

RICHARD COER DE LYON

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INTRODUCTION

Richard Coer de Lyon recounts in verse the exploits, both historical and fanciful, of Richard I, King of England. One of a handful of “crusading poems” in Middle English, its main subject is Richard’s participation in the Third Crusade.¹ Like other crusading poems, *The Sultan of Babylon* and *The Siege of Milan*, for example, *Richard Coer de Lyon* exhibits the stock conventions of *chansons de geste*: fierce battles between vast, religiously-opposed forces, duels between leaders that test each other’s faith, Christian contempt for Saracens who are portrayed as polytheistic pagan idolaters, and divine interventions—both angelic visitations and the appearance of warrior-saints on the battlefield—that set the record right. The plot is punctuated by numerous atrocities, and, of course, reckless heroism, single combat, and violent siege warfare.² Scholars such as D. A. Trotter note that poems of the Charlemagne cycle anachronistically project onto the Carolingian past concerns of the crusade era.³ In another typical manipulation, these works present Charlemagne as a pious Old Testament Warrior.⁴ *Richard* offers distortions of a different sort. For example, the romance often remains close to the historical record in its presentation of the recent past, but it frequently depicts its Christian king not as pious but as a demonic warrior.

To elaborate, the work relates the exploits of an historical figure of the recent past whose crusade was well documented. Found in the Auchinleck manuscript and dated to the early fourteenth century, the oldest text — MS Edinburgh, National Library of Scotland Advocates’ 19.2.1 — was composed barely one hundred years after Richard’s death in 1199. Many of the episodes resemble accounts from such crusade chronicles as Ambroise’s *Estoire de la guerre sainte* and the *Itinerarium perigrinorum et gesta regis Ricardi*.⁵ Indeed, all manuscripts and printings of *Richard*, even those characterized by fabulous interpolations,

¹ Hamel provides an expansive view of what constitutes a Middle English crusading poem: “*Siege of Jerusalem*,” pp. 177–79. For a more narrow set of criteria applied to French texts, see Trotter, *Medieval French Literature*, pp. 13–20.

² In addition to Hamel and Trotter, noted above, see White’s discussion of the conventions of crusading literature: “Saracens and Crusaders.” Indicative of the lack of a clear distinction between “history” and “literature” in a medieval context, White demonstrates that chronicles and *chansons* made use of the same rhetorical conventions. In *Saracens* and in *Sons of Ishmael*, Tolan presents a broad discussion of the medieval West’s misrepresentation of Islam.

³ Trotter, *Medieval French Literature*, p. 21.

⁴ Trotter, *Medieval French Literature*, pp. 13–20.

⁵ Early discussions of *RCL*’s chronicle sources include Jentsch, “Quellen,” and Paris, “Le Roman.” For correspondences between *RCL* and specific chronicles, see, e.g., the Explanatory Notes to the following lines: 11–19; 1291; 1669; 1810; 1856; 1919; 2479; 2635–36; and 2713–20.

present historically traceable, albeit embellished details of Richard's crusade. With notable geographic specificity, each describes Richard's preparations, his adventures in Sicily, including the pillage of Messina, his conquest of Cyprus, the capture of Acre and massacre of Muslim prisoners, the march to Jaffa, Saladin's (Salâh al-Dîn) destruction of castles and poisoning of wells, Richard's victory at Arsuf and rebuilding of Ascalon, his celebrated defense of Jaffa, his truce with Saladin, his return to England to deal with his brother John's intrigues, and finally, his death on the continent while laying siege to a vassal's castle.⁶

The work represents its hero and the knights who follow him as authentic crusaders motivated by papal appeals and spiritual rewards. In contrast to such figures as Charlemagne and Turpin, Richard and his company are not only holy warriors — soldiers of Christ (*miles Christi*) — they are also pilgrims. Bound by twin vows, they have obligated themselves to go on crusade and to worship at the Holy Sepulcher in Jerusalem. For fulfilling these vows, for discharging their debt to the papacy, and for completing their pilgrimage, crusaders were granted indulgences, namely, the remission of spiritual and temporal penalties. Having “taken the cross,” they wear an emblem intended to offer protection against both creditors and assailants as they seek vengeance against God’s enemies in the Holy Land.⁷

But the poem’s representation of Richard is not always “historical,” diverging not only from chronicle sources but also from the conventions of *chansons de geste*, an epic genre often considered historical in nature.⁸ And while the violent, fearless, and aggressive warrior found in the poem frequently resembles the historical figure, on a number of occasions, *Richard* presents the king as uncourtly and unchivalric, and it frequently identifies him as a devil.⁹ Some texts even depict Richard as a demonic cannibal. Of course, the historical Richard was no cannibal, nor was he uncourtly or unchivalric. Despite these distortions and despite the poem’s extreme, even savage, Christian militancy — most notably displayed in Richard’s divinely sanctioned massacre of Muslim prisoners at Acre (lines 3745–54) —

⁶ Historically, the Duke of Austria captured and imprisoned Richard after his crusade. *RCL* places these events before Richard’s crusade.

