

BOOK ONE

Introduction to the Treatise on Love

WE MUST first consider what love is, whence it gets its name, what the effect of love is, between what persons love may exist, how it may be acquired, retained, increased, decreased, and ended, what are the signs that one's love is returned, and what one of the lovers ought to do if the other is unfaithful.

CHAPTER I. WHAT LOVE IS

Love is a certain inborn suffering derived from the sight of and excessive meditation upon the beauty of the opposite sex, which causes each one to wish above all things the embraces of the other and by common desire to carry out all of love's precepts in the other's embrace.

That love is suffering is easy to see, for before the love becomes equally balanced on both sides there is no torment greater, since the lover is always in fear that his love may not gain its desire and that he is wasting his efforts. He fears, too, that rumors of it may get abroad, and he fears everything that might harm it in any way, for before things are perfected a slight disturbance often spoils them. If he is a poor man, he also fears that the woman may scorn his poverty; if he is ugly, he fears that she may despise his lack of beauty or may give her love to a more handsome man; if he is rich, he fears that his parsimony in the past may stand in his way. To tell the truth, no one can number the fears of one single lover.² This kind of love, then, is a suffering which is felt by only one of the persons and may be called "single love." But even after both are in love the fears that arise are

just as great, for each of the lovers fears that what he has acquired with so much effort may be lost through the effort of someone else, which is certainly much worse for a man than if, having no hope, he sees that his efforts are accomplishing nothing, for it is worse to lose the things you are seeking than to be deprived of a gain you merely hope for. The lover fears, too, that he may offend his loved one in some way; indeed he fears so many things that it would be difficult to tell them.

That this suffering is inborn I shall show you clearly, because if you will look at the truth and distinguish carefully you will see that it does not arise out of any action; only from the reflection of the mind upon what it sees does this suffering come. For when a man sees some woman fit for love and shaped according to his taste, he begins at once to lust after her in his heart;³ then the more he thinks about her the more he burns with love, until he comes to a fuller meditation. Presently he begins to think about the fashioning of the woman and to differentiate her limbs, to think about what she does, and to pry into the secrets of her body, and he desires to put each part of it to the fullest use.⁴ Then after he has come to this complete meditation, love cannot hold the reins, but he proceeds at once to action; straightway he strives to get a helper and to find an intermediary. He begins to plan how he may find favor with her, and he begins to seek a place and a time opportunity for talking; he looks upon a brief hour as a very long year, because he cannot do anything fast enough to suit his eager mind. It is well known that many things happen to him in this manner. This inborn suffering comes, therefore, from seeing and meditating. Not every kind of meditation can be the cause of love, an excessive one is required; for a restrained thought does not, as a rule, return to the mind, and so love cannot arise from it.

³ Compare Paul the Deacon *Exhortation to Henry, Count of Forum Iulii*: "Do not let the beauty of a body seduce you; do not let death enter into your soul through the windows of your eyes."

⁴ Compare Ovid *Metamorphoses* vi. 490-93.

CHAPTER II. BETWEEN WHAT PERSONS LOVE MAY EXIST

Now, in love you should note first of all that love cannot exist except between persons of opposite sexes. Between two men or two women love can find no place, for we see that two persons of the same sex are not at all fitted for giving each other the exchanges of love or for practicing the acts natural to it. Whatever nature forbids, love is ashamed to accept.

Every attempt of a lover tends toward the enjoyment of the embraces of her whom he loves; he thinks about it continually, for he hopes that with her he may fulfill all the mandates of love—that is, those things which we find in treatises on the subject. Therefore in the sight of a lover nothing can be compared to the act of love, and a true lover would rather be deprived of all his money and of everything that the human mind can imagine as indispensable to life rather than be without love, either hoped for or attained. For what under heaven can a man possess or own for which he would undergo so many perils as we continually see lovers submit to of their own free will? We see them despise death and fear no threats, scatter their wealth abroad and come to great poverty. Yet a wise lover does not throw away wealth as a prodigal spender usually does, but he plans his expenditures from the beginning in accordance with the size of his patrimony; for when a man comes to poverty and want he begins to go along with his face downcast and to be tortured by many thoughts, and all joyousness leaves him. And when that goes, melancholy comes straightway to take its place, and wrath claims a place in him; so he begins to act in a changed manner toward his beloved and to appear frightful to her, and the things that cause love to increase begin to fail. Therefore love begins to grow less, for love is always either decreasing or increasing. I know from my own experience that when poverty comes in, the things that nourished love begin to leave, because “poverty has nothing with which to feed its love.”⁵

⁵ Ovid *The Cure for Love*, I, 749.

