-reason
quar no pot re d'aqui enan
for not can anything from-there forward
aver, qui 'n vai lo ver trian.
to-have who thereof goes the truth sorting

D'una razo vos vuell parlar,
Of-a matter to-you I-wish to-speak
qu'es greus d'entendre & d'ensegnar,
which-is hard to-understand and to-teach

mas alques vos n'acertarai
but somewhat you thereof-I-will-assure
segon lo pauc sen que eu ai.
according-to the little sense that I have
Soven soi agutz demandatz
Often I-have been asked
per quel segles es pejuratz;
for which-the world is worsened
e quan m'o ai pro albirat
and when me-it I-have enough considered
preon, ni en mon cor pensat,
deep and in my heart thought
no puesc pensar sia per als
not I-can to-think it-be by other
lo pejuramenz ni lo mals,
the worsening nor the evil
mas sol per lo deffaillimen
but only by the failing
dels cors de la malvaza gen.
of-the hearts of the wicked people
El deffaillimenz don lor ve?
The failing whence to-them comes
Zo fai a dir, em pes e cre,
This makes to say and-me I-think and I-believe
que tot o ajan fait pecat;
that all it have done sin
quar, pos foron multiplicat,
for since they-were multiplied
foron corrumput l'elemen,
were corrupted the-elements

e per aquel corrumpemen,
and by that corruption
tan fo granz e de granz errors,
so was great and of great errors
si corrumperon las humors,
so corrupted the humors
dont es per forza de natura
whence is by force of nature
creada tota cre[a]tura
created every creature
ab voluntat del creator.
with will of-the creator
Veus per que son tornat menor
Behold-you for what are become smaller
li cors de la gen, e la vida
the bodies of the people and the life
d'ome plus corta e plus marrida:
of-man more short and more sad
la vertatz lo mostr'el semblanz,
the truth it shows-and-the semblance
qu'om sol viure joves cent anz,
for-one used to-live young hundred years
aora n'es mais del terz menz;
now thereof-is more of-the third less
mas obs es que mermel jovenz,
but need is that diminish-the youth
pos que la vertutz es mermada
since that the strength is diminished
de la natura e pejurada,
of the nature and worsened

qu'en la mermanza natural
for-in the diminishing natural
taign que mermon el bo el mal.
it-befits that diminish the good and-the evil
Quar dels elemenz quatre son
For of-the elements four are
las quatre umors, quil ver despon,
the four humors who-the truth expounds
e nos de las quatre umors tug
and we of the four humors all
em creat, zo sai be ses cug;
are created this I-know well without doubt
e pos mermada es lor vigors,
and since diminished is their vigor
e lor vertutz e lor valors,
and their strength and their merit
obs es qu'en valem menz per forsa
need is that-thereof we-are-worth less by force
de natura, que res no forsa
of nature which anything not forces
mas solamen bos noirimenz:
but only good nurture
res mais non la forsa ni venz.
anything more not it forces nor vanquishes
Per sons deuriam be noirir,
For this-ourselves we-ought well to-nourish
qu'om pot tan usar e tenir
for-one can so-much to-use and to-hold
un affar, qu'a natura torna,
an affair that-to nature it-turns

qu'a penas pues res l'en destorna;
that-with difficulty then anything it-thence diverts
e per zo fai son dan chascus
and for this does his harm each
qu'es mal noiriz & en mal us;
who-is ill nurtured and in ill use
e qu'es be noiritz be l'en ve,
and who-is well nurtured well to-him-thereof comes
quar lo bos us l'en donnal be.
for the good use to-him-thereof gives-the good
Be sai qu'eu ai parlat trop breu
Well I-know that-I have spoken too briefly
de tan gran razo, e trop leu:
of so great matter and too lightly
mas eu m'en soi breumen passaz
but I me-thereof am briefly passed
quar volria semblar senatz,
for I-would-wish to-seem sensible
c'om dis que molt mo[u] de gran sen
for-one says that much moves of great sense
qui en paucs ditz granz faiz compren.
who in few sayings great deeds comprehends
Si tot eu ai fort razonatz
If all I have strongly reasoned
los avols, los bos els malvatz,
the worthless the good and-the wicked
razonamenz ni uchaisos
reasonings or occasions
noi te pro, ni nulla razos,
not-there holds profit nor any reason

qu'usquex no deja esser, al menz
that-each not must to-be at-the least
d'aitan quan pot ni sap, valenz;
of-as-much as he-can or knows worthy
e qui val segon son poder
and who is-worth according-to his power
ni vio gen segon son saber,
and lives nobly according-to his knowledge
ja negus blasmes nol segra,
ever any blame not-him will-follow
ni bos pretz non li faillira.
and good worth not to-him will-fail

Mais vuell ab ome gen noirit
More I-wish with man nobly nurtured
trevar que ab lo ben aibit;
to-frequent than with the well endowed
que be pot esser que semblar
for well can to-be that to-resemble
non vuell l'ardit d'armas a far,
not I-wish the-bold of-arms to do
nil larc de mon aver despendre,
nor-the generous of my wealth to-spend
e per aizom vuell mais atendre
and for this-me I-wish more to-attend
en segrel be acostumat;
in following-the good accustomed
qu'ab aquel, s'eu n'ai voluntat,
for-with that-one if-I thereof-have will

poirai far nueh e jorn mon pro;
I-will-be-able to-do night and day my profit
que las costumas an sazo
for the customs have season
molt plus soven que l'aib no an;
very more often than the-qualities not have
qu'esser puesc totz jornz ses engan
for-to-be I-can all days without deceit
amesuratz e ver dizenz,
measured and true saying
francs e de bels acuillimenz,
frank and of fair welcomes
be respondenz en toz mos ditz,
well answering in all my sayings
netz en mos faiz granz e petitz,
clean in my deeds great and small
ben acuillenz e gen onranz,
well welcoming and nobly honoring
umils e ben aparianz,
humble and well appearing
de bon aire, gent ensegnatz:
of good stock nobly taught
zo es lo bes acostumatz.
that is the good accustomed
Per zol vuell mais segr', on qu'el sia,
For this-him I-wish more to-follow where that-be be

quel ben aibit, quar tota via
than-the well endowed for all way
m'en pot mais de bes escazer
me-thereof can more of goods to-befall
ses costar de cors ni d'aver;
without costing of body or of-wealth
pero cel, a qui prez mais costa
yet he to whom worth more costs
de cors ni d'aver, plus n'ajosta.
of body or of-wealth more thereof-gathers

E qui bes vol faire prezar
And who well-himself wishes to-make to-prize
entres valenz, si deu poignar
among-the worthy himself must to-strive
de far que pros aitan quan vio,
of making that worthy as-much as he-lives
car fort petit val prez d'un brio,
for very little is-worth worth of-a spirit
ni nulz om, quis cuja far pro,
nor any man who-himself thinks to-make profit
no pot pro far, quil ver despo,
not can profit to-make who-the truth expounds
ni pot cor noble ni gentill
nor can heart noble or gentle
aver, anz par que l'aja vill;
to-have rather seems that-it he-has vile

que per re nos pot sadollar
for by anything not-itself can to-sate
nulz nobles cors de ben a far,
any noble heart of good to do
car li nobles cors, on plus fa
for the noble heart where more it-does
de be, major voluntat n'a.
of good greater will thereof-has

Quex deu de totz bos aibs usar
Each must of all good qualities to-use
tan quan pot, quar fi prez ni car
as-much as he-can for true worth nor dear
non aura ja, lausel quis vol,
not will-have ever may-praise-him who-himself wishes
s'us bos aibs los autres li tol;
if-a good quality the others from-him takes
quar ben i a tal, qui se fia
for well there has such who himself trusts
en l'un tan quels autres n'oblia;
in the-one so-much that-the others thereof-he-forgets
aquels no pot esser fort pros,
that-one not can to-be very worthy
sitot el es d'aquel aib bos,
although he is of-that quality good
car, pos lo mestiers es giquiz
for since the need is abandoned
de l'aib, per qu'aicel es graziz,
of-the quality for which-that-one is welcomed

pels pros a nochaler si met
by-the worthy in neglect himself puts
cel ques te ab un aib solet,
he who-himself holds with one quality alone
e deu l'en be penr'enaissi
and must to-him-thereof well to-take-thus
pos plus non vol aver ab si.
since more not he-wishes to-have with himself

II · KNOWLEDGE, FRIENDSHIP, AND LOYALTY

Boldness in an overweening man, cheer from a miser, and a coward's teaching are worth nothing, and knowledge is the root of every virtue. A man should blame his friend's faults and praise his good, please without then annoying, keep his gear fine, his house open, his word clean, and his goods whole, and praise or blame with measure. Debts must be paid, measure is a burden a good man holds light, and loyalty is the foundation of worth, so trust only a man who is loyal, wise, and a true friend. Death takes the high and the rich alike, and riches not spent for God and honor are poverty.

Pero de tals n'i a, que an
Yet of such thereof-there has who have
de bos aibs, qu'a prezar non fan;
of good qualities that-to prize not do
qu'ardimenz no fai a prezar
for-boldness not does to prize
d'ome oltracujat, zom par,
of-man overweening this-me seems

ni deu esser per re prezatz
nor must to-be by anything prized
de null om escars lo solatz,
of any man miserly the cheer
ni l'ensegnamenz del coart.
nor the-teaching of-the coward
Quar, qui be o tria e depart,
For who well it sorts and divides
s'a l'oltracujat en pren be
if-to the-overweening thereof befalls well
una vez, el fara tal re
one time he will-do such thing
a l'autra, que se eis metra
at the-other that himself self will-put
a mort e chascu quel segra;
to death and each who-him will-follow
nil cobeitos nos vol formir
and-the covetous not-himself wishes to-furnish
d'aver solaz mas per cubrir
of-having cheer but for covering
s'avolesa e sas cubeitatz;
his-worthlessness and his covetousnesses
nil volpillz no es ensegnatz
and-the craven not is taught
mas c'om no li deja menbrar
but that-one not to-him must to-remind
son volpillage ni blasmar.
his cravenness nor to-blame

Mas pos Dieus tol conossemen
But since God takes-away knowledge
ad ome, no val pos nien
to man not is-worth then nothing
res que aver posca ni aja,
thing that to-have he-can or he-has
anz sembla que breumen dechaja,
rather it-seems that briefly it-decays
que conossenza es la raziz
for knowledge is the root
de totz bos aibs granz e petitz,
of all good qualities great and small
per que nuls aibs non dura re,
for which any quality not lasts anything
si conossenza nol soste,
if knowledge not-it sustains
plus que l'arbres, que vai moren
more than the-tree that goes dying
pos la razitz li vai faillen.
since the root to-it goes failing

Part tot, deu om de far fallenza
Beyond all must one for making failing
blasmar cel que a conossenza,
to-blame him who has knowledge
que non la vol segre nil plaz.
who not it wishes to-follow nor-him pleases
Bem pes, e par sia vertaz,
Well-me I-think and seems it-is truth

qu'el nasquet en desaventura,
that-he was-born in misadventure
pos tan malvaza es sa natura,
since so wicked is his nature
quel be el mal conos, e fai
that-the good and-the evil he-knows and does
lo mal, e de totz bes s'estrai:
the evil and from all goods himself-withdraws
vergoigna a messa a una part,
shame he-has put at one side
per que Dieus de s'amor lo part.
for which God from his-love him parts

Totz oms deu son amic blasmar
Every man must his friend to-blame
quan fai mal, el be deu lauzar;
when he-does ill and-the good must to-praise
qu'om no ama be coralmen
for-one not loves well heartily
son bon amic, qui nol repren
his good friend who not-him reproves
quan faill, e no lauza lo be
when he-fails and not praises the good
quan lo fai; qu'enaissis cove
when it he-does for-thus it-befits
qu'om lauzal be el mal reprenda,
that-one praise-the good and-the evil reprove
per qu'om ades al be si prenda,
for which-one always to-the good himself take

e si chastiu de far los mals.
and himself chasten of doing the evils
Mas uns n'i a fols naturals,
But some thereof-there has fools natural
qui s'iraisson sils reprendez
who themselves-anger if-them you-reprove
ni de lor beus entrametez;
or in their good-you meddle
d'aquelz no sai conseill donnar
of-those not I-know counsel to-give
mas c'om los lais del tot estar;
but that-one them leave of-the all to-be
et aurai miravilla gran
and I-will-have marvel great
si totz tems lur faitz mal non fan.
if all times their deeds ill not they-do

Totz oms, qui bes vol far grazir,
Every man who well-himself wishes to-make welcomed
deuria plazer far e dir
ought pleasure to-do and to-say
ses ennueg; quar qui plazer fai,
without annoyance for who pleasure does
e pues ennueg, tot o desfai.
and then annoyance all it undoes

Per qu'om deu ab sos ditz genzar
For which-one must with his sayings to-grace
sos faitz quan los fai, e daurar
his deeds when them he-does and to-gild
ab sos faitz sos ditz, pos los dis;
with his deeds his sayings since them he-said
qu'aissi l'en sec bos gratz e fis.
for-thus him-thereof follows good thanks and true
Quar, si vos mi faiz onramen
For if you me do honoring
e pues anta, torn'a nien,
and then shame turns-to nothing
e si zo, que m'avez donat,
and if that which me-you-have given
mi tolez, pauc ai esplegat.
from-me you-take little I-have achieved

Don totz oms si deu acordar,
Whence every man himself must to-accord
tan tost com comenz'a regnar,
as soon as he-begins-to reign
de far a granz & a petitz
of doing to great and to small
plazer, si vol esser grazitz;
pleasure if he-wishes to-be welcomed
e quan non pot lo plazer faire,
and when not he-can the pleasure to-do
d'ennueg a far si deu estraire;
of-annoyance to do himself must to-withdraw

qu'aissis pot far grazir chascus
for-thus-himself can to-make welcomed each
al siegle, e non, estiers, negus.
to-the world and not otherwise any

Qui quatre causas be no fai
Who four things well not does
non pot aver bo pretz verai,
not can to-have good worth true
e, qui totas be las fazia,
and who all well them did
ja menz de bo pretz non seria.
ever less of good worth not would-be
Sabez quals son? Qu'om teng'ades
Know-you which they-are That-one hold-always
son arnes bel e gen en pes,
his harness fair and noble on feet
de son poder, qu'aissi s'enten;
of his power for-thus itself-understands
e tengu'om ades eissamen
and hold-one always likewise
son arberc ubert e sezat,
his lodging open and settled
serven cels, qui venon, de grat,
serving those who come with goodwill
sitot lo segners es aillors,
although the lord is elsewhere
qu'enaissi s'en dobla l'onors;
for-thus itself-thereof doubles the-honor

e teng'ades neta sa fe
and hold-always clean his faith
en ditz, en fatz; e gar si be
in sayings in deeds and guard himself well
del sieu destruire & pejurar,
from-the his-own destroying and worsening
per pretz qu'en vuella conquestar;
for worth that-thereof he-wishes to-conquer
quar nulz oms no destrui lo seu
for any man not destroys the his-own
que no perda son prez en breu:
that not he-lose his worth in short-time
tot aizo es vist e provat
all this is seen and proven
en aquelz, qu'aissi an regnat;
in those who-thus have reigned
per qu'om deu anar sobrel fre
for which-one must to-go upon-the rein
en totz sos faitz, qui vol far be.
in all his deeds who wishes to-do well

Quecs deu voluntier descubrir
Each must willingly to-uncover
zo que l'estai gen, e cubrir
that which to-him-stands nobly and to-cover
so laig estar; quel cubrimenz
that ugly to-be for-the covering
de zo que l'estai laig es senz,
of that which to-him-stands ugly is sense

e senz es qui sap descelar
and sense is who knows to-reveal
zo que l'estai gen, e mostrar
that which to-him-stands nobly and to-show
entrels savis conossedors,
among-the wise knowing-ones
qu'amtas conoisson ni onors.
who-shames know and honors

Una lauzòrs si diz azauta
A praise itself says pleasing
per mantas genz, que non m'azauta:
by many people that not me-pleases
sabez per que? Quar es leugera,
know-you for what For it-is light
soven, e falsa e menzongera.
often and false and lying
Car manz n'i a, qui vos diran,
For many thereof-there has who you will-tell
s'un cavalier anatz menbran:
if-a knight you-go mentioning
"Certas, el es pros cavaliers!"
Certainly he is worthy knight
Bel[s] es lo laus, e menzongiers
Fair is the praise and lying
mantas vez; quar i a a dir
many times for there has to say
d'un pro cavalier a complir;
of-a worthy knight to fulfill

gardaz donc s'i a pro a far:
look then if-there has enough to do
c'obs l'es, sis vol be affinar,
for-need to-him-is if-himself he-wishes well to-refine
que totz temps faza son dever
that all times he-do his duty
de son cors e de son aver
of his body and of his wealth
e de sa paraula eissamen,
and of his word likewise
qu'estiers non a valor valen.
for-otherwise not has merit worthy
E per zo nom pot adautar
And for this not-me can to-please
la lausors, car no puesc trobar
the praise for not I-can to-find
d'aquelz un sol, entre cinc cenz,
of-those one only among five hundred
qui zo fassa adrezamenz.
who that does rightly

Qui vol dir laus, que tenga pro,
Who wishes to-say praise that holds profit
ni blasmamen dar a razo,
or blaming to-give at reason
taign que lauza gen son amic,
it-befits that he-praise nobly his friend
e gen blasme son enemic;
and nobly blame his enemy

quel trop lauzars notz al lauzat,
for-the too-much praising harms to-the praised
el trop blasmars val al blasmat,
and-the too-much blaming avails to-the blamed
qu'amics li creis lo blasmamenz,
for-friends to-him increases the blaming
el laus al lauzat maldizenz;
and-the praise to-the praised evil-speakers
mas, com que an d'altra lauzor,
but however that it-goes of-other praise
totz oms s'entramet de follor
every man himself-meddles with folly
qui lauza trop fort, zo m'es vis,
who praises too strongly this to-me-is seeming
nulla persona a sos vezis,
any person to his neighbors
quar melz en devon li privat
for better thereof must the intimates
saber que l'estraign la vertat.
to-know than the-stranger the truth

Totz oms deu voluntier pagar
Every man must willingly to-pay
zo que l'ave az enpruntar,
that which to-him-befalls to borrow
que deutes es lo plus greus fais
for debt is the most heavy burden
que port al cor nulz oms verais,
that carries at-the heart any man true

e qui be vol far son dever
and who well wishes to-do his duty
plus greu fais non pot sostener;
more heavy burden not can to-sustain
mas bon en fai esser cargatz,
but good thereof it-makes to-be laden
car om en viu totz temps onratz.
for one thereof lives all times honored

D'un altre fais vos vuell parlar
Of-an other burden to-you I-wish to-speak
qu'a sazo es greu de portar,
which-at season is hard to carry
mas tener o deu om per leu
but to-hold it must one for light
qui ama onor ni tem Dieu:
who loves honor and fears God
zo es mesura, quar estiers
that is measure for otherwise
non pot esser nulz oms entiers,
not can to-be any man entire
ni nulz oms be no si capte
and any man well not himself bears
si non a mesura en se.
if not he-has measure in himself

Mesura diz e fai auzir
Measure says and makes to-hear
qu'om no deja far ni suffrir
that-one not must to-do nor to-suffer
desmesura, quar mal l'en pren
excess for ill him-thereof befalls
de chascuna, qu'el suffrimen
of each for-the suffering
pren amta, e a cel qui la fai
takes shame and to him who it does
en ve soven danz, eil meschai;
thereof comes often harm and-him ill-befalls
per qu'ab mesuras deu tener
for which-with measures must to-hold
qui bes vol el mon captener:
who well-himself wishes in-the world to-maintain
quar nulz oms c'ab mesuras tenga
for any man who-with measures holds
en pauc ni en trop no desrenga,
in little nor in too-much not strays
e qui pauc ni trop non faria
and who little nor too-much not would-do
Dieu el segl'ensems retenria:
God and-the world-together would-retain
zo qu e[s] ses mesura non es
that which is without measure not is
res vivenz qu'om faire pogues.
thing living that-one to-do could

Tals i a, que tenon ades
Such there has who hold always
gen lor cors, lor cap, e lor pes;
nobly their bodies their head and their feet
mas zo, qu'om deu plus gen tener,
but that which-one must more nobly to-hold
es sa lialtat[z] per dever,
is his loyalty by duty
que lialtatz es pezazos
for loyalty is foundation
de fin pretz e de totz aibs bos:
of true worth and of all qualities good
per zo, s'ab lialtat non l'a,
for this if-with loyalty not it-be-has
nulz oms bo pretz no l'aura ja.
any man good worth not it-will-have ever
Donx, qui vol pretz ferm e segur,
So who wishes worth firm and secure
sobre lialtat taign qu'el mur,
upon loyalty it-befits that-be walls
qu'estiers non pot tan aut levar
for-otherwise not can so high to-raise
que leu no l'aveigna a baissar,
that easily not it-befall to lower
ni nulz oms no pot, desrocatz,
and any man not can overthrown
esser d'onor lials clamatz.
to-be from-honor loyal called
Lialtatz ten ome onrat;
Loyalty holds man honored

lialtatz li dona rictat;
loyalty to-him gives wealth
lialtatz l'alonga sa via;
loyalty him-lengthens his life
lialtatz gardal de bauzia;
loyalty guards-him from deceit
lialtatz l'aduz veramen,
loyalty him-leads truly
s'es be lials, a salvamen.
if-he-is well loyal to salvation
Tug li bon aib, qu'el segle sion,
All the good qualities that-in-the world be
ses lialtat far non poirion
without loyalty to-do not could
zo que lialtatz fai de be
that which loyalty does of good
a cel qui lialtat mante.
to him who loyalty maintains

Totz oms es fols, qu'en cel si pliu,
Every man is fool who-in him himself trusts
qu'om ve qu'en altre si despliu;
whom-one sees that-in another himself distrusts
quar plus no pot aver per re
for more not can to-have by anything
de lialtat, qui ben i ve,
of loyalty who well there sees
qu'el si cuja que altres n'aja;
than-he himself thinks that others thereof-have

e qui de lialtat l'essaja
and who of loyalty him-tries
non l'en trobara mais ni menz:
not him-thereof will-find more nor less
per qu'om li deu esser fugenz,
for which-one from-him must to-be fleeing
que perilz es granz de trevar
for peril is great of frequenting
ab cel, en qu'om nos pot fizar.
with him in whom-one not-himself can to-trust

Sabes en qual on pot fianza
Know-you in which one can trust
aver, e ses tota doptanza?
to-have and without all doubt
En ome que om trob lial,
In man whom one finds loyal
e savi, e amic coral.
and wise and friend hearty
Qui en cel si despliu non es
Who in such himself distrusts not is
be savis, mas, qui totas tres
well wise but who all three
non las trob'en ome, follia
not them finds-in man folly
fai qui trop fort en lui se fia,
does who too strongly in him himself trusts

al menz de conseill demandar,
at-the least of counsel to-ask
ni del creire, si lo vol dar.
nor of-the believing if it he-wishes to-give

Ai! dels caitius desvergoignatz
Ah of-the wretches shameless
com pot esser qu'estan malvaz,
how can to-be that-they-are wicked
que ja ve om que nueg e dia
for already sees one that night and day
mor om, que no val manendia,
dies one so-that not avails wealth
autesa, poders, ni jovenz?
loftiness power nor youth
Que l'autz, el joves, el manenz
For the-high and-the young and-the wealthy
mor leumen, e no porta re
dies easily and not carries anything
mas aitan quan a fag de be?
but as-much as he-has done of good
Ni per que desir'om ricor,
Nor for what desires-one riches
qui per Deu e per sa onor
who for God and for his honor
no la met, quar tota riquesa
not it spends for all riches
es estiers pecatz e paubresa?
is otherwise sin and poverty

Joy comes from doing good, a treasure that grows the more one takes of it. Wisdom by nature and learning by study should go together, and the wise man who does wrong is the more to blame. A man should weigh a deed before he undertakes it and never give up halfway, keep his wealth for giving, and serve his friend's affairs before his own. No one should speak ill of ladies, poor knights, or jongleurs, and a burgher who strives for honor is worth more than a noble who forces his nature into baseness, since nobility lies in the heart and worth means helping the needy.

Bem miravill qu'usquecs nos pena
Well-me I-marvel that-each not-himself strives
tro a la mort, pos leu l'enmena,
until to the death since easily him-leads-away
de far be et de viure gen,
of doing good and of living nobly
per gaug ad aver solamen;
for joy to have only
455 que gaug fai ome viure mai,
for joy makes man to-live more
e dolors a la mort lo trai,
and grief to the death him draws
el major gaug, c'om puesc'aver,
and-the greater joy that-one can-have
es aquelz, que om trai per ver
is that which one draws for true
de son cor per be dir e faire;
from his heart by well saying and doing

ni gaug no pot om de cor traire
and joy not can one from heart to-draw
mas cel quei met la captinenza
but he who-there puts the bearing
dels bes que om fai ses fallenza.
of-the goods that one does without failing
Zo es tesaurs fis veramen,
That is treasure true truly
quel creis ades qui mais en pren.
which-it increases ever who more thereof takes
Per zo es rics totz oms que fai
For this is rich every man who does
zo per que aja gaug verai.
that by which he-has joy true

Pero no sabem tug eslir
Yet not we-know all to-choose
lo be, qu'es obs a tot[z] complir,
the good which-is need to all to-fulfill
que tal so sotill e saben
for such are subtle and learned
que non an ges natural sen,
who not have at-all natural sense
e tal son savi natural
and such are wise natural
que non son en be ni en mal
who not are in good nor in evil
sòutill ni saben, ses contendre;
subtle nor learned without disputing

qu'om non sap re mas per aprendre,
for-one not knows anything but by learning
ni es savis mas per natura:
nor is wise but by nature
enaissi devezis dreitura;
thus divides right
perol senz mellural saber,
yet-the sense betters-the knowing
el sabers fal sen melz valer,
and-the knowing makes-the sense better to-be-worth
e cel, qu'es savis e sabenz,
and he who-is wise and learned
no deu esser en re faillenz,
not must to-be in anything failing
e qui no es neguns d'amdos,
and who not is any of-both
melz li vengues que natz no fos.
better to-him would-come that born not he-were
Pero plus deu om encolpar
Yet more must one to-blame
lo savi, quil ve mal obrar,
the wise who-him sees ill to-work
ol saben, que cel, que non a
or-the learned than him who not has
sen ni saber gran, ni l'aura;
sense nor knowing great nor it-will-have
per qu'al savi es cargamenz,
for which-to-the wise is burden
quan faill, sos sabers e sos senz.
when he-fails his knowing and his sense

Nulz oms no ve be sotillmen,
Any man not sees well subtly
ni pot regnar ab verai sen,
nor can to-reign with true sense
si non esgarda oltra sa vista:
if not he-looks beyond his sight
e quan aurez cercada e quista
and when you-will-have searched and sought
la razo, sabrez qu'eu dic ver.
the reason you-will-know that-I say true
Aitan vol dir c'om deu vezer
So-much it-wishes to-say that-one must to-see
ab los oillz del cor, faizonan
with the eyes of-the heart fashioning
lo be el mal, lo pro el dan,
the good and-the evil the profit and-the harm
que pot venir dels fatz, qu'enpren,
that can to-come from-the deeds that-he-undertakes
anz quels enprenda fermamen.
before that-them he-undertake firmly
E gar chascus que emprendra
And let-guard each what he-will-undertake
que segre deu zo qu'empres a,
that to-follow he-must that-which undertaken he-has
qu'aunitz viu totz oms per vertat
for-shamed lives every man for truth
qu'enpren de far null fag onrat,
who-undertakes of doing any deed honored
don si recreza el meg del cors,
whence himself he-flags in-the middle of-the course

que malvastaz es e follors:
for wickedness is-it and folly
malvastatz lo recrezemenz,
wickedness the giving-up
e follia l'emprenemenz.
and folly the-undertaking

Be pot [om] per malvaz tener
Well can one for wicked to-hold
cel, que non es de son aver
him who not is of his wealth
be segner e de sos affars;
well lord and of his affairs
quar nulz nols deu tener tan cars
for any not-them must to-hold so dear
que no puesca segnorejar
that not he-can to-lord-over
totz sos faiz, e, sis vol, laissar,
all his deeds and if-himself he-wishes to-leave
e l'aver metre aissi vilmen
and the-wealth to-put thus vilely
quan el es vils, mas solamen
when it is vile but only
per donar gen e per despendre:
for giving nobly and for spending
caresa autra noi sai entendre;
dearness other not-there I-know to-understand

e qui per als l'aver te car
and who for other-reason the-wealth holds dear
serf d'aver si deu apellar.
serf of-wealth himself must to-call

Tal i a, qui vol donar mai
Such there has who wishes to-give more
a un ome que no s'eschai
to a man than — itself-befits
be leu, quar s'en azauta plus,
well easily for himself-thereof pleases more
que nol lauza ni sap negus;
than not-him praises nor knows any
per zo taign qu'el don a rescos
for this befits that-he give in secret
lo mai, sil plaz ques sal lo dos;
the more if-to-him pleases that-itself saves the gift
quar estiers es lo dos perdutz,
for otherwise is the gift lost
el donnaire per fol tengutz.
and-the giver for fool held

Nulz oms nos deu voler onrar
Any man not-himself must to-wish to-honor
de sos amics, ni soffertar
from his friends nor to-suffer
en patz que d'el sos enemics
in peace that from-him his enemies
s'onra; qu'aissi es om amics
himself-honor for-thus is one friend
fis d'amic, e razonalmenz
true of-friend and reasonably
enemics de sos mal volenz.
enemy of his ill wishers
E totz om bos si deu estraire
And every man good himself must to-withdraw
de far sas fazendas per faire
from doing his affairs for doing
cellas de son amic coral,
those of his friend heartfelt
qu'estiers non l'ama be nil val.
for-otherwise not him-loves well nor-to-him avails
Eu posc be laissar ma fazenda
I can well to-leave my affair
ses mesprendre, com que m'en prenda,
without wronging however that me-thereof befall
mas cella de mon amic bo
but that of my friend good
no puesc laissar ses mesprezo;
not I-can to-leave without wrongdoing

car, si o fatz, no pot dir mais
for if it I-do not can to-say more
per re qu'eu sia amics verais.
by anything that-I be friend true

Tals i a que prendon envitz
Such there has who take invitations
e servizis granz e petitz
and services great and small
ses gardar leuc, e cels ques fan
without looking-at place and those who-themselves make
a prendre meto en soan.
to take put in disdain
Aqui a dos granz fallimenz,
There has two great failings
qu'aicel es be aitan fallenz
for-that-one is well as-much failing
qu'esquiva zo qu'a penre fai,
who-shuns that which-to take does
com quan pren zo que no s'eschai;
as when he-takes that which not itself-befits
que sil penres es cobeseza,
for if-the taking is covetousness
l'esquivars es desadrezeza;
the-shunning is awkwardness
per c'om si deu gardar d'amdos,
for which-one himself must to-guard from-both
quar nul no autreja razos.
for any not grants reason

D'autres n'i a qu'envidaran
Of-others thereof-there has who-will-invite
de servir, fort merce claman,
of serving strongly mercy crying
quan non es leucs ges d'envidar;
when not is place at-all of-inviting
els veirez, quan leucs n'er, calar.
and-them you-will-see when place thereof-will-be to-be-silent
Aquels nos juge dregz entiers
Those us let-judge right entire
per envidadors ufaniers,
for inviters boastful
desvergoignatz, vils & escars,
shameless vile and miserly
qu'a envers fan lur envidars.
for-in reverse they-make their inviting

De tres genz no deu dire mal
Of three sorts-of-people not must to-say evil
nulz oms, que am fin pretz cabal:
any man who loves true worth excellent
de dopnas, ni de cavaliers
of ladies nor of knights
paubres, quel mals es trop sobriers,
poor for-the evil is too excessive
ni de juglars; quar, ses conten,
nor of jongleurs for without dispute

cel fai trop mortal faillimen
he does too mortal failing
qui baissa zo ques deu levar.
who lowers that which-himself must to-raise
Donx con aus'om dompnas baissar
Then how dares-one ladies to-lower
qu'om deu onrar e car tener,
whom-one must to-honor and dear to-hold
amar e prezar e temer?
to-love and to-prize and to-fear
Ni cavalier paubre con ausa
Nor knight poor how dares
destrigar nulz per nulla causa,
to-hinder any for any cause
qui om deu donnar e servir,
whom one must to-give and to-serve
enanzar e gen acuillir?
to-advance and nobly to-welcome
Ni joglars, qui non podon ges
Nor jongleurs who not can at-all
viure mas per autras merces,
to-live but by others' mercies
com pot nulz om desenanzar?
how can any man to-hinder
Melz lor degra per dreg donar.
Better to-them he-ought by right to-give
Donx es razos, quil dreg enten,
So is reason who-the right understands
de tot ome pro ni valen,
of every man worthy and valiant

que aquestas tres genz enanz,
that these three sorts-of-people he-advance
e non sia en re destriganz,
and not be in anything hindering
mas, si bei ve, ben en dia,
but if well-there he-sees well thereof he-says
e cal lo mal per cortezia,
and he-keeps-silent the evil for courtesy
qu'aitan gran[s] cortezia es
for-so great courtesy is
calar los mals quan dir los bes.
to-keep-silent the evils as to-say the goods

D'onratz baros i a, ques fan
Of-honored barons there has who-themselves make
temer e son d'esqiu semblan
to-fear and are of-harsh semblance
sol quar om no lor aus blasmar
only for one not to-them dares to-blame
lur faillimenz, ni conseillar
their failings nor to-counsel
que donan, ni fassan nul be,
that they-give nor they-do any good
nis laisson de mal far en re.
nor-themselves leave from evil doing in anything
Cel, qu'es aitals, ges a nul for
He who-is such at-all at any rate
no tem la vergoigna del cor,
not fears the shame of-the heart

per qu'aver bo pretz no poiria
for which-to-have good worth not he-could
quan tot en als bes captenria,
though all in other goods he-would-bear-himself
quar sec una de las majors
for he-follows one of the greatest
malvastatz dels baros auzors.
wickednesses of-the barons higher

Bem miravill d'ome repres
Well-me I-marvel of-man reproved
de gran faillida entrels cortes
of great failing among-the courtly
con ausa esser reprendenz,
how he-dares to-be reproving
per re, dels autruis faillimenz;
for anything of-the others' failings
car enanz si deu descargar
for rather himself must to-unload
del fais qu'az autres vol cargar.
of-the burden that-to others he-wishes to-load
Malastrucs es, al mieu semblan,
Ill-starred is at-the my seeming
qui la busca conos enan
who the mote knows before
en l'autrui oill qu'el sieu lo trau.
in the-other's eye than-in-the his the beam
Dieu prec quem gar de son esclau,
God I-pray that-me he-guard from his track

que mal segre fai la compagna,
for ill to-follow does the company
on om perd e re no gazaigna.
where one loses and anything not gains

Dos n'i a, que natura forsan
Two thereof-there has who nature force
diversamen, & s'en esforsan
diversely and themselves-thereof strive
l'uns per be e l'autres per mal;
the-one for good and the-other for evil
e dirai vos don son ni qual;
and I-will-tell you whence they-are and which
l'uns es de gentilz genz mogutz,
the-one is from gentle people moved
e l'autres de borges nasqutz:
and the-other from burgher born
lo borges ama tan onor,
the burgher loves so-much honor
qu'el en fai totz faiz de valor;
that-he thereof does all deeds of merit
el gentilz no fai re ni diz
and-the gentle not does anything nor says
per qu'esser deja al mon grazitz.
by which-to-be he-must in-the world welcomed
Cel degr'om negar e somsir,
Him ought-one to-drown and to-sink
el borges en palmas tenir;
and-the burgher on palms to-hold

quel borges, qui, per pretz aver,
for-the burgher who for worth having
sa natura e son bas dever
his nature and his low duty
forza, non pot el mon melz faire;
forces not can in-the world better to-do
nil gentilz pieg, al meu vejaire,
nor-the gentle worse at-the my judgment
que sa natura forza e venz
who his nature forces and vanquishes
per esser malvaz recrezenz,
for being wicked recreant
per qu'es tot, qui que plaza o tire,
for which-is all whomever that pleases or vexes
en noble cor, qui 'n vol ver dire,
in noble heart who thereof wishes true to-say
lo be[s] que om fai tota via,
the goods that one does all way
de qualque gen que mogutz sia.
of whatever people that moved be-be

Donx non pot om dir que noblesa
So not can one to-say that nobility
mova de sola gentillesa,
moves from sole gentility
quel gentilz es soven malvatz,
for-the gentle is often wicked
el borges valenz e prezatz,
and-the burgher worthy and prized

pero nobles cors e gentils
yet noble heart and gentle
es de totz bos faiz segnorils.
is of all good deeds lordly
Gran merce fera Dieus, zom par,
Great mercy would-have-done God this-me seems
si el agues volgut donar
if he had wished to-give
poder segon cor a chascun;
power according-to heart to each
qu'el mon non a ome negun
for-in-the world not has man any
valen, qui viva ses trabaill,
worthy who lives without toil
pos lo poders al cor li faill,
since the power to-the heart to-him fails
e empachaz es aitan be
and hindered is as-much well
cel, que a mais que noil conve.
he who has more than to-him befits
Per zo fora drehz e razos
For this would-be right and reason
qu'a igal del cor lo poders fos:
that-to equal of-the heart the power were
pero, qui fai gen son poder,
yet who does nobly his power
Dieus nil monz noil deu plus querer:
God and-the world not-him must more to-ask
tan pauc n'i a, quel fazan ara!
so few thereof-there has who-it do now

Quar negus en cor ni en cara
For any in heart and in face
non a vergoigna, per qu'es morta
not has shame for which-is dead
valors, que res no la conorta;
merit for anything not it comforts
quar per aizo a valors nom
for for this has merit name
valors, per valer: sabez com?
merit for being-worth know-you how
Que valguesson als sofraichos
That they-availed to-the needy
cel qu'en serion poderos:
those who-thereof would-be powerful
e qui val az autrui, val be
and who avails to another avails well
a se, quar l'onor en rete:
to himself for the-honor thereof he-retains
nulz non pot ad autrui valer
any not can to another to-avail
menz de la onor retener.
without of the honor retaining

Bem miravill c'om non esgarda
Well-me I-marvel that-one not looks
qui vol onor, e non regarda
who wishes honor and not regards
a totas partz qui si capte
at all sides who himself bears
per aver onor mal ni be,
for having honor ill or well
seguen cels qui bes captenrian,
following those who goods would-maintain
fugen aquelz que mal farian.
fleeing those who evil would-do

IV · FOUR KINDS OF MEN

Men fall into four kinds: wise and worthy, foolish and worthless, wise and wicked, worthy and senseless; the first is to be followed. Spending must be measured and the middle way taken. A man should know the world and hide his faults, take counsel or act alone as the deed requires, mend his follies, and, as a lord, keep his own people and honor strangers. He should rank himself neither above nor below his peer, let joy and anger cool before he resolves, bring a heart equal to the deed, and carry it through until his heart is satisfied.