CHAPTER III. WHERE LOVE GETS ITS NAME

But I do not tell you this, my friend, with the idea of indicating by what I say that you should follow avarice, which, as all agree, cannot remain in the same dwelling with love, but to show you that you should by all means avoid prodigality and should embrace generosity with both arms. Note, too, that nothing which a lover gets from his beloved is pleasing unless she gives it of her own free will.

Love gets its name (*amor*) from the word for hook (*amus*), which means “to capture” or “to be captured,”⁶ for he who is in love is captured in the chains of desire and wishes to capture someone else with his hook. Just as a skillful fisherman tries to attract fishes by his bait and to capture them on his crooked hook, so the man who is a captive of love tries to attract another person by his allurements and exerts all his efforts to unite two different hearts with an intangible bond, or if they are already united he tries to keep them so forever.

CHAPTER IV. WHAT THE EFFECT OF LOVE IS

Now it is the effect of love that a true lover cannot be degraded with any avarice. Love causes a rough and uncouth man to be distinguished for his handsomeness; it can endow a man even of the humblest birth with nobility of character; it blesses the proud with humility; and the man in love becomes accustomed to performing many services gracfully for everyone. O what a wonderful thing is love, which makes a man shine with so many virtues and teaches everyone, no matter who he is, so many good traits of character! There is another thing about love that we should not praise in few words: it adorns a man, so to speak, with the virtue of chastity, because he who shines with the light of one love can hardly think of embracing another woman, even a

⁶ Isidore of Seville says (*Etymologies* x. i. 5), “A friend (*amicus*) is so called from the word for hook (*amus*), that is, a shackle of affection; therefore they are also called hooks because they hold.”

beautiful one. For when he thinks deeply of his beloved the sight of any other woman seems to his mind rough and rude.

I wish you therefore to keep always in mind, Walter my friend, that if love were so fair as always to bring his sailors into the quiet port after they had been soaked by many tempests, I would bind myself to serve him forever. But because he is in the habit of carrying an unjust weight in his hand, I do not have full confidence in him any more than I do in a judge whom men suspect. And so for the present I refuse to submit to his judgment, because "he often leaves his sailors in the mighty waves." But why love, at times, does not use fair weights I shall show you more fully elsewhere in this treatise.⁷

CHAPTER V. WHAT PERSONS ARE FIT FOR LOVE

We must now see what persons are fit to bear the arms of love. You should know that everyone of sound mind who is capable of doing the work of Venus may be wounded by one of Love's arrows unless prevented by age, or blindness, or excess of passion. Age is a bar, because after the sixtieth year in a man and the fiftieth in a woman, although one may have intercourse his passion cannot develop into love; because at that age the natural heat begins to lose its force, and the natural moisture is greatly increased, which leads a man into various difficulties and troubles him with various ailments, and there are no consolations in the world for him except food and drink. Similarly, a girl under the age of twelve and a boy before the fourteenth year do not serve in love's army.⁸ However, I say and insist that before his eighteenth year a man cannot be a true lover, because up to that age he is overcome with embarrassment over any little thing, which not only interferes with the perfecting of love, but even destroys it if it is well perfected. But we find another even more powerful reason, which is that before this age a man has no constancy, but is changeable in every way, for such a tender

⁷ See pp. 47, 50.

⁸ "Young men before they are fourteen years old, and girls before they are twelve, may not, according to the laws, enter into marriage." Hugo of St. Victor *Summa sententiarum* vii. xv.

age cannot think about the mysteries of love's realm. Why love should kindle in a woman at an earlier age than in a man I shall perhaps show you elsewhere.

Blindness is a bar to love, because a blind man cannot see anything upon which his mind can reflect immoderately, and so love cannot arise in him, as I have already fully shown. But I admit that this is true only of the acquiring of love, for I do not deny that a love which a man acquires before his blindness may last after he becomes blind.

An excess of passion is a bar to love, because there are men who are slaves to such passionate desire that they cannot be held in the bonds of love—men who, after they have thought long about some woman or

even enjoyed her, when they see another woman straightway desire her embraces, and they forget about the services they have received from their first love and they feel no gratitude for them. Men of this kind just after every woman they see, their love is like that of a shameless dog. They should rather, I believe, be compared to asses, for they are moved only by that low nature which shows that men are on the level of the other animals rather than by that true nature which sets us apart from all the other animals by the difference of reason. Of such lovers I shall speak elsewhere.