Qu'en quatre grat[z] son asetat
For-in four steps are set
tug l'ome del mon e pausat:
all the-men of-the world and placed
l'us es obligatz francamen
the-one is bound nobly
& a si & a autra gen;
both to himself and to other people

l'autres non es ges obligatz
the-other not is at-all bound
a se ni ad autre, nil plaz;
to himself nor to other nor-to-him pleases
lo terz es obligaz a se
the third is bound to himself
e non ad autr'en nulla re;
and not to other-in any thing
lo quarz obligaz ad autrui
the fourth bound to another
e non a se, quar son melz fui.
and not to himself for his better he-flees
L'uns es savis, entiers e pros;
The-one is wise entire and worthy
l'autr'es fatz, avols, de sen blos;
the-other-is foolish worthless of sense bare
e l'autre dui an per mietat
and the-other two have by half
partit, per que son mietadat,
divided for which they-are halved
que l'uns es savis e malvatz,
for the-one is wise and wicked
e l'autr'es pros e nosenatz.
and the-other-is worthy and senseless
Als ben entendenz de totz ai
To-the well understanding of all I-have
declarat lur affar com vai,
declared their affair how it-goes

per c'om deu segre voluntiers
for which-one must to-follow willingly
cel qu'es savis, pros & entiers,
him who-is wise worthy and entire
qu'el mon nos pot melz captener,
for-in-the world not-himself can better to-bear
quar el fai en tot son dever.
for he does in all his duty

Ben es nescis e pauc membraz
Well is ignorant and little mindful
quis cuja que sia affinaz
who-himself thinks that be refined
sos pretz, per re, tro a la mort,
his worth by anything until to the death
ni nulz oms cabals no es fort,
and any man excellent not is strong
ni pot son pretz be affinar,
nor can his worth well to-refine
si donx no fai miravillar
if then not he-makes to-marvel
sos vezis don trai zo que met,
his neighbors whence he-draws that which he-spends
pos que de bo pretz s'entramet.
since that with good worth himself-meddles
Pero el metre a obs mesura;
Yet in-the spending has need measure
quar totz oms, pos se desmesura,
for every man since himself goes-beyond-measure

pert soven de metre lo grat,
loses often of spending the thanks
e lo li ten om a foldat.
and it to-him holds one for folly
Quar en onrada messio
For in honored spending
an obs tres causas per razo:
have need three things by reason
que om o sapcha be aver,
that one it know well to-have
e be metre, e be retener.
and well to-spend and well to-retain
Menz de totas aquestas par
Lacking of all these appears
fols qui s'entramet de donnar,
fool who himself-meddles with giving
qu'es lo plus bel[s] mestiers que sia,
which-is the most fair craft that be
tan quan senz e mesural guia;
as-much as sense and measure-it guides
quar per larguesa amesurada
for by largess measured
anc nulz oms larcs non pres baisada,
ever any man generous not took lowering
mas per larguesa franca e folla
but by largess frank and foolish
destruil seu e son pretz affolla;
destroys-the his and his worth ruins

e qui destrui lo seu, e pert
and who destroys the his and loses
son pretz, non a bo sen ni cert.
his worth not has good sense nor certain
Per qu'om deu, qui tot vol salvar,
For which-one must who all wishes to-save
per la mejana via annar,
by the middle way to-go
quar qui bei vai, al meu vejaire,
for who well-there goes at-the my judgment
non pot el mon major sen faire:
not can in-the world greater sense to-make
mas no trobarez entre mil
but not you-will-find among thousand
.X. que passon per aquest fil.
ten who pass by this thread

D'un altre sen parlar vos vuell,
Of-an other sense to-speak to-you I-wish
qu'om sapcha, que drehz o acuell,
that-one know that right it welcomes
faire gen son pro e s'onor,
to-do nobly his profit and his-honor
e son dan e sa desonor
and his harm and his dishonor
sapcha esquivar; quar manz n'i a
know to-shun for many thereof-there has
que sabon far lor pro, ni ja
who know to-do their profit nor ever

non si sabran del dan gardar:
not themselves will-know from-the harm to-guard
cels pot om demiegz apellar.
those can one halves to-call

Un altre sen vuell descubrir,
An other sense I-wish to-uncover
major, escur per esclarzir,
greater obscure for clarifying
mas alques los esclarzirai.
but somewhat them I-will-clarify
Qui vol regnar ab sen verai,
Who wishes to-reign with sense true
obs l'es de conosser si poign
need to-him-is of knowing himself he-strives
totz jornz lo segle & s'en don soign,
all days the world and himself-thereof gives care
e nos lais conosser a lui.
and not-himself let to-know to it
Eu non o dic ges per altrui
I not it say at-all for another
a decebre, quar anc plazenz
to deceive for ever pleasing
nom fo negus decebemenz;
not-to-me was any deceiving
mas aitan vol dir l'entendenza,
but so-much wishes to-say the-understanding

qu'om pot per cella conassenza
that-one can by that knowledge
far de sos malvaz aibs semblar
to-make of his wicked qualities to-seem
menz avòls, si be vol poignar,
less worthless if well he-wishes to-strive
e de sos bos semblar mellors.
and of his good to-seem better
Zo es provat entrels plusors,
That is proven among-the many
que be s'ave c'uns cavaliers
that well itself-befalls that-a knight
no met ni donna voluntiers,
not spends nor gives willingly
que per lo blasme qu'el n'auria,
who for the blame that-he thereof-would-have
quan en ve luec, sis n'est[r]azia,
when thereof sees place if-himself thereof-he-withdrew
met e donna, son cor forsan.
spends and gives his heart forcing
Autre n'i a d'aital semblan,
Other thereof-there has of-such semblance
que non es ges trop corajos
who not is at-all too courageous
de far d'armas ni envejos,
of doing of-arms nor eager
que fara d'armas eissamen
who will-do of-arms likewise
per la vergoigna qu'el n'aten.
for the shame that-he-thereof expects

Autre n'i a, qu'es veramenz
Other thereof-there has who-is truly
de natura larcs e metenz,
by nature generous and spending
que sap tan gen metre & metra
who knows so nobly to-spend and will-spend
cen solz, que grat de mil n'aura.
hundred shillings that thanks of thousand he-will-have
Autre n'i a per voluntat
Other thereof-there has by will
ardit, que sap retener grat
bold who knows to-retain thanks
plus gent d'un colp en una cocha
more nobly of-a blow in a press
que celz qui quatre tanz i locha,
than those who four times there wrestle
que el eis fat d'armas non a
that he himself of-deed of-arms not has
la mietat del pretz qu'el n'aura.
the half of-the worth that-he thereof-will-have
Veus cels qui poignon en conosser
Behold-you those who strive in knowing
lo segle & si fan desconosser.
the world and themselves make unknown
Mout i a de brancas ancara
Many there has of branches still
d'aquest sen, queus ai mostrat ara;
of-this sense that-you I-have shown now
mas nom platz de tot faizonar,
but not-to-me pleases of all fashioning

qu'als savis es leu de triar;
for-to-the wise it-is light of sorting
mas un sen vos dirai breumen
but a sense to-you I-will-tell briefly
de gran profieh, qui be l'enten:
of great profit who well it-understands
om non es be savis per ver
man not is well wise for true
si soven no sap far parer
if often not he-knows to-make to-appear
que l'ennueja zo que li plai,
that him-annoys that which to-him pleases
el plaza zo que li desplai;
and-to-him please that which to-him displeases
e qui aquest sen be rete
and who this sense well retains
totz tems es savis per ma fe.
all times is wise by my faith

De doas res l'una obs auria
Of two things the-one need would-have
a tot om, qui be far volria:
to every man who well to-do would-wish
que el agues bon sen ades,
that he had good sense always
o que son bon conseill crezes.
or that his good counsel he-believed
Quar, si 'n ome no es bos senz,
For if in man not is good sense

ni es de bo conseill crezens,
nor is of good counsel believing
ja no creirai que be li prenda
ever not I-will-believe that well to-him befall
de negun affar qu'el emprenda;
of any affair that-he undertake
quar ab qui non a ni de que
for with who not has nor of what
l'en deja penre gen ni be,
him-thereof must to-befall nobly nor well
quel plus savis deu a sazo
for-the most wise must at season
creire son conseill cert e bo,
to-believe his counsel certain and good
quar es soven per fol voler
for he-is often by foolish will
destregz, quil tol sen e saber,
constrained which-him takes-away sense and knowing
e, quar non son sei conseillier
and for not are his counselors
destreg d'aquel voler leugier,
constrained of-that will light
lo conseillon saviamen,
they-him counsel wisely
don fai sos fatz adrezamen:
whence he-does his deeds rightly
per qu'usquex deu bon conseill creire,
for which-each must good counsel to-believe
el malvatz fugir e mescreire.
and-the wicked to-flee and to-disbelieve

Mas d'affars i a be, zom pes,
But of-affairs there has well so-I think
de qu'om non deu esperar ges
of which-one not must to-await at-all
conseill; quar qui una proesa
counsel for who a prowess
fai, ni un bel don d'azauteza
does or a fair gift of-comeliness
ses conseill, n'es trop plus prezatz
without counsel thereof-is much more prized
que s'agut n'er aconsseillatz.
than if-had thereof-be-will-be counseled
Per que las fazendas [s]oan
For which the affairs I-set-apart
de que taign qu'om consseill deman,
of which befits that-one counsel ask
e de qu'om nol deu demandar,
and of which-one not-it must to-ask
per zos en vuell un sen menbrar:
for this-you thereof I-wish a sense to-remind
us dels granz senz del mon seria
one of-the great senses of-the world would-be
qui zo que a cochar faria
who that which to hasten he-would-do
non tardava, e zo qu'a tardar
not delayed and that which-to delay
fai, no volgues per re cochar;
does not wished for anything to-hasten
qu'abrivatz sembla trop cochanz,
for-hasty seems too hurrying

e nonchalenz par trop tardanz:
and careless appears too delaying
per qu'om si deu d'abrivamen
for which-one himself must from-hastiness
gardar e de nochalemen.
to-guard and from carelessness

Manz divers senz vos ai mostratz
Many diverse senses to-you I-have shown
per queus gardatz de far foldatz.
for which-you guard from doing follies
Non dic eu ges que de follia
Not say I at-all that from folly
si puesc'om gardar tota via,
himself can-one to-guard all way
quar, segon la humanitat,
for according-to the humanity
d'ome cove faza foldat:
of-man it-befits he-do folly
pero, trop es fols qui la dobla,
yet too-much is fool who it doubles
mas qui l'a facha pes qu'adob la,
but who it-has done let-weigh that-be-mend it
qu'aissi reven om sa follor;
for-thus recovers one his folly
quar, qui fai mal ni desonor
for who does ill or dishonor
ad autrui e gen loi amenda,
to another and nobly to-him-it amends

perdonatz es de la fazenda.
pardoned is of the affair
Per que totz om bos deu pessar,
For which every man good must to-think
tan tost quan faill, de l'esmendar,
as soon as he-fails of the-amending
que s'arma en salva e sa onor
for his-soul thereof he-saves and his honor
totz om qui per aital cors cor.
every man who by such course runs

Ar vuell dels rics omes parlar,
Now I-wish of-the rich men to-speak
qu'eu vei quais az envers regnar.
for-I see as-if-them in reverse to-reign
Nulz om rics be rics non sera
Any man rich well rich not will-be
si de sa gen lo cor non a;
if of his people the heart not he-has
per zo es fols si no fai be
for this is fool if not he-does good
al[s] seus, e del mal no si te,
to-the his and from-the evil not himself holds
e avols s'als estrainz no fai
and worthless if-to-the strangers not he-does
be eissamen; quar, qui 'n retrai
good likewise for who thereof relates
lo ver, del[s] seus fort mal li pren,
the truth of-the his very ill to-him befalls

qu'al major obs li van faillen,
for-at-the greater need to-him they-go failing
si nols rete aissi cos taign;
if not-them he-retains thus as-it befits
e, quan s'en blasmon li estraing,
and when themselves-thereof blame the strangers
cui non fai be ni onramenz,
to-whom not he-does good nor honorings
desprezatz n'es pels conossenz.
despised thereof-is-he by-the knowing
Per qu'usquecs, segon son poder,
For which-each according-to his power
deu far vas totz gen son dever,
must to-do toward all nobly his duty
be al[s] seus, per zo que noill faillan,
well to-the his for this that not-to-him they-fail
& als estraigns, qu'a son pretz vaillan.
and to-the strangers that-to his worth they-avail

Per foll pot om tener celui
For fool can one to-hold him
qui vol son dan far per l'autrui;
who wishes his harm to-do for the-other's
per qu'aicels es be fols, qui far
for which-that-one is well fool who to-make
si cuja major de son par,
himself thinks greater than his peer
nis cre far par de son major;
nor-himself believes to-make peer of his greater

& avols es qui son menor
and worthless is who his lesser
consen per re que sos pars sia,
consents for anything that his peer he-be
nil pars majers; quar, ses bauzia,
nor-the peer greater for without deceit
l'una es trop granz envillemenz,
the-one is too great debasement
e l'autra es oltracujamenz;
and the-other is presumption
per qu'om no deu usar neguna,
for which-one not must to-use any
pos tan mal li pren de cascuna.
since so ill to-him befalls of each

Nulz om no deu ges prepauzar
Any man not must at-all to-propose
de nulla re cabal a far
of any thing excellent to do
sobra gran gaug ni sobra gran
over great joy nor over great
ira; quar adonx, quom quel n'an,
anger for then however that-to-him thereof-goes
non es sos senz be atempraz,
not is his sense well tempered
mas, quan es en son sen tornatz,
but when he-is into his sense returned
donx o pot far saviamen;
then it can to-do wisely

quar, si o fai estiers, soven
for if it he-does otherwise often
si pen dels fatz que a empres,
himself repents of-the deeds that he-has undertaken
e l'en pren mal sil senz noi es.
and him-thereof befalls ill if-the sense not-there is
Per qu'om deu l'atempranza atendre
For which-one must the-tempering to-await
del sen, enanz del[s] fagz emprendre.
of-the sense before of-the deeds to-undertake
Qui vol emprendre noblamen
Who wishes to-undertake nobly
sos fatz, egal del qu[e] empren
his deeds equal of-that which he-undertakes
deu aver cor; quar atresaig
must to-have heart for likewise
follia es granz qui en gran faig
folly is great who in great deed
a petit cor, e caitivier
has small heart and wretchedness
fai quis feign de fag menudier
does who-himself feigns of deed petty
ab gran cor, per que razos manda
with great heart for which reason bids
quel fagz el cors sion a randa,
that-the deed and-the heart be in measure
car lo petitz cors es follia,
for the small heart is folly
el granz cors es caitivaria.
and-the great heart is wretchedness

Pero nulz om nos deu laissar
Yet any man not-himself must to-cease
de null fag, qu'empren, de a menar,
of any deed that-he-undertakes of to lead
tro que s'en tenga per pagatz
until that himself-thereof he-hold for paid
de son cor, com que razonatz
of his heart however that reasoned
per cels, que l'amaran, en sia,
by those who him-will-love thereof he-be
qu'estiers be non o menaria;
for-otherwise well not it he-would-lead
mas si'n fai tan que non l'en duella
but if-thereof he-does so-much that not him-thereof grieve
lo cors, lo fagz an com si vuella.
the heart the deed may-go as itself it-wishes

It is not death that is to be feared but a worthless life. Sordel scorns the heartless rich, the ill-starred who do harm when they mean good, and liars, the worst of them the man who breaks his promise. Shame is the light of worth, yet now no one reproves another, and the envy of worthlessness has killed the envy of prowess. Pride is the root of all evils. A craven or covetous knight is only half a knight and halves the lady who takes him, so she must choose well; love is clean while it keeps measure and loyalty, and a lady who loves two loses her fame and her beauty.

Nulz om non deu la mort temer,
Any man not must the death to-fear
que chascus n'es cert[z] per dever,
for each thereof-is certain by duty
mas en loc de la mort marrida
but in place of the death sad
deu temer de far avol vida;
he-must to-fear of making worthless life
qu'avols vida a cel, qui la fai,
for-worthless life to him who it makes
tol son pretz, e son cors deschai,
takes-away his worth and his body ruins
el tramet l'arma ses govern
and-him sends the-soul without governance
a la coral dolor d'infern:
to the heartfelt grief of-hell
aissi pert cors e arma ensems,
thus he-loses body and soul together
ses tot revenir per null tems.
without all returning for any time

Gardatz donc sis fai bon estraire
Look then if-it does good to-withdraw
de fort malvasa vida faire.
from very wicked life making

Bem miravill, si Deus bem do,
Well-me I-marvel so God good-me may-give
quom on pot aver pauc e pro
how one can to-have little and much
ensems; que ben i a, zos dic,
together for well there has this-you I-say
d'aitals: sabez qual so? Li ric
of-such know-you which they-are The rich
de terras e d'aver manen,
in lands and in-wealth wealthy
paubre de cor, e vueg de sen,
poor in heart and empty of sense
que non amon pretz ni lauzor,
who not love worth nor praise
ni temon nulla desonor,
nor fear any dishonor
ni an en lur faitz nul esgart
nor have in their deeds any regard
de be far, ni engien, ni art,
of well doing nor wit nor art
car Dieus los a desemparatz,
for God them has forsaken
tan los sap vils e descoratz.
so-much them he-knows vile and heartless

Aquel son li caitiu dolen,
Those are the wretches grieving
paubre & ric ensems, que viven
poor and rich together who living
son mort: sabez per que? Quar fan
are dead know-you for what For they-make
vida tal, que ja non auran
life such that ever not they-will-have
grat de Deu, ni del segle onor,
thanks from God nor from-the world honor
ni a lor cor nulla legor.
nor in their heart any joy
Aquelz pot om per desastrucs
Those can one for ill-starred
tener part tot[z] los malastrucs.
to-hold beyond all the ill-fated

Autres n'i a de tal manera
Others thereof-there has of such manner
de desastrucs en tal carrera:
of ill-starred in such course
de desastre tan en son ple,
of misfortune so in-it they-are full
que fan mal quan cujan far be,
that they-do ill when they-think to-do good
eus fan ennueg e desplazer
and-to-you they-make annoyance and displeasure
quan vos cujaran far plazer.
when to-you they-will-think to-do pleasure

Null conseill penre noi podez,
Any counsel to-take not-there you-can
qu'el vos encauzon, si fugez;
for-they you pursue if you-flee
mas bòn esquivar fai lor pacha,
but good to-shun does their pact
qu'a penas om s'en desempacha.
for-with difficulty one himself-thereof disentangles

Atressi d'ome menzongier
Likewise of-man lying
deu om esquivar lo centier,
must one to-shun the path
qu'a mal vos pot tornar leumen:
for-to ill you can to-turn easily
sil dizez ver & el vos men;
if-him you-say truth and he to-you lies
qu'ab vos poira far son pro gran,
for-with you he-will-be-able to-make his profit great
e vos ab el sol vostre dan.
and you with him only your harm

Be deuria esser vergonnios
Well ought to-be ashamed
de dir menzonga totz oms bos;
of saying lie every man good
que menzonga, qui ver vol dire,
for lie who truth wishes to-say

non es als, qui que plaza o tire,
not is other whomever that pleases or vexes
mas una branca de falsesa:
but a branch of falseness
don totz oms que am lialesa,
whence every man who loves loyalty
prez, ni onor, si deu suffrir,
worth or honor himself must to-refrain
tan quan pot, de menzonga dir;
as-much as he-can of lie saying
car boca, que men, l'arma auci
for mouth that lies the-soul kills
e l'onor del cors atressi;
and the-honor of-the body likewise
& qui auzi son cors e s'arma
and who kills his body and his-soul
de totz bes despuella & desarma.
of all goods strips and disarms

La majers menzonga que sia
The greatest lie that be
es qui zo que pramet desvia.
is who that which he-promises diverts
Donx gar om be, que prametra,
Then let-guard one well what he-will-promise
qu'atendre deu qui prames a.
for-to-keep must who promised has

De menzongers i a tres fals
Of liars there has three false
prametres, e dirai vos quals,
promisers and I-will-tell you which
qu'estiers nol poriaz entendre:
for-otherwise not-it you-could to-understand
cel, que pramet ab cor d'atendre,
he who promises with heart of-keeping
e pot atendre e non aten,
and can to-keep and not keeps
faill trop e peca mortalmen;
fails too-much and sins mortally
qui, ses cor d'atendre, pramet,
who without heart of-keeping promises
e pot atendre e no si met
and can to-keep and not himself sets
de l'atendre en re ni o fai,
to the-keeping in anything nor it does
de dreg a diabol s'en vai;
by right to devil himself-thence goes
aicel, que vos aura promes
that-one who you will-have promised
ab cor d'atendre, & noi es
with heart of-keeping and not-there is
lo poders, pero, si podia,
the power yet if he-could
voluntier vos o atendria,
willingly to-you it he-would-keep
no deu om trop fort encolpar,
not must one too strongly to-blame

sitot el fai be a blasmar;
although he does well to blame
quar anc promes, per nulla re,
for ever he-promised for any thing
zo qu'atendre non poges be.
that which-to-keep not he-could well
Veus los menzongers prometenz,
Behold-you the liars promising
devergoignaz, mal atendenz.
shameless ill keeping
Mas cel, que vergoigna a perduda,
But he who shame has lost
pot faire totz mals a saubuda;
can to-do all evils at knowledge
quar, pos vergoigna si perdet,
for since shame itself lost
om savis nos miravillet
man wise not-himself would-marvel
si totz [pretz] fo apres perdutz,
if all worth was after lost
car vergoigna es de pretz la lutz,
for shame is of worth the light
per q'usquecs portar la deuria
for which-each to-carry it ought
en son cor, pos be far volria.
in his heart since well to-do he-would-wish
E dic vos be que nulz om bos
And I-tell you well that any man good
no pot esser fort vergoignos,
not can to-be strongly shamefast

s'atretan non tem la vergoigna
if-as-much not he-fears the shame
de son cor quel blasmes noil poigna,
of his heart that-the blame not-him pricks
com fai los blasmes de las genz,
as he-does the blames of the people
nil reprendre dels reprendenz;
nor-the reproving of-the reprovers
ni nuls om non fai be que pros,
and any man not does good that worthy
ni aura cor fort vergoignos,
nor will-have heart strongly shamefast
s'ades non ama ab ferm talan
if-always not he-loves with firm desire
onor, e vergoigna non blan;
honor and shame not he-flatters
quar per aquestas doas son
for by these two are
presat tug li valen del mon.
prized all the worthy of-the world

Sabez per que chascus fai mal
Know-you for what each does ill
seguramen, e non l'en chal?
securely and not to-him-thereof matters
Quar no troba qui l'en reprenda:
For not he-finds who him-thereof reproves
segur pot donc far sa fazenda.
secure he-can then to-do his business

Quar s'uns autres aitan mal fa
For if-an other as-much ill does
con eu, cossi m'en reprendra?
as I how me-thereof will-he-reprove
Non ausa; per qu'es morta onors
Not he-dares for which-is dead honor
e pretz e donars e valors;
and worth and giving and merit
qu'aissi son quais en una corda
for-thus are as-if on one string
tug, que negus non s'en descorda.
all for any not itself-thereof untunes
Pero no deu nuls om valenz
Yet not must any man worthy
recrere per los recrezenz.
to-give-up for the recreants

Peg i a, qui ver vol retraire,
Worse there has who truth wishes to-tell
qu'a penas aus'om nul be faire;
for-with difficulty dares-one any good to-do
car si us om si capte gen
for if a man himself bears nobly
el segle d'aras, per un cen
in-the world of-now for one hundred
seran cel qui l'en blasmaran
will-be those who him-thereof will-blame
que aquil qui l'en lausaran:
than those who him-thereof will-praise

tan son li valen recrezut,
so-much are the worthy given-up
e tan son l'envejos cregut
and so-much are the-envious grown
de la enveja d'avolesa,
of the envy of-worthlessness
quel drecha enveja de proesa
that-the right envy of prowess
es morta, per que totz bes mor,
is dead for which all good dies
qu'om sol aver envejos cor
for-one used to-have envious heart
de sobrar cels que be fazian,
of surpassing those who well did
ni vas pretz melz si captenian:
nor toward worth better themselves bore
zo es enveja vera e fina,
that is envy true and fine
per que totz om valenz s'afina;
by which every man worthy himself-refines
mas ar es quecs cors envejos,
but now is each heart envious
si ve mal far, que per un dos
if he-sees ill to-do that for one two
en faza, per qu'es tot perdut.
thereof he-does for which-is all lost
Em miravill d'una vertut,
And-me I-marvel of-a virtue
q'usquecs no l'a, que el mon sia,
that-each not it-has who in-the world be

pos que d'aver noill costaria
since that of-wealth not-him it-would-cost
ni de cors re: e sabetz qual?
nor of body anything and know-you which
Quel plagues totz bes, e tug mal
That-him please all goods and all evils
l'ennu[j]esson: mas no'n es res;
him-annoy but not-thereof is anything
qu'aras plaz totz mals, e toz bes
for-now pleases all evils and all goods
enueja al[s] mais; tan es tornaz
annoys to-the most so-much is turned
lo monz de cor desvergoignaz,
the world of heart shameless
quels plus caitius els plus avars
that-the most wretched and-the most miserly
vei plus bautz en totz lor affars.
I-see most bold in all their affairs

Bem miravill d'ome provat
Well-me I-marvel of-man proven
d'avolesa e de malvestat,
of-worthlessness and of wickedness
con ausa esser tan ricautz,
how he-dares to-be so lordly
ni entrels conossenz si bautz,
nor among-the knowing so bold

ni tan fols, que s'ausa cujar
nor so foolish that himself-dares to-think
que nulz om bos lo deja onrar;
that any man good him must to-honor
qu'aissi com om s'onra, onran
for-thus as one himself-honors honoring
l'onrat valen, vai desonran
the-honored worthy goes dishonoring
s'onnor qui onral desonrat
his-honor who honors-the dishonored
malvaz, d'onor desemparat.
wicked from-honor forsaken
Em miravill com nulz om bos
And-me I-marvel how any man good
pot esser a tort ergoillos,
can to-be at wrong proud
qu'a cel taign mais umilitaz
for-to him befits more humility
o Dieus a mais de bes pausatz;
where God has more of goods placed
per qu'esser deu pels bos fugitz
for which-to-be must by-the good fled
ergoillz, qu'es de totz mals razitz;
pride which-is of all evils root
qu'ergoilz non a mas contra ergoill
for-pride not has but against pride
null loc, qu'autres dregz non l'acoill:
any place for-other right not it-welcomes
e si non [de] dregz segon Dieu,
and if not of right according-to God

mas segon lo segl'en parl'eu:
but according-to the world-thereof speak-I
quar s'uns oms autre desmesura
for if-a man other overreaches
per ergoill, non passa dreitura
by pride not passes right
li desmesuratz, sis n'ergoilla
the overreached if-himself thereof-is-proud
ni fai tan que l'autres s'en doilla;
nor does so-much that the-other himself-thereof grieves
mas ades lo comenzamenz
but always the beginning
d'ergoill es mortals faillimenz.
of-pride is mortal failing

E de tot cavalier volpill
And of every knight craven
ni cubetos mi meravill,
or covetous me I-marvel
com bona dopna ausa pregar,
how good lady he-dares to-pray
ni com dopna lui escoltar;
or how lady him to-listen
qu'el non es mas mieg cavaliers:
for-he not is but half knight

qu'esser non pot negus entiers
for-to-be not can any entire
en amor, si non es arditz
in love if not he-is bold
e larcs, qu'estiers non es compliz;
and generous for-otherwise not is complete
&, si dopna consen, aman
and if lady consents lover
demieg, torna d'aquel semblan
half becomes of-that semblance
demiega, al laus dels conossenz;
half at-the praise of-the knowing
que dopna non pot veramenz
for lady not can truly
aver plus de pretz ni d'onnor
to-have more of worth nor of-honor
con a sos amanz de valor.
than has her lover of merit

Donx be es obs que dopna esgar
Then well is need that lady looks
qui amara, s'il vol amar;
whom she-will-love if-she wishes to-love
qu'amar pot tal qu'il en perdra
for-to-love she-can such that-she thereof will-lose
son pretz, e son cors descaira;
her worth and her body will-fall

mas per un cavalier presan
but by a knight prized
nol pert, si s'amon ses engan;
not-it she-loses if themselves-they-love without deceit
per que pros dompna en re non faill
for which worthy lady in anything not fails
si ama un cavalier de taill,
if she-loves a knight of measure
ab que sapchan l'amor gardar
provided that they-know the-love to-guard
aissi com si cove a far.
thus as itself befits to do

Qar la plus neta res del mon
For the most clean thing of-the world
es amors, qui be ve preon,
is love who well sees deep
adreicha; mas non vai adreig
right but not goes right
pos que mesura i pert son dreig,
since that measure there loses its right
e son dreig i pert pos neteza
and its right there loses since cleanness
n'es menz, ni 'n cor deslialeza,
thereof-is less or in heart disloyalty
qu'om no ama be lialmen,
for-one not loves well loyally

si tot autretan coralmen
if all as-much heartily
non ama, ses cor camjador,
not loves without heart changing
de sa dopnal prez e l'onor,
of his lady-the worth and the-honor
quom son cors ni s'amor a prendre.
as-one her body or her-love to take
Un'autra re vos vuell aprendre:
An-other thing to-you I-wish to-teach
que, pos dopna a tort si cambia
that since lady at wrong herself changes
vas son aman per leujaria,
toward her lover through levity
pert del tot sa fama e son nom
she-loses from-the all her fame and her name
e sa bealtat: e sabez com?
and her beauty and know-you how
Que la plus bella laid'en torna;
That the most fair ugly-thereof turns
quar la res, que plus desadorna
for the thing that most unadorns
beutat de dopna e desagenza,
beauty of lady and disgraces
es avol[s] fama, e greu[s] faillenza;
is worthless fame and grievous failing
e zo, per qu'om la presa & ama
and that by which-one her prizes and loves
plus, ni l'agenza, es bona fama;
more or-her graces is good fame

qu'altra dopna non atalenta
for-other lady not pleases
als conossenz, sitot par genta.
to-the knowing although she-seems noble

Per sos deu dopna car tener,
For this must lady dear to-hold
qu'il non pot amor ni plazer
that-she not can love nor pleasure
far ni dir, sitot s'a beleza,
to-make nor to-say although herself-has beauty
mas aitan quan a de careza;
but as-much as she-has of dearness
quar vos non podez ges donnar
for you not can at-all to-give
zo que non avez, ni prestar;
that which not you-have nor to-lend
per quel vils no pot amor cara
for which-the vile not can love dear
far per re, qui razo esgara,
to-make for anything who reason regards
e aitan leu es vils tornada
and as quickly is-she vile become
com n'ama dos ni s'es camjada.
as thereof-she-loves two or herself-is changed

A lady should love one man, and Sordel sorts ladies into four kinds by beauty and pleasing ways. She should be blind, deaf, and mute at the right season and keep her honor, which once lost is never restored, since its death is worse than the body's. Sordel owns that he teaches more good than he keeps, names his work the Ensegnamen d'onor, and closes on the praises of his lady Agradiva.

Per que dopna si deu ab un
For which lady herself must with one
tener, s'amar en vol negun,
to-hold if-to-love thereof she-wishes any
e guar si be qual i penra;
and guard herself well whom there she-will-take
quar, pos l'aura pres, nol poira
for since him-she-will-have taken not-him she-will-be-able
laissar plus que moillier marit:
to-leave more than wife husband
enanz es plus fort establit;
rather it-is more strongly established
que jas parton, per parentes,
for indeed-themselves part by kinships
moilleranzas, mas no es res
marriages but not is anything
que puesc'amors, ses mort, partir,
that can-love without death to-part
o ses non mortalmen faillir.
or without not mortally failing

Tota dompna, qui bes volria
Every lady who well-herself would-wish
far azautar als pros, deuria
to-make pleasing to-the worthy ought
esgardar las autras ques fan
to-look-at the other who-themselves make
adaut per aver pretz prezan,
pleasing for having worth prized
e qu'en saupes lo mal giquir,
and that-thereof she-know the evil to-abandon
el be apenre & retenir:
and-the good to-learn and to-retain
qu'en quatre maneras d'azaut
for-in four manners of-pleasingness
son totas e de desazaut.
are all and of displeasingness
L'una es azauta & adautada,
The-one is pleasing and made-pleasing
e l'autra es desazautada,
and the-other is unpleasing
e non azauta en nul endreg;
and not pleases in any respect
la terza adaut'als pros per dreg
the third pleases-to-the worthy by right
e non es en si eis adauta;
and not is in her own-self pleasing

pero la quarta desazauta
yet the fourth displeases
a totz ab gran azaudamen
to all with great pleasingness
de cors e de captenemen.
of body and of bearing
Cil, qu'es azauta & azautar
She who-is pleasing and to-please
si fai per be dir e per far,
herself makes by well saying and by doing
deu esser pels pros coronada;
must to-be by-the worthy crowned
e l'autr'als malvatz comandada,
and the-other-to-the wicked commended
que no es adauta de re,
who not is pleasing in anything
ni fai ni dis azaut nul be,
nor does nor says pleasing any good
per qu'om bos azautar s'en deja;
for which-one good to-please himself-thereof must
la terza, qu'a de pretz enveja,
the third who-has of worth desire
que gran adautamen non a
who great pleasingness not has
en si, pero a la gen fa
in herself yet to the people does
tan quan pot amor e plazer,
as-much as she-can love and pleasure
deu om amar e car tener;
must one to-love and dear to-hold

la quarta, de cors e de cara
the fourth of body and of face
azauta, que toz jornz si gara
pleasing who all days herself guards
de far e de dir azauteza
from doing and from saying pleasingness
per pretz ni per avinenteza,
for worth nor for comeliness
laiss om com malastrug'estar,
let-leave one as ill-starred-to-be
quar totz om deu dopn'azirar
for every man must lady-to-hate
azauta, pos li faill talenz
pleasing since to-her fails desire
d'esser grazid'entrels valenz.
of-being welcomed-among-the worthy

Pros dopna, qui vol gen regnar,
Worthy lady who wishes nobly to-reign
cove que sia es deja far
befits that she-be and-herself must to-make
orba, sorda, muda a sazo,
blind deaf mute at season
e dirai vos per qual razo:
and I-will-tell you for what reason
que dopna non deu esgardar
for lady not must to-look-at
zo que es laig per remirar,
that which is ugly for gazing

qu'en l'esgardar qu'ell'i esgarda
for-in the-looking that-she-there looks
la te totz om bos per musarda;
her holds every man good for idler
ni deu auzir per son grat re
nor must to-hear by her will anything
que no l'esteja gen e be,
that not her-becomes nobly and well
e s'a l'auzir nos pot escondre,
and if-at the-hearing not-herself she-can to-hide
mal ni be noi deu respondre;
ill nor good not-there she-must to-answer
e faill trop s'a parlar s'affraign
and fails too-much if-at speaking herself-breaks
m[as] del parlar qu'a dopna taign,
but of-the speaking that-to lady befits
q'us calars val trop melz de taill
for-a silence is-worth much better by measure
q'us parlars que razo trassaill;
than-a speaking that reason oversteps
per que dopna ses retenenza
for which lady without restraint
no pot be far, quar la suffrenza
not can well to-do for the forbearance
es mout bona de desplazer
is very good of displeasure
que adus onor e plazer.
which brings honor and pleasure

Mas ja be non o gardara
But ever well not it will-guard
dopna, si noble cor non a,
lady if noble heart not she-has
quar lo nobles cors l'acompagna
for the noble heart her-accompanies
a totz bes, e del mal l'estraigna.
to all goods and from-the evil her-withdraws
Pero de dopnaus faz saber
Yet of ladies-you I-make to-know
que non pot noble cor aver,
that not can noble heart to-have
si non es estraigna als privatz
if not she-is strange to-the intimates
e privad'als estraignz; qu'assatz
and intimate-to-the strangers for-enough
en ve om, qui que plaz'o tire,
thereof sees one whomever that pleases-or vexes
joga[r] e solazar e rire
to-play and to-sport and to-laugh
ab privada masnada gen,
with intimate household pleasantly
que pos apres, quan li valen
that then afterward when the worthy
estraign per solazar lai van,
strangers for sporting there go
a penas n'an un bel semblan.
with difficulty thereof-they-have a fair semblance

D'aquestas non pot om bos vers
Of-these not can one good verses
chantar, car regnan a revers,
to-sing for they-reign in reverse
quar fan zo que degran laissar
for they-do that which they-ought to-leave
e laissan zo que degran far.
and leave that which they-ought to-do
Non o dic per mal de neguna,
Not it I-say for ill of any
anz o dic per be de cascuna,
rather it I-say for good of each
que d'ar enanz i pregnon garda,
that from-now forward there they-take heed
qu'estiers nulla sòn pretz non garda.
for-otherwise any her worth not guards

Bona dopna non taign qu'esgart
Good lady not befits that-she-look
d'oillz ni de cor vas nulla part
of-eyes nor of heart toward any side
tan coralmen, qu'el mieg non sia
so heartily that-in-the middle not be
sos pretz per miraill tota via
her worth for mirror all way
en ques mir; qu'aitan tost perdra
in which-herself she-looks for-as soon she-will-lose
son pretz com faillimen fara,
her worth as failing she-will-make

don noill puesca razonamenz
whence not-her can reasoning
tener pro entrels conossenz.
to-hold profit among-the knowing
E car leu pretz de dopnas pert,
And for easily worth of ladies loses
ab net voler & ab cor cert
with clean will and with heart certain
deu prepauzar cill, qu'es grazida,
must to-propose she who-is welcomed
que netamenz viva sa vida,
that cleanly she-live her life
si que non camja son talen,
so that not changes her desire
nil tuella son prepausamen
nor-her take-away her purpose
negus leugiers abelimenz,
any light pleasing
ni nulla voluntatz volvenz;
nor any will turning
que mal fai perdre & mescabar
for ill does to-lose and to-squander
zo que no si pot restaurar,
that which not itself can to-restore
car pretz de dopna nos restaura
for worth of lady not-itself restores
perdutz, de blanca ni de saura;
lost of white or of blond

qu'om pot tal re perdr'az un lanz
for-one can such thing to-lose at-a throw
que nos restaura entre cent anz;
that not-itself restores within hundred years
per que dopna, que vol pretz fi,
for which lady who wishes worth true
taign qu'esgar ades vas la fi;
befits that-she-look always toward the end
ni ja bona domna nos pes
and ever good lady not-herself may-think
que sos pretz puesca esser ges
that her worth can to-be at-all
affinatz per negun lonc briu,
refined by any long course
s'illa no mor aitals com viu:
if-she not dies such as she-lives
per qu'aver deu dopna desir,
for which-to-have must lady desire
part totas res, de be morir.
beyond all things of well dying

Aissis gardara de la mort
Thus-herself she-will-guard from the death
plus coral, quar, qui pessa fort
more heartfelt for who thinks strongly
sobre morir, doas morz son:
upon dying two deaths are
l'una es de l'onor del mon,
the-one is of the-honor of-the world

l'autra quan om mor a deliure.
the-other when one dies in full
E, quil ver en vol far escriure,
And who-the truth thereof wishes to-make to-write
cent per un deu om plus doptar
hundred for one must one more to-fear
la mort d'onor, qui la te car,
the death of-honor who it holds dear
que s'om del tot mor e desvai;
than if-one of-the all dies and vanishes
que la mort[z] del cors ja si fai
for the death of-the body indeed itself makes
breumen, e ja pues non aura
briefly and ever then not will-have
dolor cel que de cors morra;
grief he who of body will-die
mas qui mor de l'onor seglar
but who dies of the-honor worldly
jamais ab gauh non pot estar,
ever with joy not can to-be
e cel vio plus marridamen
and he lives more sadly
qu'a viscut plus onradamen.
who-has lived more honorably

E nulz oms bos, al meu parer,
And any man good at-the my seeming
no deu el mon viure voler
not must in-the world to-live to-wish
mas sol per gauh e per onor;
but only for joy and for honor
qu'autra vida non a sabor
for-other life not has savor
a ome pro ni conossen;
to man worthy nor knowing
e qui per als de vida pren
and who for other-reason of life takes
sabor, es desasaboratz
savor is unsavored
de totz bes e pars dels malvatz,
of all goods and peer of-the wicked
per que val mais morir breumen
for which is-worth more to-die briefly
que viure ab anta longamen.
than to-live with shame long

En mon trobar ai ensegnatz
In my composing I-have taught
a mantas genz, e faizonatz
to many people and fashioned
mais bes, que retengutz non ai
more goods than retained not I-have
a mi mezes; per qu'en ver sai
to me myself for which-in truth I-know

que om reprendre m'en poira
that one to-reprove me-thereof will-be-able
per razo, qui far o volra;
by reason who to-do it will-wish
mas, com que an, fag ai de pla
but however that it-goes done I-have of plain
si con cels que al joc rema,
so as those who at-the game remain
que melz que no joga n'enseigna;
for better than — plays thereof-teaches
per qu'es dregz que perdos m'en veigna,
for which-is right that pardon to-me-thereof come
car o ai, si Deus mi perdo,
for it I-have so God me may-pardon
fag tot en bon'entencio.
done all in good-intention

Fag ai l'ensegnamen d'onor,
Made I-have the-teaching of-honor
qu'aissil devon gran e menor
for-thus-it must great and lesser
apellar, qu'az onor venria
to-call for-to honor would-come
totz oms pos be o retenria;
every man since well it he-would-retain
e per aizo l'ai acabat
and for this it-I-have finished
queill pro m'en dejan saber grat,
that-the worthy me-thereof ought to-know grace

& alques per mon sen mostrar.
and somewhat for my sense showing
E, sil volgues mais alongar,
And if-it I-wished more to-lengthen
bei saupra metre plus assatz
well-there I-would-know to-put more enough
de razos e d'autoritatz
of reasons and of-authorities
soutas per dregz assolvemenz,
solved by right solutions
que pares als be entendenz
that would-appear to-the well understanding
que moguisson de cor entier,
that they-moved from heart entire
qu'ancaras n'ai en mon doblier.
for-still thereof-I-have in my wallet

S'eu ai en mon ensegnamen
If-I have in my teaching
mostrat re, que plaz'a la gen,
shown anything that pleases-to the people
ni s'eu re dic ni faz de be,
or if-I anything say or do of good
a n'Agradiva, don m'en ve
to lady-Agradiva whence to-me-thereof comes
lo cor, el volers voluntos,
the heart and-the will willing
o grazisc'om; car, s'il no fos,
it may-thank-one for if-she not were

eu no fora vius, nim trairia
I not would-be alive nor-me would-draw
a vida, ni nul be faria;
to life nor any good would-do
per qu'om o deu a lie grazir
for which-one it must to her to-thank
s'om mi au null be far ni dir.
if-one me hears any good to-do or to-say
E qui non sap quals es, deman
And who not knows which she-is let-him-ask
la plus bella, la plus prezan,
the most fair the most prized
la mellor, la plus avinen,
the best the most comely
la plus certa, la [plus] plazen,
the most certain the most pleasing
la plus nobla, la plus umill,
the most noble the most humble
et en totz fatz la plus gentill,
and in all deeds the most gentle
la plus comda, la plus còrtesa,
the most elegant the most courtly
e de totz bes la melz apresa,
and of all goods the best taught
la plus covinen, la plus genta,
the most fitting the most noble
e qui als pros mais atalenta,
and who to-the worthy most pleases
la plus neta, la plus azauta,
the most clean the most pleasing

e de totz bos aibs la plus auta,
and of all good qualities the most high
la melz amada e que menz ama,
the best loved and who least loves
e que mais a de bona fama.
and who most has of good fame
Ar ai a totz mostrat quals es
Now I-have to all shown which is
cilla, que m'a del tot conques;
she who me-has from-the all conquered
e prec Amor, que ja nom do
and I-pray Love that ever not-me he-give
joi de lies, quem te en priso,
joy of her who-me holds in prison
si del tot no cug qu'aitals sia
if from-the all not I-think that-such be
n'Agradiva, ma dolsa amia,
lady-Agradiva my sweet beloved

com l'ai dichada.
as her-I-have said

AMANIEU DE SESCAS

L'enssenhamen del escudier

The Instruction of the Squire

I · A CHRISTMAS EVENING

At Christmastime, by a bright fire after dinner, a young squire asks Amanieu de Sescas how to live among the bad and the good and be loved. Amanieu warns him against overpraising a friend, then counsels him to remember what he hears, shun boorish company and mockery, never lie or betray, and be generous, bold, and well dressed, never in unstitched clothes. He must serve his lady faithfully, please her intimates so that they praise him, and strive for worth until she hears of it, then tell her that her love has conquered him.