CHAPTER VI. IN WHAT MANNER LOVE MAY BE ACQUIRED, AND IN HOW MANY WAYS

It remains next to be seen in what ways love may be acquired. The teaching of some people is said to be that there are five means by which it may be acquired: a beautiful figure, excellence of character, extreme readiness of speech, great wealth, and the readiness with which one grants that which is sought. But we hold that love may be acquired only by the first three, and we think that the last two ought to be banished completely from Love's court,⁹ as I shall show you when I come to the proper place in my system.

⁹ "There are also other less creditable [reasons for marriage] such as the good looks of the man or the woman which often drive those whose minds are inflamed by love to enter into marriage so that they may carry out their desires. The love of property or of

A beautiful figure wins love with very little effort, especially when the lover who is sought is simple, for a simple lover thinks that there is nothing to look for in one's beloved besides a beautiful figure and face and a body well cared for. I do not particularly blame the love of such people, but neither do I have much approval for it, because love between uncautious and unskilled lovers cannot long be concealed, and so from the first it fails to increase. For when love is revealed, it does not help the lover's worth, but brands his reputation with evil rumors and often causes him grief. Love between such lovers seldom lasts; but if sometimes it should endure it cannot indulge in its former solaces, because when the girl's chaperone hears the rumors, she becomes suspicious and watches her more carefully and gives her no opportunities to talk, and it makes the man's relatives more careful and watchful, and so serious unfriendliness arises. In such cases, when love cannot have its solaces, it increases beyond all measure and drives the lovers to lamenting their terrible torments, because "we strive for what is forbidden and always want what is denied us."¹⁰

A wise woman will therefore seek as a lover a man of praiseworthy character—not one who anoints himself all over like a woman or makes a rite of the care of the body, for it does not go with a masculine figure to adorn oneself in womanly fashion or to be devoted to the care of the body. It was people like this the admirable Ovid meant when he said, "Let young men who are decked out like women stay far away from me, A manly form wants to be cared for within moderate limits."¹¹

Likewise, if you see a woman too heavily rouged you will not be taken in by her beauty unless you have already discovered that she is good company besides, since a woman who puts all her reliance on her rouge usually doesn't have any particular gifts of character. As I said about men, so with women—I believe you should not seek for beauty so much as for excellence of character. Be careful therefore, Walker, not

riches is a frequent cause, and so are certain other things which any one who will look carefully can notice for himself." Hugo of St. Victor, *op. cit.*, vii. i.

¹⁰ Ovid *Amores* iii. iv. 17.

¹¹ Ovid *Heroides* iv. 75-76.

to be taken in by the empty beauty of women, because a woman is apt to be so clever and such a ready talker that after you have begun to enjoy the gifts you get from her you will not find it easy to escape loving her. A person of good character draws the love of another person of the same kind, for a well-instructed lover, man or woman, does not reject an ugly lover if the character within is good. A man who proves to be honorable and prudent cannot easily go astray in love's path or cause distress to his beloved. If a wise woman selects as her lover a wise man, she can very easily keep her love hidden forever; she can teach a wise lover to be even wiser, and if he isn't so wise she can restrain him and make him careful. A woman, like a man, should not seek for beauty or care of the person or high birth, for "beauty never pleases if it lacks goodness," and it is excellence of character alone which blesses a man with true nobility and makes him flourish in ruddy beauty. For since all of us human beings are derived originally from the same stock and all naturally claim the same ancestor, it was not beauty or care of the body or even abundance of possessions, but excellence of character alone which first made a distinction of nobility among men and led to the difference of class.¹² Many there are, however, who trace their descent from these same first nobles, but have degenerated and gone in the other direction. The converse of this proposition is likewise true.

Character alone, then, is worthy of the crown of love. Many times fluency of speech will incline to love the hearts of those who do not love, for an elaborate line of talk on the part of the lover usually sets love's arrows a-flying and creates a presumption in favor of the excellent character of the speaker. How this may be I shall try to show you as briefly as I can.

To this end I shall first explain to you that one woman belongs to the middle class, a second to the simple nobility, and a third to the higher nobility.¹³ So it is with men: one is of the middle class, another of the nobility. The ranks designated by *plebeia*, *nobilis*, and *nobilior* apparently correspond to

¹² "All men descend from the same original stock; no one is better born than another, except in so far as his disposition is nobler and better suited for the performance of good actions." Seneca *Beneficiis* iii. xxviii.

¹³ The ranks designated by *plebeia*, *nobilis*, and *nobilior* apparently correspond to