El temps de nadalor,
In-the time of Christmas
cant vent ab plueja cor
when wind with rain runs
e par la neu el glatz
and appears the snow and-the ice
el fretz yverns gilatz,
and-the cold winter frozen
mi remembra que fo,
to-me it-reminds that it-was
qu'estav'en ma mayo
that-I-was-staying-in my house
gent ab mos escudiers;
nobly with my squires
e parlem d'alegriers
and we-spoke of-joys
e d'armas e d'amor:
and of-arms and of-love

e car chascus de lor
and for each of them
entendro en amar,
were-intent on loving
comensem a parlar
we-began to speak
lo jorn de mans afars.
the day of many affairs
El foc fo netz e clars
The fire was clean and bright
el ostal gen palhatz.
and-the house nobly strewn-with-straw
E per aver solatz,
And for having cheer
aguem vis clars e ros.
we-had wines clear and red
E membram que fom nos
And I-remember that were we
jent levat de manjar.
nobly risen from eating
E com hom vol parlar
And as man wishes to-speak
d'amor, cant n'es cochatz,
of-love when thereof-he-is pressed
us fis enamoratz
a true enamored
donzels venc s'en pres mi.
squire came himself-thence near me

Senher, fetz sel, hom di
Lord said-he he man says
que vos sabetz d'amor
that you know of-love
may de nulh amador,
more than any lover
s'es letratz, c'anc fos natz.
if-he-is lettered that-ever was born
Vos que non es letratz
You who not are lettered
sabetz d'amor, can nais
know of-love how it-is-born
e don ve e com pais
and whence it-comes and how it-feeds
aisels quel son sosmes.
those who-to-it are submitted
E car tot cant que n'es
And for all as-much that thereof-is
sabetz d'aquel afar
you-know of-that affair
volem vieur'e renhar
we-wish to-live-and to-reign
pel vostr'ensenhamen.
by-the your-teaching
Per queus prec c'al pus gen
For which-you I-pray that-at-the most nobly
que poiretz ensenhatz
that you-will-be-able you-teach
mi els autres, sieus platz,
me and-the others if-you it-pleases

qu'em al vostre servir,
who-we-are in-the your service
com nos puescam chabir
how we can to-get-on
entrels avols els bos.
among-the worthless and-the good
Que neis vostres garsos
For even your boys
veg totz enamoratz.
I-see all enamored
E totz hom a cuy platz
And every man to whom pleases
tal vida, deu aver
such life must to-have
captenens'e saber
bearing-and knowledge
com sia be volgutz,
how he-be well liked
amatz e conogutz
loved and known
per paubres ni per ricx.
by poor and by rich
E yeu dissil: amicx,
And I said-to-him friend
sapchatz que yeu volria,
know that I would-wish
aver, s'a dieu plazia,
to-have if-to God it-pleased
le sen que vos dizetz.
the sense that you say

Mar la fe quem devetz,
But the faith that-me you-owe
nous enuey, sieus o dic,
not-you may-annoy if-you it I-say
jamai nulh vostr'amic
ever any your-friend
no sobrelauzetz tan
not over-praise so-much
que laus li torn a dan
that praise to-him turns to harm
nin sembles messongiers.
nor-thereof you-seem liar
C'ap que fos vertadiers
For though it-were true
le laus es perilhos;
the praise is perilous
car per un o per dos
for for one or for two
que diran que vers es,
who will-say that true it-is
seran cinquant'e tres
will-be fifty-and three
queus diran que mentetz.
who-you will-say that you-lie
E d'aquo no ve pretz
And of-that not comes worth
al lauzat ni a vos.
to-the praised nor to you

Mas s'es voluntairos
But if-you-are willing
de vostr'amic lauzar
of your-friend praising
o d'autres faitz parlar,
or of-other deeds speaking
de ver o de mentir,
of truth or of lying
ab semblan de ver dir
with semblance of truth saying
comensatz e finetz,
begin and finish
amic: car be sabetz
friend for well you-know
c'om deu gen colorar
that-one must nobly to-color
sos faitz et al parlar
his deeds and in-the speaking
deu gen metre color;
must nobly to-put color
si com li penbidor
so as the painters
coloro so que fan,
color that which they-make
deu hom colorar tan
must one to-color as-much
paraulas ab parlar
words with speaking
c'om nol puesca reptar
that-one not-it can to-reproach

per razo ni mal dir.
by reason nor ill saying
So queus vey fag auzir
That which-you I-see done to-hear
e dig e chastiat
and said and chastised
es, car m'avetz lauzat
is for me-you-have praised
aitan c'om nous en cre,
so-much that-one not-you thereof believes
qu'ieu aja tant en me
that-I have so-much in me
de be com vos dizetz.
of good as you say
Enpero si voletz
Nevertheless if you-wish
queus do cosselh verai,
that-you I-give counsel true
voluntiers lous daray
willingly it-you I-will-give
a segon mon saber.
at according-to my knowledge
Ieu no puesc ges aver,
I not can at-all to-have
bels amicx, tan de sen
fair friend so-much of sense
ni tan d'entendemen
nor so-much of-understanding
co m'obs agra, so say.
as me-need would-have this I-know

Mar de manta[s] gens ay
But of many people I-have
vist lor chaptenemens.
seen their bearings
Homes flacx bels e gens
Men slack fair and noble
ai vist e ricx malvatz,
I-have seen and rich wicked
e de paubres cochatz
and of poor pressed
larcx e francx e jojos.
generous and frank and joyful
Et ai vist entre nos
And I-have seen among us
e cre vos o vejatz
and I-believe you it see
c'om savis e membratz
that-man wise and mindful
aprendia d'autruy
learned from-another
sen, de pus fol de luy.
sense from more foolish than he
E si vos aprendetz
And if you learn
de mi, may en podetz
from me more thereof you-can
valer, segon quem par.
to-be-worth according-to what-me seems
Premier vos vuelh prejar,
First you I-wish to-pray

c'aiso c'auziretz dir
that-that which-you-will-hear to-say
sapchatz gen retenir
you-know nobly to-retain
si que nous oblit ges.
so that not-you forget at-all
C'us nessis mal apres
For-some ignorant ill taught
an aital estamen,
have such state
queus escotaran gen
who-you will-listen-to nobly
paraulas e razos
words and reasons
e novas e sermos
and tales and sermons
e so c'auzit an dir.
and that which-heard they-have to-say
E can ve al partir,
And when it-comes to-the parting
c'om aura gen fenit,
that-one will-have nobly finished
de re c'ajo auzit
of thing that-they-have heard
a lor no membra res.
to them not remembers anything
E vos no vulhatz jes
And you not wish at-all
semblar aital mainada.
to-resemble such household

Ni no ajatz ergada
And not have converse
ab nulh home faichuc,
with any man boorish
nessis ni mal astruc
ignorant nor ill starred
ni fol, car quieus veiria
nor fool for who-you would-see
ab lor, se cujaria
with them himself would-think
fossetz d'aital manieira.
you-were of-such manner
Ni no ajatz leugeyra
And not have light
lengua per escarnir.
tongue for mocking
Ni no vulhatz mal dir,
And not wish ill to-say
car mestiers deschauzitz
for craft ill-mannered
es en rema aunitz
is and remains shamed
totz homs qu'en uza gaire.
every man who-in-it uses much
Ni no siatz bauzaire,
And not be deceiver
messongier ni traire,
liar nor traitor

que sapchatz dieus aire
for know God hates
tot home traidor.
every man traitor
Mas si voletz honor
But if you-wish honor
e vieur'el segl'onratz
and to-live-in-the world-honored
e voletz estr'amatz
and you-wish to-be-loved
per donas e grazitz,
by ladies and welcomed
larcx e francx et arditz
generous and frank and bold
siatz e gen parlans,
be and nobly speaking
azaut e gen portans,
comely and nobly bearing
e vostri vestimen
and your clothing
sian azaut e gen
may-be comely and noble
faitz al vostre garan.
made to-the your measure
E si de drap prezan
And if of cloth prized
no podetz rauba far,
not you-can robe to-make

pus gen la faitz talhar
more nobly it make to-cut
del avol que del bo,
of-the worthless than of-the good
per so que jen s'esto
for this that nobly itself-it-stands
en sembletz de bel talh.
and-in-it you-seem of fair cut
Si bona raubaus falh,
If good robe-you fails
qu'en siatz sofrachos,
so-that-of-it you-are wanting
caussas e sabatos,
hose and shoes
sench'e bors'e cotel
belt-and purse-and knife
ajatz azaut e bel;
have comely and fair
pueis seretz gen vestitz,
then you-will-be nobly dressed
sil cap es gen garnitz
if-the head is nobly furnished
d'aquo que si cove,
of-that which itself befits
amicx, e gardatz be
friend and guard well
que rauba descozuda
that robe unsewn
no portetz, que rompuda
not you-wear for torn

esta pus bel'assatz.
stands more fair-enough
C'om par mal essenhatz,
For-one seems ill taught
cant porta descozutz
when he-wears unsewn
sos draps, … els romputz
his clothes … and-the torn
no falh mas no poders.
not fails but not power
Jes non es grans sabers
At-all not is great knowledge
quil bel fai gen estar.
who-the fair makes nobly to-stand
Mar quis sap gen portar
But who-himself knows nobly to-bear
de so que bel non es,
of that which fair not is
par azautz e cortes.
appears comely and courtly
C'aital mestier se fai
For-such craft itself does
a tot home que vay
to every man who goes
seguen cortz e domney.
following courts and wooing

Que per la fe queus dey
For by the faith that-you I-owe
fort cove homs sabens
strongly befits man knowing
qui vol esser jauzens
who wishes to-be enjoying
de donas e d'amors;
of ladies and of-loves
e de mantas colors
and of many colors
tanh sos sabers sia fis.
befits his knowledge be true
Per que sers e matis,
For which evenings and mornings
semanas, mes et ans,
weeks months and years
vuelh siatz fis amans
I-wish you-be true lover
a vostra don'aisi
to your lady-thus
queus truep tot jorn acli
that-you she-finds all day inclined
a far sas voluntatz.
to do her wishes
E si nulh[s] sieus privatz
And if any her intimate
podetz en loc vezer,
you-can in place to-see

faitz li tan de plazer
make to-him so-much of pleasure
que de vos port lauzor.
that of you he-carry praise
Lauzor engenr'amor
Praise engenders-love
may c'una sola res.
more than-a single thing
E sabetz que vers es
And you-know that true it-is
c'om ama de cor fi
that-one loves with heart true
femna que anc anc no vi
woman whom ever ever not he-saw
sol per auzir lauzar.
only for hearing to-praise
Femna, segon quem par,
Woman according-to what-me seems
ama del eys semblan;
loves in-the same way
per queus devetz aitan
for which-you you-must as-much
esforsar d'esser pros,
to-strive of-being worthy
larcx e francx e jojos,
generous and frank and joyful
adreg e conoissens,
upright and knowing

tro qu'en parlo las jens
until that-of-it speak the people
auzen lieys cui amatz.
hearing her whom you-love
E lai on la veiratz
And there where her you-will-see
no siatz esperdutz
not be bewildered
de dir com es vencutz
of saying how you-are vanquished
per s'amor e conques.
by her-love and conquered

If his lady grants him favor, he must hide and deny it, and if she makes him jealous and denies what he saw, he must agree that he dreamed it; he must also spread her worth. He should frequent courts, the school of the good, and serve a lord who loves honor, kneeling gladly, hiding his faults and telling them to him in private. In war he keeps a good horse and his arms ready and is armed first, and once his worth is certain Amanieu will commend him to Count Bernart d'Astarac.

E si l'en pren merces
And if her-thereof takes mercy
per vostre gen servir
for your noble serving
tan queus denh obezir
so-much that-you she-deign to-obey
d'aiso don la prejatz,
in-this whereof her you-pray
enaisi la selatz
thus her hide
c'om no puesca saber
that-one not can to-know
queus aja fag plazer;
that-you she-has done pleasure
ans on may von fara
rather where more you-thereof she-will-do
diguatz que nous en fa,
say that not-you thereof she-does
si nulh beus enqueria.
if any well-you asked

E per privatz queus sia
And for intimate that-you he-be
re no sapcha negus,
anything not may-know any
ni dinnatz ni dejus.
neither dined nor fasting
Sabetz per queus o dic?
Know-you for what-you it I-say
Car trastug siey amic
For all her friends
e trastug siei paren
and all her kinsmen
vos seran malvolen
to-you will-be ill-wishing
lo jorn que er saubut;
the day that it-will-be known
e sol per aquel brut
and only by that rumor
vos perdretz lieys e lor.
you will-lose her and them
E perdretz may alhor
And you-will-lose more elsewhere
donas que nous tenran
ladies who not-you will-hold
may per fizel aman;
more for faithful lover

que jes dona no vol
for at-all lady not wishes
amador pec e fol
lover foolish and mad
ni leugier de parlar.
nor light of speaking
Per queus vuelh essenhar
For which-you I-wish to-teach
d'amor enquera may.
of-love still more
Si vostra donaus fay
If your lady-you does
plazer seladamen,
pleasure secretly
que vos cubertamen
that you covertly
sirven e ses vantar
serving and without boasting
le sapchatz enansar
her know to-advance
tan gen et far auzir
so nobly and to-make to-hear
sa valor, que grazir
her merit that welcomed
la fassatz als pus pros.
her you-make to-the most worthy

E s'elaus fa gilos
And if-she-you makes jealous
eus en dona razo
and-you thereof gives reason
eus ditz c'anc re no fo
and-you says that-ever anything not was
de so que dels huelhs vis,
of that which with-the eyes you-saw
diguatz: don', ieu sui fis
say lady I am sure
que vos dizetz vertat;
that you say truth
mar ieu o ai sonnat
but I it have dreamed
enaisi, so m'albir.
thus this me-I-judge
Autrejatz lo mentir
Grant the lie
enaisi comal ver;
thus as-the truth
c'aisi poiretz aver
for-thus you-will-be-able to-have
s'amor, ab que vulhatz
her-love provided that you-wish
esser de cort privatz
to-be of court intimate
e de guerra totz jorns.
and of war all days
C'aital es lo sojorns,
For-such is the sojourn

que vol amor e pretz.
who wishes love and worth
E si d'aissous giquetz
And if of-this-you you-leave
eus en faitz nonchalens,
and-you thereof make careless
jes no es fort sabens
at-all not is very knowing
d'amor, c'om deu uzar
of-love for-one must to-use
cortz per se melhurar,
courts for himself bettering
qu'escola es dels bos.
for-school it-is of-the good
En cort pot hom los pros
In court can one the worthy
triar entrels malvatz,
to-sort among-the wicked
e mans nessis e fatz
and many ignorant and foolish
i veso de bel sen
there see of fair sense
en sabon far pus gen
and-thereof know to-do more nobly
lor faitz en totas res;
their deeds in all things
e n'es hom pus cortes
and thereof-is one more courtly
e gen apariatz,
and nobly prepared

e n'es hom pus prezatz
and thereof-is one more prized
e n'es pus conogutz
and thereof-is more known
e pus aperceubutz;
and more perceptive
per queus cosselh eus man,
for which-you I-counsel and-you I-bid
que cortz siguetz aitan,
that courts you-follow so-long
tro sapchatz so quieus [dic].
until you-know this which-I-you say
Pero nous sai tan ric,
Yet not-you I-know so rich
don m'es greu, que seguir
whence to-me-it-is hard that to-follow
puscatz cort ses servir
you-can court without serving
senhor quey vuelh'anar.
lord who-there wishes-to-go
E vos devetz uzar
And you must to-use
e servir tal senhor
and to-serve such lord
que vuelha fort honor
who wishes strongly honor
et auzid'e bobans
and renown-and display
e que sos pretz enans
and that his worth advances

e sels quilh serviran,
and those who-him will-serve
e quel serviretz tan
and that-him you-will-serve so-long
com sos pretz durara,
as his worth will-last
e leu e gent e pla
and easily and nobly and plainly
nueg e jorn ses esdenh.
night and day without disdain
May vos quier eus essenh
More you I-ask and-you I-teach
que no siatz ricos
that not you-be proud
d'estar a ginolhos
of-being on knees
mentre qu'es escudiers,
while that-you-are squire
may servetz voluntiers,
rather serve willingly
que may von prezaran
for more you-thereof will-prize
tug aissels queus veiran
all those who-you will-see
e sela cui amatz.
and she whom you-love
Vostre senhor sapchatz
Your lord know
enansar enaisi,
to-advance thus

que trastot son pretz fi
that all his worth true
faitz auzir sai e lai.
you-make to-hear here and there
E siey mestier savai
And his crafts base
sian jen rescondut
may-be nobly hidden
e li melhor sauput
and the best known
a tot vostre poder.
at all your power
E gardatz be c'al ser
And guard well that-at-the evening
li siatz al colcar
to-him you-be at-the lying-down
el mati al levar,
and-the morning at-the rising
si escudier y cove.
if squire there befits
Mas pro vetz s'endeve
But many times itself-befalls
que no vol escudier
that not wishes squire
senher, cant ab molher
lord when with wife
se colgu'o ab amigua.
himself lies-or with mistress

E lai tro queus o digua
And there until that-you it he-say
nos tanh c'anetz a luy
not-itself befits that-you-go to him
ni en loc on enuy
nor in place where annoyance
fassatz ni desplazer.
you-make nor displeasure
C'om deu segrel plazer
For-one must to-follow-the pleasure
de son capdel e far.
of his leader and to-do
Mar bel deu hom mostrar
But fairly must one to-show
lo falhimen, s'y pes,
the failing if-him it-weighs
per so c'om no pot jes
for this that-one not can at-all
aver tal sobresen
to-have such over-sense
que tot son falhimen
that all his failing
conogua, som albir,
he-knows so-I judge
per quel devetz be dir
for which-him you-must well to-tell
le falhimen, sil fai.
the failing if-it he-does

E so que jen l'estai
And that which nobly him-becomes
devetz dir atressi
you-must to-say likewise
per que mielh se desvi
for which better himself he-turns-aside
del mal e siegal be.
from-the evil and follows-the good
E no lin diguatz re,
And not to-him-thereof say anything
si no seladamen
if not secretly
en cosselh belamen
in counsel fairly
e crezaus en, sil platz.
and let-him-believe-you thereof if-him it-pleases
E si n'es tan privatz
And if thereof-you-are so intimate
queus creza voluntiers,
that-you he-believes willingly
no siatz lauzengiers
not be slanderer
ni marritz ni gilos,
nor saddened nor jealous
sils autres companhos
if-the other companions
son pus privatz de luy,
are more intimate of him

ni ab que beus enuy
nor with that well-you annoys
re non fassatz parven.
anything not make appearance
Car senher a sa jen
For lord to his people
deu son poder partir.
must his power to-share
Los us deu obezir
The ones he-must to-obey
els autres melhurar.
and-the others to-better
Als que nó pot donar
To-the who not he-can to-give
deu far de si privatz
he-must to-make of himself intimate
ab joi et ab solatz,
with joy and with cheer
els abras els percol
and-them embrace and-them clasp
per que mens n'ayo dol,
for which less thereof-they-have grief
e colguar josta si
and to-lay-down beside himself
mielhs que vos ni que mi
better than you or than me
a cui dona ricx dos
to whom he-gives rich gifts
car dreg es e razos;
for right it-is and reason

e nous deu enujar
and not-you it-must to-annoy
sil senhers fai amar
if-the lord makes to-love
a sa gen e grazir,
to his people and to-be-welcomed
ans l'en devetz servir
rather him-thereof you-must to-serve
de melhor cor ades.
with better heart always
E si a luenh o pres
And if at far or near
guerra, si dieu vos sal,
war so God you may-save
amicx, ajatz caval
friend have horse
leu e fort e corren,
light and strong and swift
entro set ans, saben
until seven years knowing
e drechurier al fre,
and straight at-the bridle
e que nous fassa re
and that not-you it-make anything
ponher, cant er sazos.
to-spur when it-will-be season
E caussatz esperos
And put-on spurs
be ferms e be caussans,
well firm and well fitting

cambieiras ben estans,
leggings well sitting
cols frachis e cuychals,
collar broken and cuisses
el braguier si'aitals
and-the breech-girdle may-be-such
que noy calh'esmendar,
that not-there it-needs-to-amend
e gambaysson d'armar
and gambeson for-arming
mol e fort et espes,
soft and strong and thick
e trastot vostr'arnes,
and all your-harness
gorgieir'e carel ponhs
gorget-and gauntlet-of fists
e ausberc e perponhs
and hauberk and doublets
queus sia totz de talh.
that-you be all of cut
E gardatz quel capmalh
And look that-the coif-of-mail
faitz lassar per mesura,
you-have to-lace by measure
et que vostra sentura
and that your belt
sia fortz per armar
be strong for arming
ab cotel de tranchar
with knife for cutting

e d'armas tot essems.
and of-arms all together
E jes en aquel temps
And at-all in that time
l'espaza nous oblit
the-sword not-you may-forget
e faitz tener forbit
and have to-keep furbished
vostre capel de fer.
your hat of iron
E mandatz l'escudier,
And bid the-squire
qu'el gar de rovilhar
that-he keep from rusting
l'ausberc el capel clar
the-hauberk and-the hat bright
el fer de vostra lansa
and-the iron of your lance
et ajatz remembransa
and have remembrance
de gardar vostr'arney,
of guarding your-gear
si trossa ni cortey
if pack or curtain
y falh ni ardalhos,
there fails or tent-cords
mentre qu'es lezeros
while that-you-are at-leisure
al ostal jostal foc.
at-the house beside-the fire

C'om se cuj'aver loc
For-one himself thinks-to-have place
mantas vetz de pauzar,
many times of resting
quel cove a levar
whom-it befits to rise
del lieg enans de jorn;
from-the bed before of day
c'aisi cove sojorn
for-thus befits sojourn
qui sierf senhor guerrier.
who serves lord warlike
Per qu'ieu vos prec eus quier,
For which-I you pray and-you ask
que si avetz coman
that if you-have command
d'armar vos cochatz tan
of-arming yourself you-hasten so-much
que nulhs enans de vos
that any before of you
no si'entrels arsos.
not be-among-the saddlebows
E si venetz en loc,
And if you-come into place
d'armas faitz aital joc,
of-arms make such game

quels defor e dedins
that-those outside and within
diguo, que nous es fins
say that not-you is true
d'armas, enans avetz
of-arms rather you-have
de sobre totz lo pretz
from above all the worth
el laus sobrels melhors.
and-the praise above-the best
E cant vostra valors
And when your merit
er enaisi certana,
will-be thus certain
senhor, on fin pretz grana,
lord where true worth grows
vos donarai cortes,
to-you I-will-give courtly
un comte gent apres
a count nobly learned
de cuy m'azaut em pac,
of whom me-I-please and-me I-satisfy
en B. d'Astarac,
sir Bernart of-Astarac
car a totz los mestiers
for he-has all the crafts
que lunh pros cavayers
that any worthy knight
aja mestier ab si.
may-have need with himself

Qu'ieus autrei eus afi
For-I-you grant and-you affirm
que crestias non es,
that Christian not is
coms ni ducx ni marques,
count nor duke nor marquis
ab dos tan de poder
with two-times as-much of power
que tan sapcha valer;
who so-much knows to-be-worth
per qu'ieu vos tramet lay
for which-I you send there
e diguatz li, sieus play,
and tell to-him if-you it-pleases
can le tenretz espas:
when him you-will-hold apart
n Amanieu de Sescas,
sir Amanieu of Sescas
senher coms, vos saluda
lord count you greets
et mandaus que creguda
and bids-you that grown
es vostra valor tan
is your merit so-much
qu'el a cor e talan
that-he has heart and desire
tostems de vos servir.
always of you serving

Et am mandat venir
And me-has bidden to-come
a vos com a senhor,
to you as to lord
qu'ieu per la su'amor
that-I for the his-love
vos serva tostemps may.
you serve always more
Et yeu servir vos ay
And I to-serve you I-have
tan can la vidam dura,
as-much as the life-me lasts
sous faus, sert'e segura,
if-you I-make certain-and sure
mentre vos cavalhatz.
while you ride

Enaisi vuelh diguatz
Thus I-wish you-say
al pros comte valen,
to-the worthy count valiant
qu'ieu sai que luy sirven
for-I know that him serving
conquerretz pretz prezan,
you-will-conquer worth prized
e lieys cui ama tan, 470
and her whom he-loves so-much
escudier gen apres.
squire nobly taught
Amen.
Amen

AMANIEU DE SESCAS

L'essenhamen de la donzela

The Instruction of the Maiden

I · THE MAIDEN'S MORNING

One May morning Amanieu, pining for his lady, meets a pleasing damsel who draws him aside and asks how she should live to be praised and not blamed. He tells her to rise before her lady, wash and lace herself, keep her nails short and her teeth white, and check her face in a mirror, then wait on her lady at her rising, bringing her robe, comb, mirror, water, and towel. In company she should answer graciously and never hurry her speech or her step, and at church she should keep her eyes low and hold no talk.

En aquel mes de mai
In that month of May
cant l'auzelo son gai
when the-birds are gay
e chanto pels boissos,
and sing through-the bushes
estava cossiros
I-was pensive
d'amor que·m destrenhia,
of-love which-me constrained
car vezer non podia
for to-see not I-could
lieis que·m ten en poder,
her who-me holds in power
en sazo que lezer
at season that leisure
agues et ardimen
I-had and boldness
c'al sieu gai cors plazen
that-to-the her gay body pleasing

pogues dir ses temor
I-could to-say without fear
com li port bon'amor,
how to-her I-bear good-love
lial e pur'e fina.
loyal and pure-and true
Et en tal dissiplina
And in such discipline
m'a tengut, pus chauzi
me-has held since I-chose
son gen cors car e fi,
her noble body dear and true
que·m ten en grieu turmen.
that-me holds in grievous torment
E cugiei veramen
And I-thought truly
del tot esser ganditz
from-the all to-be escaped
ad amor e fugitz,
from love and fled
que pus no·m destreisses
that more not-me it-constrain
e que ja no·m tengues
and that ever not-me it-hold
lunh tems mai pro ni dan,
any time more profit nor harm
can dieu de son coman,
when God of his command

dona dossa, dara·us
lady sweet will-give-you
que prenha bon repaus
that she-take good rest
s'arma en paradis.
her-soul in paradise
Mas per aitals camis
But by such roads
m'a mos astres menat
me-has my star led
c'amors m'a encontrat
that-love me-has met
et a lassat e pres
and has laced and taken
e liat e conques
and bound and conquered
del tot en tot mon cor
from-the all in all my heart
si que mais a nulh for
so that more at any rate
non l'en poirai mover
not it-thence I-will-be-able to-move
et a·l mes en poder
and has-it put in power
de la gensor c'om veja,
of the noblest that-one see

qu'enaissi senhoreja
for-thus rules
sos sens e sa beutatz
her sense and her beauty
co·l solelhs par clartatz
as-the sun appears brightness
sobre tot autre lum,
over all other light
qu'en un bel gran volum
for-in a fair great volume
no poiri'om escrir
not could-one to-write
qui tot volia dir
who all wished to-say
los bos aibs qu'en lieis so.
the good qualities that-in her are
Per qu'ieu del tot mi do
For which-I from-the all myself give
e m'autrei e m'offier
and myself-grant and myself-offer
al sieu cors plazentier,
to-the her body pleasing
gai, cortes, senhoriu;
gay courtly lordly
e tenia·m pessiu
and I-held-myself pensive
un jorn com lo poiria
one day how it I-could
vezer et en cal guia,
to-see and in what way

per un dimars mati,
on a Tuesday morning
que s'en venc en cami
that herself-thence came on road
una plazens donzela
a pleasing damsel
et aniei ieu vas ela,
and I-went I toward her
com cel que n'a dezir
as he who thereof-has desire
lai on la vi venir
there where her I-saw to-come
saludar, et ilh me.
to-greet and she me
E mantenen pres me
And forthwith took me
pel man ab un esgart
by-the hand with a look
plazen e trais m'a part
pleasing and drew me-to side
sezer sus un bancal.
to-sit upon a bench
E fom per cominal
And we-were by common
luenh dels autres assatz.
far from-the others enough

E com cel'a cui platz
And as she-to whom pleases
bels solatz avinens
fair cheer comely
e·s fa a totas gens
and-herself makes to all people
que la vezon grazir,
who her see to-be-welcomed
comenset me a dir:
she-began to-me to say
n Amanieu des Escas,
sir Amanieu of Sescas
ges no·m siatz escas
at-all not-me be miserly
de so qu'ieus vuelh querer.
of that which-I-you wish to-ask
Vos devetz be saber
You must well to-know
c'almoina e merces
that-alms and mercy
e sens e valors es
and sense and merit it-is
cui donzela essenha
who damsel teaches
a viure co·s captenha,
to live how-herself she-bear
e co·s gar de falhir
and how-herself she-guard from failing
e per que·s fai grazir,
and by what-herself she-makes to-be-welcomed

e com es pus prezada.
and how she-is more prized
E car non soi senada
And for not I-am sensible
si com mestier m'auria,
so as need me-would-have
quier vos per cortezia
I-ask you for courtesy
et en vertut d'amor
and in virtue of-love
[e] per vostra valor
and for your merit
c'aissi·m donetz cosselh
that-thus-me you-give counsel
com voletz m'aparelh
how you-wish I-prepare
a menar bona vida,
to lead good life
avinent, agrazida,
comely welcomed
e ses avol renom,
and without worthless renown
si que de mi port hom
so that of me carry one
bon lau e mal non digua.
good praise and ill not say
Et ieu dissi·l: amigua,
And I said-to-her friend
si·m don dieus alegrier,
so-me may-give God joy

fort ai gran dezirier
very I-have great desire
que ab far et ab dir
that with doing and with saying
vos pogues tan servir
you I-could so-much to-serve
que·us vengues d'agradatge.
that-you it-come to-pleasure
Et aurai alegratge,
And I-will-have gladness
si cosselh et ajuda,
if counsel and help
on fossetz mentanguda,
where you-would-be mentioned
e bel essenhamen
and fair teaching
aviatz pel mieu sen.
you-had by-the my sense
Empero vos avetz
However you have
mai de sen per un detz,
more of sense by one ten
que ieu, et es vertatz.
than I and it-is truth
Mas qui pus es senatz
But who more is sensible
mai vol et aver quier.
more wishes and to-have seeks

E cosselh vos premier
And I-counsel you first
que siatz matinieira
that you-be early-rising
cascun jorn, que premieira
each day that first
levetz que vostra dona,
you-rise than your lady
enaissi que si·us sona,
thus that if-you she-calls
vos truep gent adobada
you she-finds nobly adorned
e vestid'e caussada.
and dressed-and shod
Et enans que·us cordetz
And before that-yourself you-lace
lau que·l bras vos lavetz
I-advise that-the arms yourself you-wash
e las mas e la cara.
and the hands and the face
Apres, amiga cara,
After friend dear
cordatz estrechamen
lace tightly
vostres bratz ben e gen.
your arms well and nobly
Ges las onglas dels detz
At-all the nails of-the fingers
tan longas non portetz,
so long not wear

que·y paresca del nier,
that-there appear of-the black
bel'ab cors plazentier,
fair-one-with body pleasing
e sobre tot gardatz
and above all look
que la testa·us tenhatz
that the head-you you-hold
pus avinen de re;
more comely than anything
car so c'om pus ne ve,
for that which-one most thereof sees
devetz mais azautir
you-must more to-adorn
e deuriatz blanchir
and you-ought to-whiten
vostras dens totz matis,
your teeth all mornings
et enans c'om vos vis
and before that-one you saw
far tot cant dig vos ai.
to-do all as-much-as said to-you I-have
E devetz aver mai
And you-must to-have more
un bel clar mirador
a fair clear mirror
en que vostra color
in which your color
be miretz e la fassa.
well you-look-at and the face

Si a ren que·us desplassa,
If there-is anything that-you displeases
faitz y emendazo,
make there amendment
bela, e sera·us bo,
fair-one and it-will-be-to-you good
que·l mati ses dangier
that-the morning without hindrance
ajatz so c'a mestier
you-have that which-has need
vostra don'al levar;
your lady-at-the rising
e no·y devetz anar
and not-there you-must to-go
tro·l capdels s'er levatz,
until-the master himself-will-be risen
s'ab vostra dona jatz,
if-with your lady he-lies
si no que·us apeles;
if not that-you she-call
mar lai iretz apres,
but there you-will-go after
sa voluntat saber,
her will to-know
si·l vendra a plazer
if-to-her it-will-come to pleasure
de levar e dressatz
of rising and prepare
li gen et aprestatz
for-her nobly and ready

sa raub', ans que·us o man,
her robe before that-you it she-bid
et aporta·l denan,
and bring-it before
ans que·s leu del costil,
before that-she-herself rises from-the side
agulh'e sed'e fil,
needle-and silk-and thread
com se puesca randar
how herself she-can to-adorn
e pench'a penchenar,
and comb-to comb
et aiso don cundir
and that wherewith to-adorn
volra et abelir
she-will-wish and to-beautify
sa test'en aquel jorn,
her head-in that day
e no·us partetz entorn
and not-yourself part around
sai que l'auretz servida
here that her-you-will-have served
entro s'er gen vestida.
until she-will-be nobly dressed
E can levada sia,
And when risen she-be
portatz li, bel'amia,
carry to-her fair-friend
en la ma lo miralh,
in the hand the mirror

per remirar, si falh
for gazing if fails
corda, borrel ni benda,
cord tress or band
on calha far esmenda.
where it-need to-make amendment
E can s'er gen randada,
And when she-will-be nobly adorned
ajatz li aprestada
have for-her prepared
aigua fresqua e clara,
water fresh and clear
on sas mas e sa cara
where her hands and her face
puesca rezensar tan,
she-can to-rinse so-much
c'om re de mal estan
that-one anything of ill standing
no·y truepch'et ajas lo
not-there find-and have it
prest un bel toalho,
ready a fair towel
on sas mas e sa fatz
where her hands and her face
sechue, e pueis gardatz
she-dry and then look
que tug siei vestimen
that all her clothing
estian d'avinen,
stand comely

si que nulh apres vos
so that any after you
non sia tan ginhos
not be so clever
que re puesqu'esmendar.
that anything he-can-to-amend
E pueis poiretz intrar
And then you-will-be-able to-enter
en sala o issir
into hall or to-go-out
e qui·us vai aculhir,
and whoever-you goes to-welcome
bela, e qui·us saluda,
fair-one and who-you greets
com gent apercenbuda
as nobly perceptive
ab semblant amoros
with semblance loving
siatz de bel respos,
be of fair answer
fe que devetz a me
faith that you-owe to me
donzela, que per re
damsel that for anything
no·us cochetz de parlar,
not-yourself hasten of speaking
ni cant iretz d'anar
nor when you-will-go of-going
mar de pas belamen.
but at pace fairly

De vostr'esgardamen
Of your-looking
vos man cant al mostier
you I-bid when at-the minster
seretz per lo mestier
you-will-be for the office
e per lo mess'auzir
and for the mass-to-hear
que·ls huelhs sapchatz tenir
that-the eyes you-know to-hold
de folamen gardar,
from foolishly looking
mas jos o vas l'autar,
but down or toward the-altar
si gandir y podetz,
if to-escape there you-can
e lai no bastiretz
and there not you-will-build
parlamen ni cosselh
talk nor counsel
qu'ieu pel vostre sen velh
for-I for-the your sense watch
en bona chaptenensa.
in good bearing
E can faitz de plazensa
And when you-do of pleasure
siatz per tot grazida.
be by all welcomed

The damsel should keep her merriment free of shouting, never wear clothes with open seams, water her wine, and not press food on others. She should sit below her lady and answer suitors with gentle words, turning an unwelcome one with a question about Gascon and English ladies. She should choose a lover for worth, not wealth, accept his homage with a pledge of her loyalty, and keep him to the bounds of honor while she is a maiden, loving only one. Suitors come in every manner, but one who woos by messenger wrongs love, since three then know.

Empero s'az ichida
Yet if-at outing
vol deguna solatz,
wishes any cheer
lau c'ab cela n'ajatz,
I-advise that-with her thereof-you-have
et ab cels que voldran,
and with those who will-wish
e no sobre-guaban
and not over-jesting
que torne ad enuei,
that turns to annoyance
ab mueiza ni ab bruei;
with noise nor with din
car donzela cridiva
for damsel shrill
non es fort agradiva,
not is very pleasing
ni l'esta d'avinen;
nor to-her-it-stands comely

e li pus conoissen
and the most knowing
dizon que non es bel.
say that not it-is fair
Sobrecot ni gonel,
Surcoat nor tunic
que·us sia conogut,
that-you be known
no portetz descozut
not wear unsewn
ni lunh autre vestir.
nor any other clothing
E si voletz bastir
And if you-wish to-build
solatz de jocx partitz,
cheer of games proposed
no·ls fassatz descauzitz,
not-them make ill-mannered
mai plazens e cortes.
but pleasing and courtly
Can venras, bela res,
When thou-wilt-come fair thing
sobre taul'al manjar,
at table-to-the eating
lau que·us fassatz portar
I-advise that-you you-have to-bring
aigua fresca denan.
water fresh before

Lo vi atempratz tan
The wine temper so-much
que ges no·us fassa mal.
that at-all not-you it-do harm
Car dona res no val
For lady anything not is-worth
ni donzel'atressi,
nor damsel-likewise
pus se carga de vi,
since herself loads with wine
ans es mestiers ontos
rather it-is craft shameful
e·l for luxurios
and-the custom lustful
nais d'aquel et assatz
is-born from-that and enough
d'autres mestiers malvatz,
of-other crafts wicked
qu'ieu non dic ni diria.
that-I not say nor would-say
Sobre manjar, amia,
At eating friend
ges vostre companho
at-all your companion
ni·ls autres deviro
nor-the others around
non anetz covidan,
not go inviting
car non par benestan,
for not it-seems becoming

c'om covit home sa;
that-one invite man here
mas cel que denan n'a
but he who before thereof-has
be vuelh manjuc, si·l platz,
well I-wish he-eat if-him it-pleases
pero si·l n'a pertratz
yet if-him thereof-has portioned
denan faitz azauteza,
before you-do comeliness
e·l covitz er pegueza,
and-the invitation will-be foolishness
et el per vostr'onor,
and he for your-honor
si·us falho servidor
if-you fail servants
que vos talhetz premieira
that you you-carve first
que vostra companhieira;
than your companion
pero si companhs es,
yet if companion he-is
fort sera mal apres,
very will-be-be ill taught
si no ser vos e si.
if not he-serve you and himself
Ges adreg no·l noiri
At-all rightly not-him nourished
sos maestre veramen.
his master truly

Mal noirir mal apren,
Ill nurture ill teaches
et es leu conogut.
and it-is easily known
E can veiretz vengut
And when you-will-see come
temps de taulas levar
time of tables to-lift
e de las mas lavar
and of the hands to-wash
ni veiretz rezensada
and you-will-see rinsed
vostra don'e levada,
your lady-and risen
refrescatz vostras mas,
refresh your hands
que·l lavar es fort sas
for-the washing is very healthy
apres manjar e netz.
after eating and clean
Et ajatz totas vetz
And have all times
al lavar companhia,
at-the washing company
si podetz, que no sia
if you-can so-that not it-be
mal jutjat per negu
ill judged by any
ni per vair ni per bru.
nor by fair nor by dark

E cant iretz sezer,
And when you-will-go to-sit
vuelh vos aperceber
I-wish you to-make-aware
que·us en anetz pus bas,
that-you thereof go more low
si podetz a nulh cas,
if you-can at any case
de vostra don'aitan
than your lady-as-much
que ab lieis d'un garan
that with her of-one height
no siatz vostre vol.
not you-be your will
E s'aizina·us o tol,
And if-room-you it takes-away
aja·n doas o dos
let-there-be-thereof two-women or two-men
entre de lieis e vos.
between of her and you
Si podetz ab bel gienh,
If you-can with fair skill
bela, mai vos ensenh,
fair-one more you I-teach
si en aquela sazo
if in that season
negus homs vos somo
any man you summons
e·us enquier de domnei,
and-you asks of courtship

ges per la vostra lei
at-all by the your law
vos no siatz estranha
you not be strange
ni de brava companha.
nor of wild company
Defendetz vos estiers
Defend yourself otherwise
ab bels ditz plazentiers.
with fair sayings pleasing
E si fort vos enueja
And if strongly you annoys
sos solatz e·us fa nueja,
his cheer and-you makes vexation
demandatz li novelas.
ask to-him news
Cals donas son pus belas,
Which ladies are more fair
o Gascas o Englezas,
either Gascons or English
ni cals son pus cortezas,
or which are more courtly
pus lials ni pus bonas?
more loyal or more good
E s'il vos ditz: Guasconas
And if-he you says Gascons
respondetz ses temor:
answer without fear
senher, sal vostr'onor,
lord save your-honor

las donas d'Englaterra
the ladies of-England
son gensor d'autra terra.
are nobler than-other land
E s'il vos ditz: Engleza,
And if-he you says English
respondetz: si no·us peza,
answer if not-you it-weighs
senher, genser es Guasca;
lord nobler is Gascon
e metre letz en basca;
and put him-you-will in quandary
si apelatz ab vos
if you-call with you
dels autres companhos
of-the other companions
que·us jutgen dreg o tort
who-you judge right or wrong
de vostre desacort.
of your disagreement
E negus que·us enquieira
And any who-you asks
no·us truep mala parlieira,
not-you may-find ill speaker
neis s'era enemicx
even if-he-were enemy
de totz vostres amicx.
of all your friends

Car si com es grazitz
For so as is welcomed
hom, cant es afortitz
man when he-is strengthened
contra sos mals guerriers,
against his evil enemies
er grazitz a sobriers
will-be welcomed at excess
vostre pretz ab bo laus,
your worth with good praise
s'es cortes e suaus,
if-it-is courtly and gentle
et humils e plazens
and humble and pleasing
a totas bonas gens,
to all good people
c'om no·us conosc'orguelh,
that-one not-in-you know-pride
donzela, qu'ieu no vuelh
damsel for-I not wish
siatz de brau respos.
you-be of wild answer
D'autras defensios
Of-other defenses
podetz far avinens,
you-can to-make comely
si·us plai, mai de cinc cens,
if-you it-pleases more of five hundred
ses dir deschauzimen,
without saying discourtesy

e ses far falhimen;
and without making failing
e si·us ven d'agradatge,
and if-to-you it-comes to-pleasure
per viur 'ab alegratge,
for living with gladness
c'ajatz entendedor,
that-you-have suitor
no·l devetz per ricor
not-him you-must for riches
chauzir ni per rictat,
to-choose nor for wealth
c'on mai a de beutat
for-the more he-has of beauty
mens val, si·l pretz no·y es.
less he-is-worth if-the worth not-there is
E rictatz no val ges
And wealth not is-worth at-all
tan com gratz de la gen,
so-much as liking of the people
per que·l devetz plazen
for which-him you-must pleasing
chauzir de dreg paratge.
to-choose of right lineage
E si·us fai omenatge
And if-you he-does homage
deu vos dir enaissi:
he-must to-you to-say thus

ma dona·l cors de mi
my lady-the body of me
e·l cor e·l pessamen,
and-the heart and-the thought
mo saber e mo sen
my knowledge and my sense
prenc ieu aissi de vos,
take I thus from you
bela, et autrei vos
fair-one and grant you
c'a trastota ma vida
that-in all my life
seretz per mi servida
you-will-be by me served
lialmen ses enjan
loyally without deceit
e·us gardarei de dan
and-you I-will-guard from harm
e d'ant'a mon poder
and from-shame-at my power
e metrai mon saber
and I-will-put my knowledge
en vostre pretz aussar
in your worth to-raise
e vuelhatz sufertar
and may-you-wish to-suffer
per merce, bel'amia,
for mercy fair-friend

qu'ieu per tostemps mai sia
that-I for always more be
faitz al vostre servir.
done to-the your service
E vos devetz li dir:
And you must to-him to-say
bels amicx, fort mi platz
fair friend much me pleases
l'omenatge que·m fatz,
the-homage that-me you-do
e ja a dieu no plassa
and ever to God not may-it-please
qu'ieu autr'amador fassa.
that-I other-lover make
S'enaissi·us truep lial,
If-thus-you I-find loyal
enaissi si·m dieus sal,
thus so-me God may-save
mi trobaretz certana
me you-will-find certain
vas vos ni ges trefana
toward you nor at-all deceitful
camjairitz ni leugeira,
changeable nor light
ans vos serai enteira
rather to-you I-will-be entire
lials et amoroza,
loyal and loving

e lai qu'ieu si'espoza
and there that-I be-wife
e m'ajon maridada,
and me-they-have married
soi fort encoratjada
I-am very encouraged
que·us renda guazerdo
that-to-you I-render reward
azaut e bel e bo
comely and fair and good
del servir que·m faratz
of-the serving that-me you-will-do
e·l demiei que·m servatz
and-the meanwhile that-me you-serve
lialmen ses biais,
loyally without crookedness
e no·us iesca del cais
and not-to-you may-come-out from-the jaw
res a ma desonor,
anything to my dishonor
car perdriatz m'amor
for you-would-lose my-love
e·l servizi e·l temps,
and-the service and-the time
e val trop mai qu'ensems
and it-is-worth too-much more that-together
siam de voluntat.
we-be of will

Si com vos ei comtat
So as to-you I-have told
vos devetz autrejar
you must to-grant
lialmen ses falsar
loyally without falsifying
bon'amor ambedui,
good-love both
e que prendatz de lui
and that you-take from him
jojels et el de vos;
jewels and he from you
e cant er amoros
and when he-will-be loving
e vos enamorada,
and you enamored
siatz tan essenhada,
be so well-taught
si·us fazia demanda
if-you he-made demand
fola otra guaranda
foolish beyond measure
e metia sa ponha
and put his effort
que·us tornes a vergonha,
that-you turn to shame
que per tot cant anc vis
that for all as-much ever you-saw
vostre sen no·us falhis,
your sense not-you fail

que·us agues en acort,
that-you he-had in accord
pieitz seria de mort,
worse it-would-be than death
s'y faziatz mai rei
if-there you-did more thing
d'aisso que dig vos ei,
of-this that said to-you I-have
mas tan que tenetz lo
but so-much that you-hold him
en bona sospeizo.
in good suspense
E si·us ama fort, bela,
And if-you he-loves strongly fair-one
de mentre qu'es piuzela,
from while that-you-are maiden
el no·us deu re querer
he not-you must anything to-ask
que·us torn a desplazer,
that-you turn to displeasure
ad anta ni a dampnatge
to shame nor to harm
de tot vostre linhatge.
of all your lineage
Pero si·us es lials,
Yet if-to-you he-is loyal

vos li siatz aitals
you to-him be such
que ja negus que·us venha
that ever any that-you comes
per retengut no·s tenha
for retained not-himself hold
de vos al departir,
from you at-the parting
car non devetz sofrir
for not you-must to-suffer
entendedor mar u,
suitor but one
c'anc non amet degu.
for-ever not loved any
Nulh amar ne volc dos;
Any-one to-love not wished two
e sai que venran vos
and I-know that will-come to-you
mantas vetz prejadors
many times suitors
de diversas colors.
of diverse colors
Chascus amans deviza
Each lover devises
de prejar a sa guiza.
of praying at his manner
L'us preja regardan
The-one prays looking
e l'autre sospiran,
and the-other sighing

e l'autre per messatge.
and the-other by message
Aquel fai gran otratge,
That-one does great outrage
c'al mens o sabon trei,
for-at-the least it know three
e fa contra sa lei
and does against his law
drechurieira d'amor.
rightful of-love

III · ANSWERS AND EXAMPLES

Love must be kept secret. Amanieu gives the damsel her answers: to a suitor who pleads his wound, that she is pledged to another and no one can love two; to a go-between, a dismissal; to a silent server, a welcome no warmer than anyone's. She should learn from the countess of Rodez, Rogesta, and the ladies of the Isle, Foix, Armagnac, and Astarac, and Falconet will go to the king of Aragon to learn which ladies there are best.

C'on pus son sabedor,
For-the more are knowers
mai y a de perilh.
more there has of peril
C'om deuria al filh
For-one ought from-the son
celar et a son paire
to-hide and from his father
si dons fizels amaire,
his lady faithful lover

cant ama ses enjan.
when he-loves without deceit
En so que·us ai denan
In that which-you I-have before
ditz vos vuelh retornar
said to-you I-wish to-return
als que·us venran prejar.
to-those who-you will-come to-pray
L'us vos dira: ai bela! 455
The-one to-you will-say ah fair-one
Pel rei que·l mon capdela
By-the king who-the world guides
e per vostra proeza
and by your prowess
e per la gentileza
and by the gentility
qu'en vos es, vos requier
that-in you is you I-ask
cosselh, car gran mestier, 460
counsel for great need
ma bel'amia, n'ai.
my fair-friend thereof-I-have
Dona, plus d'un an ai
Lady more of-a year I-have
una nafra portada,
a wound carried

c'anc nulha femna nada
so-that-ever any woman born
ni hom de maire natz
nor man of mother born
de mi no fon privatz,
from me not was intimate
tan que ren conogues.
so-much that anything he-knew
Mas eras m'es tan pres
But now to-me-it-is so near
del cor e·m toqu'e·m ponh
of-the heart and-me touches-and-me pricks
si que josta ni lonh
so that near nor far
no truep fi ni repaus.
not I-find end nor rest
E qui fort es malaus
And who strongly is sick
a talan de guerir.
has desire of healing
E no puesc revenir,
And not I-can to-recover
dona, per ma crezensa,
lady by my belief
ni puesc aver guirensa
nor I-can to-have cure
ses vos, c'ap un esgart
without you who-with a look
m'avetz lansat un dart
me-you-have cast a dart

ins el cor enaissi
inside the heart thus
que pres soi de la fi.
that near I-am of the end
Et auretz mi estort
And you-will-have me rescued
com de perilh de mort,
as from peril of death
si·m retenetz per vostre.
if-me you-retain for yours
E cel c'aissi·us demostre
And he who-thus-you shows
e·us preja, Na marqueza,
and-you prays Lady marchioness
respondetz com corteza
answer as courtly
en aquesta manieira:
in this manner
si·m don dieus joj'entieira,
so-me may-give God joy-entire
bels amicx, tan vos vei
fair friend so-much you I-see
avinen vas domnei,
comely toward courtship
azaut et agradiu,
graceful and pleasing
cortes et esforsiu,
courtly and strong

e savis e ginhos
and wise and ingenious
e de belas faissos,
and of fair features
e ges aisso no·s cela,
and at-all this not-itself hides
qu'e·l mon non a donzela
that-in-the world not has damsel
ni dona ni piuzela
nor lady nor maiden
tan bona ni tan bela,
so good nor so fair
si voli'escudier
if she-wished-squire
amar o cavayer
to-love or knight
que no fos fort amada,
that not she-were strongly loved
s'era enamorada
if-she-were enamored
de vos e vos de lieis.
of you and you of her
E si no fos l'autrieis
And if not were the-grant
qu'ieu ai fag a celui
that-I have made to him
don ges mos cors no fui
from-whom at-all my heart not flees
ni·l sieus no·s part de me,
nor-the his not-itself parts from me

ses cosselhar de re
without taking-counsel of anything
vos retengra per mieu.
you I-would-retain for mine
Mar ja nulha ni ieu
But ever any nor I
non aura valor fina,
not will-have merit true
c'a dos amar s'aclina;
who-to two to-love herself-inclines
ni ama de cor fi
nor loves with heart true
cel qu'a doas s'acli.
he who-to two himself-inclines
Dels amicx so sabetz;
Of-the friends this you-know
e pus amar voletz,
and since to-love you-wish
queretz tan sai e lai,
seek so-much here and there
tro lo cor ajatz gai
until the heart you-have gay
d'una ses parselier.
of-one without partner
Si negus vos enquier,
If any you asks
aissi·us poiretz defendre.
thus-you you-will-be-able to-defend

E si·m voletz entendre
And if-me you-wish to-understand
e m'avetz entendut,
and me-you-have understood
auretz pretz a saubut
you-will-have worth at knowledge
e sen verai e cert.
and sense true and certain
E si cel que s'espert
And if he who himself-ventures
vos preja per autrui,
you prays for another
respondratz a celui
you-will-answer to him
que·s fara messatgiers:
who-himself will-make messenger
amicx, fort es leugiers
friend very is light
e de paubre saber …
and of poor knowledge …
cel que sai vos envia,
he who here you sends
si·m faitz messatjaria
if-me you-do message
vos ni altre per el,
you or other for him
que jamai vos ni aquel
that ever you nor he
no cug n'ajatz enveja;
not I-think thereof-you-have desire

e nulh temps mai no·us veja
and any time more not-you may-see
per aquela razo,
for that reason
car no·us seria bo
for not-to-you it-would-be good
ni bel al departir.
nor fair at-the parting
Aquel devetz fugir
That-one you-must to-flee
de vos com una via.
from you as a road
Mas cel que·us prejaria
But he who-you would-pray
per sa eissa persona
for his own person
e·us conosca felona
and-you knows felon
ab respos ni vilana,
with answer or churlish
[e] l'altre que s'afana
and the-other who himself-toils
de servir e sospira,
of serving and sighs
can vos ve e·us remira
when you he-sees and-you gazes-at
dossamen, c'als non ditz,
sweetly for-other-thing not he-says

sia gent aculhitz
be nobly welcomed
per vos ab alegrier;
by you with joy
e non ges a sobrier,
and not at-all at excess
mas coma l'autra gens.
but as the-other people
E qui viva languens,
And who lives languishing
pus ardimens li falh,
since boldness to-him fails
sofertan son trebalh,
suffering his toil
si·l pareis bo ni bel,
if-to-him it-seems good or fair
donzel'ab cors isnel;
damsel-with body nimble
e deuriatz apenre
and you-ought to-learn
com renhet, can fon menre,
how reigned when she-was younger
la comteza corteza
the countess courtly
de Rodes gent apreza.
of Rodez nobly taught
Que·l pros coms Cumenjes
For-the worthy count Comminges
sos paires qui l'apres,
her father who her-taught

l'ensenhet enaissi,
her-taught thus
c'anc nulh temps no falhi,
that-ever any time not she-failed
e·l pros coms veramen
and-the worthy count truly
no fec anc falhimen
not made ever failing
en trastota sa vida;
in all his life
per c'a melhor auzida
for which-he-has better repute
de nulh comte del mon;
than any count of-the world
e dirai vos la fon
and I-will-tell you the spring
d'onrada chaptenensa
of-honored bearing
ab veraj'entendensa,
with true-understanding
la Rogest'Aragueza
the Rogesta-Aragonese
que a valor conqueza
who has merit conquered
e sen ab bon albir,
and sense with good judgment
si gardan de falhir,
so guarding from failing

don ressembl'a sa maire
whence she-resembles-to her mother
et al comte son paire
and to-the count her father
que anc re non issi
for ever anything not came-out
mas esmerar e fi.
but purified and true
Ajatz en remembransa
Have in remembrance
Na Guilhelm'ab onransa,
Lady Guilhelma-with honoring
ma dona de la Ilha,
my lady of the Isle
que dieus fai meravilha
for God makes marvel
per lieis en tal manieira
by her in such manner
c'a totas es sobrieira
that-to all she-is supreme
de bels essenhamens
of fair teachings
ab bos entendemens.
with good understandings
E dic vos que deguna,
And I-tell you that any
blancha, saura ni bruna,
white blond nor brown
joves ni anciana,
young nor old

mielhs ni gen non s'afana
better nor nobly not herself-toils
de far faitz agradieus,
of doing deeds pleasing
per que pobles e dieus
for which people and God
l'amon, car tan gen renha
her-they-love for so nobly she-reigns
e car tan gen essenha.
and for so nobly she-teaches
Tan gen [es] essenhada
So nobly is taught
Na Tiborcx sa conhada,
Lady Tiborcx her sister-in-law
que tug siei vestimen
that all her clothing
e siei chaptenemen
and her bearings
son fis et esmeratz
are true and purified
com l'aurs en la fornatz.
as the-gold in the furnace
Un'autra n'a noirida
An-other thereof-has nourished
tan gen, Na Marguerida,
so nobly Lady Marguerida

la bela Na Guordo
the fair Lady Gordo
qu'ieu cre que·l sera bo
for-I believe that-to-her it-will-be good
tostemps mai tan can viva,
always more so-long as she-lives
en er pus agradiva.
thereof will-she-be more pleasing
Altra Guilhelma sai
Another Guilhelma I-know
pus auta que·us dirai,
more high whom-you I-will-tell
la filha d'En Guasto,
the daughter of-Sir Gaston
c'ab sa bela faisso
who-with her fair fashion
a tans bos aibs conques
has so-many good qualities conquered
de tot nostre paes,
of all our country
Guascuenh'e l'encontrada
Gascony-and-the country
n'es fort illuminada.
thereof-is very illuminated
Car lo sieus cors grazitz
For the her body welcomed
y fo natz e noiritz.
there was born and nourished

E deuriatz saber
And you-ought to-know
com se sap mantener
how herself knows to-maintain
la bela Na Costansa
the fair Lady Costansa
de Foys, [e] com s'enansa
of Foix and how herself-she-advances
e com es bel'e bona,
and how she-is fair-and good
que de sai Barsalona
for from here Barcelona
ni de lai atretan
nor from there likewise
no cug n'este ni an
not I-think thereof-is nor goes
donzela mielhs apreza.
damsel better taught
Aprendetz, si no·us peza,
Learn if not-you it-weighs
com renha ma piuzela
how reigns my maiden
d'Armanhac que·s capdela
of-Armagnac who-herself guides
ab sen et ab mezura,
with sense and with measure
c'anc nulha creatura
for-ever any creature
no fo pus gracioza.
not was more gracious

E de Na Mascaroza
And of Lady Mascarosa
d'Astarac aprendetz
of-Astarac learn
com d'onor e de pretz
how in-honor and in worth
creis, mont'e dertz e pueja,
she-grows mounts-and rises and climbs
e nulh temps no s'enueja
and any time not herself-tires
de plazers dir e far,
of pleasures to-say and to-do
e sap gen conquistar
and knows nobly to-conquer
honor e no si tarda.
honor and not herself delays
E vuelh que·us prendatz garda
And I-wish that-you take heed
las qu'ieus ai mentaugudas,
of-those whom-I-you have mentioned
com son en pretz vengudas
how they-are into worth come
per penre bon uzatge
for taking good usage
en lor enfantilhatge.
in their childhood
E si faretz, so crei,
And so you-will-do this I-believe

car de neguna lei
for of any kind
nulha mielhs no s'aizina
any better not herself-fits
tan joves ni tan nina
so young nor so little
d'aver sen e manieira
of-having sense and manner
azaut'e plazentieira.
comely-and pleasing
Car enaissi com es
For thus as is
lo reis Aragones
the king Aragonese
montatz sobre·ls pus fortz
mounted above-the most strong
d'onor per son esfortz,
of-honor by his effort
vos vei sobrar de sen
you I-see to-surpass in sense
las del vostre joven,
those of-the your youth
per sobre-bon atur.
by very-good diligence
E prec dieu que·us melhur
And I-pray God that-you be-better
en totz faitz, Na marqueza.
in all deeds Lady marchioness

De nulh'Aragoneza
Of any-Aragonese
ni de las Catalanas
nor of the Catalans
no sai las pus certanas.
not I-know the most certain
Mar lai vuelh enviar
But there I-wish to-send
Falconet lo joglar
Falconet the jongleur
al rei, cap de valor,
to-the king head of merit
d'Arago, mon senhor,
of-Aragon my lord
que·m diga si·l sap bo
that-me he-tell if-him it-tastes good
ab N Artal d'Arago
with Sir Artal of-Aragon
et ab sos Catalas,
and with his Catalans
e·l coms Empurias,
and-the count Empurias
emperaire d'amor
emperor of-love
et al procurador
and to-the procurator
quier que·m digo, si·ls plai,
I-ask that-me they-tell if-them it-pleases
de las donas de sai,
of the ladies of here

oc e de las donzelas
yes and of the damsels
las melhors cals son elas,
the best which are they
Na marqueza, e can
Lady marchioness and when
dichas las me auran,
told them to-me they-will-have
e saubram lor manieira,
and we-will-know their manner
aprendatz volontieira
learn willingly
de las melhors issemple.
from the best example

LUNEL DE MONTEG

L'essenhamen del guarso

The Instruction of the Boy

I · THE BOY ON THE ROAD

One morning Lunel de Monteg, alone and brooding over his lady, meets a fair boy who doffs his hood and greets him. Lunel invites him to dine at his castle, and the boy, citing Amanieu's teachings for the damsel and the squire, asks how a boy should behave. Lunel begins: choose a lord who brings honor and stay with him, be quick, keep his gear bright and never pawn it, tend the horse morning and evening, winter and summer, shun disdain, and live on good terms with the lord's household.

[L']autrier mentre ques ieu m'estava
The-other-day while that I myself-was
solet e fortment cocirava
alone and strongly was-thinking
dins en mon cor
within in my heart
de mi dons quem fasia for,
of my lady who-me was-doing wrong
que de lonc temps
for of long time
no avia volgut fossem essemps
not had wished that-we-were together
entr'ambedos,
between-both
estan en aissi cociros,
being in thus pensive

per un cami
along a road
vi que tot drech venc en cami
I-saw that all straight came on road
us bels guarsos
a fair boy
que foc asautz e gracios
who was comely and gracious
a mon semblan;
to my seeming
quar al desse quem fo davan
for at-the once that-me he-was before
mi saludec
me greeted
el capayro del cap ostec
the hood from-the head took-off
e va mi dir:
and goes to-me to-say
senher, de que avetz cocir
lord of what have-you care
ni com anatz
or how go-you
aissi que gentils hom siatz
thus that noble man you-be
ses companho?
without companion
Es ren que tant cortes [somo]?
Is anything that so courtly summons
Com el fe mi,
As he did me

saludey lo tot atressi
greeted him all likewise
e dishi le:
and I-said to-him
companhs, ieu no dopti de re,
companion I not fear of anything
si sols me so,
if alone myself I-am
car companhos yeu auria pro
for companions I would-have enough
a mon plaser;
at my pleasure
mas a nhot ca[n] m'aniey jaser,
but at night when I-went to-lie
ieu fuy iratz,
I was angered
per que mi soy plus leu levatz,
for which myself I-am more early risen
quem deportes
that-me I-amuse
e mos mals plus tost quem laishes,
and my ills more soon that-me leave
quem te fort greu.
which-me holds very grievously
E car tornar m'en poiria leu
And for to-return myself-thence I-could easily
dins mon castel,
within my castle

ades me platz e m'es plus bel
always me pleases and to-me-it-is more fair
tot sol anar;
all alone to-go
per que no volgra amenar
for which not I-would-wish to-lead
que fos iratz
for I-was angered
home lhun, que mal companhatz
man any for ill accompanied
fora de me.
would-be with me
Es adoncas el per merce
And then he for mercy
mi preguet mot,
me prayed much
que si m'avia dig degun mot
that if me-he-had said any word
quem desplagues,
that-me displeased
ques aperdonar le volgues.
that to-pardon him I-wished
Som dish per dieu
This-to-me he-said by God
es adoncx le vauc dire ieu:
and then to-him I-go to-say I
re nom desplatz
anything not-me displeases
que m'ajas dig, ans fort me platz.
that me-thou-hast said rather strongly me pleases

E preguit trop
And I-prayed-him much
qu'en est castel quens es tan prop
that-into this castle which-to-us is so near
anes am me
he-go with me
es aqui tu dinnaras te
and there thou wilt-dine thee
en trop bel loc.
in very fine place
Senher, [dis el], ieu vos dic d'oc,
Lord said he I to-you say of-yes
car solasar
for to-amuse
vos vuelh es am vos trop parlar,
you I-wish and with you much to-speak
si vos sap bo.
if to-you it-tastes good
Senher, silh que passat ne so
Lord those who passed thereof are
antiquamen,
anciently
an fag man bel ensenhamen,
have made many-a fair teaching
ben ho sabetz,
well it you-know

es ausic dire ques avetz
and I-heard to-say that you-have
d'En Amanieu
of-Sir Amanieu
que d'amor s'apelaval dieu,
who of-love himself-called-the god
com essenhec
how he-taught
la donzela que la siguec
the damsel who her followed
el escudier;
and-the squire
e car a mi major mestier
and for to me greater need
ques ieu agues,
that I have
me faria ieu com [cortes]
me would-make I as courtly
am tot senhor
with every lord
* * *
(lacuna)
E car lhun temps degus guarsos
And for any time any boy
non ac que fos ni pros ni bos,
not had who were nor worthy nor good
vuelh vos preyar,
I-wish you to-pray
senher, quem denhetz ensenhar,
lord that-me you-deign to-teach

com captendre,
how to-behave
car ieu, senher, [ben] de cert se,
for I lord well of certain I-know
que lhuns homs natz
that any man born
no foc anc pus aventuratz
not was ever more fortunate
d'amor ni d'als
in-love nor in-other
que vos etz ni foc plus lials
than you are nor was more loyal
ni pus valens
nor more worthy
ni d'amor no foc pus jauzens
and in-love not was more joyful
ni foc plus guays,
nor was more gay
ades doncx vos deu plaser mays
now then to-you must to-please more
qu'aisso fassatz;
that-this you-do
e car, senher, vos es senatz.
and for lord you are sensible
Podetz ho far,
You-can it to-do
sieus platz, e faretz von lausar
if-to-you it-pleases and you-will-make you-thereof to-praise
a totas gens.
to all people

Amicx, sapchas ges ta grans cens
Friend know at-all so great sense
ni ta grans bes,
nor so great good
com tu dises, en mi non es
as thou sayest in me not is
ni la mytat;
nor the half
mas poyshas que tu m'as preguat
but since that thou me-hast prayed
ques ieu do cen,
that I give sense
faray ho volontieramen,
I-will-do it willingly
si say en rre.
if I-know in anything
Premieramen acocelh te
Firstly I-counsel thee
que tal cenhor
that such lord
causiscas don ajas honor,
thou-choosest whence thou-hast honor
e guard acuy;
and guard to-whom
que cant aurias estat am luy
that when thou-wouldst-have stayed with him
dos mes o tres,
two months or three

que poishas no lot covengues
that afterward not him-thee befitted
ges a laishar.
at-all to leave
Vuelhas trastotas vetz be far
Wish all times well to-do
unadamen,
uniformly
car ieu aug dir cominalmen
for I hear to-say commonly
de tot guarso,
of every boy
c'om non pot trobar degun bo
that-one not can to-find any good
mas quant. VIII. dias.
but as-long-as eight days
Encaras te prec may que sias
Still thee I-pray more that thou-be
ben arvezatz,
well alert
car trop ne seras miels prezatz
for much thereof thou-wilt-be better prized
e milhs cabitz.
and better received
Tot arnes sia bels e politz,
All harness may-be fair and polished
e guarat be
and guard-thyself well
que nol enpenheses per rre,
that not-it thou-pawnest for anything

si far o potz.
if to-do it thou-canst
Per rre dal mon no sias lotz,
For anything of-the world not be sluggard
mas bo mayti
but good morning
te leves e vay ton rossi
thyself raise and go thy nag
veser que fa.
to-see what it-does
E si davan manjar non ha,
And if before eating not it-has
tu dona l'en,
thou give it-thereof
e vay so reguardar soven.
and go it to-look-at often
Estal detorn,
Stay-it around
e can veyras un pauc lo jorn
and when thou-wilt-see a little the day
escaudurar,
to-warm
mantenen tu l'iras frenar
forthwith thou it-wilt-go to-bridle
e cortar l'as.
and to-curry it-thou-wilt
E poyshas cant tot fac l'auras,
And then when all done it-thou-wilt-have

vay estujar
go to-stow
lo baylador, poys abeurar
the scraper then to-water
lo vay dese
it go at-once
es un pauc tu menaras le.
and a little thou wilt-lead it
Povs en apres
Then in after
tu l'ishuguaras be los pes
thou it-wilt-dry well the feet
e tot cant ha;
and all as-much-as it-has
car sapchas trop miels t'estara.
for know much better to-thee-it-will-be
Ostal lo fre,
Take-off-it the bridle
de la civada pren desse
of the oats take at-once
un ple boishel
a full bushel
e porguaras la el cruvel
and thou-wilt-clean it in-the sieve
e dona l'en.
and give it-thereof
Aishi continuadamen
Thus continuously
fay cascun dia;
do each day

mas si en loc anar devia
but if into place to-go it-must
que trebalhes,
that it-toil
doas vetz covendria s'abeures;
two times it-would-befit it-water
e not desmembre,
and not-thee may-forget
mas la civada te remembre.
but the oats thee may-remember
E poys lo cer
And then the evening
tu l'iras autra vetz vezer
thou it-wilt-go another time to-see
els pes curar
and-the feet to-clean
e poys bona liciera far,
and then good litter to-make
pessan trob be.
thinking find well
De la civada e del fe
Of the oats and of-the hay
li met davan.
to-it put before
Lo liam nol laishes ges gran,
The halter not-it leave at-all great

car gran enog
for great annoyance
li poiria far, vay lo la nog
to-it could to-do go it in-the night
veser soven.
to-see often
Trastot aquest guovernamen
All this governing
li te l'ivern.
to-it hold the-winter
Car sapchas ques autre guovern
For know that-is other governing
le fay l'estieu
it does the-summer
en aiso c'un pauc plus abrieu
in this that-a little more early
l'abeuraras
it-thou-wilt-water
el sostre quel estremaras
and-the stable that-it thou-wilt-air
[ve]s la calor,
toward the heat
per so qu'aja plazer major,
for this that-it-has pleasure greater
aisho faras.
this thou-wilt-do
Trastot lo remanen tendras
All the remainder thou-wilt-hold
qu'e dig desus.
which-I-have said above

D'aisho no ti vuelh parlar plus,
Of-this not to-thee I-wish to-speak more
car tos senhors
for thy lord
te dira lo costum el cors
to-thee will-tell the custom and-the course
de seu caval.
of his horse
Per que d'aisho dire not cal,
For which of-this to-say not-thee it-needs
qu'enogz seria;
for-annoyance it-would-be
mas que te prec per cortezia
but that thee I-pray for courtesy
ques enujos
that-thou annoying
no sias per rre ni fastijos.
not be for anything nor disdainful
Car no val rre
For not is-worth anything
guarsos ni autre per ma fe,
boy nor other by my faith
can fastig ha.
when disdain he-has
Am la maynada estay pla
With the household stay plainly
de ton senhor,
of thy lord

per que puescan major lauzor
for which they-can greater praise
de tu cercar;
of thee to-seek
e no los vuelhas mal mesclar,
and not them wish ill to-set-at-odds
si no qu'ilh fesso
if not that they-did
tal rre don dan li percacesso
such thing whence harm to-him they-procured
a luy y als seus.
to him and to-the his-(men)
Es adoncas lo laus er teus,
And then the praise will-be thine
sapchas de cert.
know of certain

The boy must not boast, quarrel, slander, drink, frequent taverns, or keep company with the worthless, and must leave his lord's wife alone. He should wait at table, make beds without grumbling, run errands willingly, handle his lord's money honestly, never lie, keep his lord's horse and harness ready, stay cheerfully at his side, and never change lords lightly or speak ill of one he has left. They dine, the boy thanks Lunel and leaves for the duchy the French were besieging, and the poem is dated September 1326.

Not redas valen ni espert
Not-thyself render worthy nor expert
ni ufanier
nor boastful
ni not fassas pas bobancier
and not-thyself make at-all ostentatious
ni orguolhos;
nor proud
car si tu es valens ni pros
for if thou art worthy or brave
ni afortit
or valiant
as lo cor, tiey fag e tiey dyt
thou-hast the heart thy deeds and thy sayings
o mostraran.
it will-show

Not plassa per rre lhun enguan
Not-thee may-please for anything any deceit
ni not peleges
and not-thee quarrel
ni re dal autru non enejes
and anything from-the other's not thou-covetest
ni sias parliers,
nor be talker
car sapchas ques hom lauzengiers
for know that-a man slanderer
parlan asegua
speaking hastens
tal rre, don nays poys granda bregua
such thing whence is-born then great quarrel
e gran mazan,
and great mischief
non anes ges tavernajan
not go at-all tavern-haunting
ni en lhun loc
nor in any place
no seguas vi, femnas ni joc,
not follow wine women nor game
ans t'en estranhes.
rather thyself-thence estrange
Amb avols homes not companhes,
With worthless men not-thyself accompany
car ton dan far
for thy harm to-do
te faran; guarat de beudar,
to-thee they-will-make guard-thyself from drinking

si potz per rre,
if thou-canst for anything
car ton pretz perdrias al desse,
for thy worth thou-wouldst-lose at-the once
per que t'en guara.
for which thyself-thence guard
Trop te vuelh may preguar encara
Much thee I-wish more to-pray still
que cocentir
that to-consent
not fes lhuns homs as enantir
not-thee made any man to advance
femna que sia,
woman who is
especialmen si servia
especially if-she served
cel am qu'estas.
him with whom-thou-stayest
De sa molher te guararas
From his wife thee thou-wilt-guard
e sobre tot
and above all
ques am lhies no parleses mot
that with her not thou-speakest word
mas a prezen.
but in public
S'iest en l'ostal, entramet t'en,
If-thou-art in-the house meddle thyself-thereof

e de dinnar
and of dining
sapjas trop ben aparelhar,
know very well to-prepare
si mestiers es.
if need it-is
A taula no ti metras ges
At table not thee thou-wilt-put at-all
ni manjaras.
nor thou-wilt-eat
Tro ton senhor servit auras
Until thy lord served thou-wilt-have
a son plaser,
at his pleasure
si no qu'el te fesses seser,
if not that-he thee made to-sit
yhadoncx lo cre.
then it believe
A taula te pregui per rre
At table thee I-pray for anything
not acocelhes
not-thee counsel
am los autres ni no rechinhes,
with the others and not grumble
qu'aquo esta pietz.
for-that stands worse
E sit cove a far los lietz,
And if-thee it-befits to make the beds
quels fassas leu,
that-them thou-makest easily

polidamen e non ges greu
neatly and not at-all heavily
e ses rrenar.
and without grumbling
Lhun temps no vuelhas murmurar,
Any time not wish to-murmur
si dieus t'ahon;
so God thee-may-help
que si trastotz los ayps del mon
for if all the qualities of-the world
en tu avias,
in thee thou-hadst
sapchas que tu re no valrrias
know that thou anything not wouldst-be-worth
a dar n'en metre,
at giving nor-thereof putting
si eras renos; e si trametre
if thou-wert grumbling and if to-send
en degun loc
in any place
te vol e tu li diguas d'oc
thee he-wishes and thou to-him say of-yes
ses devinar
without guessing
dizen: ja no poyre trobar,
saying ever not I-will-be-able to-find
sim trametetz,
if-me you-send
senher, aquo que vos voletz,
lord that which you wish

doncx semlans es
then seeming it-is
qu'oms de noalha ples
that-man of sloth full
qui es aytals.
who is such
A ton senhor sias lials
To thy lord be loyal
e vertadiers;
and truthful
e sit baila de sos deniers,
and if-thee he-hands of his pennies
ques en mescompte
that in miscount
not trobe, sit demandal comte,
not-thee he-find if-thee he-asks-the count
deguna vetz.
any time
Es adoncas si sap ton vetz,
And then if he-knows thy habit
amarat plus
he-will-love-thee more
e vendras plus tost al desus,
and thou-wilt-come more soon to-the above
si aisho fas.
if this thou-dost

Desobre tot te guararas
Above all thee thou-wilt-guard
que de son dreg
that of his right
as home de neguna leg
to man of any law
no layshes tan
not thou-leavest so-much
ques hom dishes que per enguan
that one say that by deceit
ho avias fag;
it thou-hadst done
car trop esta e mal e lag,
for very it-stands both ill and ugly
cant a degu
when to any
laysha hom so ques es d'autru,
leaves one that which is of-another
si seu non es.
if his not it-is
Messonjas no l'aportes ges,
Lies not to-him-carry at-all
qu'avols mestiers
for-worthless craft
es d'ome, quant es messongiers
is of-man when he-is liar
ni retenir
nor to-retain
no sap so que auzira dir
not knows that which he-will-hear to-say

ni recomtar.
nor to-recount
Vuelhas totas vetz escotar
Wish all times to-listen
so qu'om dira,
that which-one will-say
per que ho retraguas plus pla;
for which it thou-retellest more plainly
car trop es bel.
for very it-is fair
Si tu veses de ceu capdel,
If thou seest of his leader
qu'anar volgues,
that-to-go be-wished
en loc vejas si ferrat es
into place see if shod it-is
ni si falh rre
or if fails anything
al caval, e vay lo desse
to-the horse and go it at-once
aparelhar,
to-prepare
ni si la cela falh, borrar
or if the saddle fails to-stuff
tot ton arnes.
all thy harness

Reguarda si parelhat es
Look if prepared it-is
ni si t'en falh
or if thee-thereof fails
e fay l'adobar tot a talh
and have it-to-mend all to measure
que n'ajas bregua.
that-thereof thou-hast quarrel
Lo liam p... en lo plegua,
The halter … in it fold
que deceubutz
that deceived
no sias, e can seras mogutz,
not thou-be and when thou-wilt-be moved
si es iratz
if is angered
ton senhor, e tu sias paguatz
thy lord and thou be satisfied
e sias joyos.
and be joyful
Lhun tems no sias trobatz iros,
Any time not be found angry
mas que parlan
but that speaking
anes am luy e solassan.
thou-goest with him and amusing
Vay le al las
Go to-him at-the side
totas vetz e not fassas las.
all times and not-thee make weary

E si rreguart
And if fear
ton senhor ha deguna part,
thy lord has any side
estay membratz
stay mindful
e sias ben aparelhatz
and be well prepared
e fay com pros.
and do as worthy
Non ajas lo cor als talos,
Not have the heart at-the heels
ans sias premiers.
rather be first
Lhun temps non anes volontiers
Any time not go willingly
senhor mudan,
lord changing
si no qu'am lhuy fesses ton dan.
if not that-with him thou-didst thy harm
Yadoncx part t'en;
Then part thyself-thence
e nol anes ges mal dizen,
and not-him go at-all ill saying
car lag esta,
for ugly it-stands
d'un senhor, cant hom servit l'a,
of-a lord when man served him-has
quin ditz poys mal.
who-of-him says then ill

Ans te dic be, si dieus me sal,
Rather thee I-tell well so God me may-save
que ja cresutz
that ever believed
non seras e pus malvolgutz;
not thou-wilt-be and more ill-wished
per qu'o enten.
for which-it understand
Not metas am son malvolen
Not-thee put with his ill-wisher
ja per estar,
ever for staying
car si poiria cocirar,
for himself he-could to-think
que sit partias
that if-thee thou-partedst
de lhuy, qu'aytal meseys farias
from him that-such likewise thou-wouldst-do
yashi con laus
thus as praise
perdrias, per que ieu no t'o laus;
thou-wouldst-lose for which I not thee-it praise
ans te dic be
rather thee I-tell well
qu'entr'amdos metas tot lo be
that-between-both thou-puttest all the good
que tu poyras.
that thou wilt-be-able

Novelas tu aportaras
News thou wilt-carry
gaujozamen
joyfully
e degun temps iradamen
and any time angrily
tu non vendras.
thou not wilt-come
Si aisho fas, en guanharas
If this thou-dost thereof thou-wilt-gain
l'argen que fo
the-silver that was
laishatz a trastot bon guarso
left to every good boy
ques hom trobes.
that one find
Ben auray gaug si tu el es;
Well I-will-have joy if thou it art
e sit seras,
and if-thee thou-wilt-be
car crey ben retengut auras
for I-believe well retained thou-wilt-have
so qu'ieu dig ay.
that which-I said have
Aras es ben oras oymay,
Now is well hour henceforth
que non intrem
that ourselves-thence we-enter
dins lo castel que nos dinnem,
within the castle that us we-dine

car pro parlat
for enough spoken
avem: e can nos fom dinnat,
we-have and when we were dined
el me rendec
he me rendered
cen merces e poys s'en anec
hundred thanks and then himself-thence went
vas lo duguat
toward the duchy
que pog ... W. assetjat
that could ... W besieged
avian Frances,
had French
lo cal tenio los Angles.
the which held the English
E per queus membre,
And for that-to-you it-be-remembered
so [fo] fag el mes de setembre
this was done in-the month of September
que comtan gens
that count people
XX. e VI. e M. e CCC.
twenty and six and thousand and three-hundred