⁷ See lines 1323–28, 1387, 1348–82, 1429–30, 1699–1701, and 6954. Merrilees, “Crusade,” p. 16. Trotter, *Medieval French Literature*, p. 17. On the traditions of pilgrimage and holy war, and for discussions of crusading vows and crusading privileges and obligations, see Brundage, *Medieval Canon Law*. For a discussion of the ritual of taking the cross in England, see Brundage, “Cruce Signari.” Concise introductions to the backgrounds of the crusades include Cowdrey, “Pope Urban II’s Preaching,” Painter, “Western Europe,” Peters, Introduction to *First Crusade*, pp. 1–24, and Trotter, *Medieval French Literature*, pp. 13–20.

⁸ See, for example, Finlayson, “*Richard, Coer de Lyon*,” and Trotter, *Medieval French Literature*, pp. 20–23.

⁹ Richard’s unchivalric acts include wrapping his hand in wax during the exchange of blows episode, an unfair and brutal ploy (lines 777–98), and his cannibalizing of Saracen princes before Saladin’s emissaries (lines 3409–3562). His uncourtly acts include not sharing food with a minstrel, an uncharacteristic rudeness (lines 664–76), and his barbaric consumption of the lion’s heart (lines 1105–09). At least six out of a possible eight texts refer to Richard as either a “devylle” or “fende” “of helle,” “fiend” being synonymous with “devil” (*MED*, s.v. *fend* (n.), sense 2a). Two of the eight MSS are defective: because of a lacuna, L does not contain the line; and though the line in E ends with the phrase “com fro helle,” the first half of the line is illegible. See the Textual Note to line 2580.

Richard became one of the most popular romances in medieval England.¹⁰ To understand both these distortions and this popularity, it will be useful to examine the work's complex and lengthy textual history.

DEMONIZING THE PAST: THE TEXTUAL HISTORY OF *RICHARD COER DE LYON*

Richard survives in seven manuscripts dated from the early fourteenth to the late fifteenth century, and in two printings from 1509 and 1528. Internal evidence — the narrator's repeated reference to a French source, for example (see lines 21, 5098 and 7008) — suggests an Anglo-Norman original, but this presumed text is now lost, and the witnesses that remain vary considerably, no text having served as the source for another. Following Brunner, who produced a critical edition, scholars classify these texts into two versions, *a* and *b*.¹¹ Five manuscripts have been identified within the *b* group: MS Edinburgh, National Library of Scotland Advocates' 19.2.1 (L); MS London, BL Egerton 2862 (E); MS London, College of Arms HDN 58 (A); MS Oxford, Bodleian 21802 (D); and MS London, BL Harley 4690 (H). The *a* version survives in two manuscripts: MS Cambridge, Gonville and Caius College 175/96 (C), and MS London, BL Additional 31042 (B); and in two printings: Wynkyn de Worde's 1509 London printing (*Kynge Rycharde cuer du lyon*, Oxford, Bodleian Crynes 734; and Manchester, John Ryland's Library Deansgate 15843) (W), and de Worde's 1528 printing (*Kynge Rycharde cuer du lyon*, Oxford, Bodleian S. Seld. D. 45 (1); and London, BL C.40.c.51) (W)^{2,12}.

The shorter version, *b*, is considered more historically accurate than *a*, which contains a number of "romantic" interpolations, two of which are particularly notorious.¹³ While witnesses of *b* refer to Richard's historical mother, Eleanor of Aquitaine, *a* provides the hero with a demonic mother who cannot witness the consecration of the host. Most infamously, this version depicts Richard, an anointed king and crusader, repeatedly cannibalizing Saracen flesh.¹⁴ For a number of reasons, not least of which is the defective condition of manuscripts, determining the precise relation between *a* and *b* has been difficult. For example, E, which represents Richard's second act of cannibalism, is the only member of

¹⁰ Lines 3745–54 are quoted at p. 19 below. For a discussion of *RCL*'s Christian militancy, see Hamel, "Siege of Jerusalem," pp. 184–85. Discussions of the work's popularity include Heng, *Empire*, p. 110; and Pearsall, "English Romance," p. 58n2.

¹¹ In addition to following Brunner's classification of texts, scholars generally adopt his letter designations of manuscripts and printings. For a thorough description of the manuscripts, see Guddat-Figge's *Catalogue*; for manuscripts and printings, see Brunner, *Der Mittelenglische Versroman* (hereafter *Löwenherz*), pp. 1–18.

¹² An additional fragment is extant — MS Badminton House 704.1.16 — but too little survives to identify the version it represents: see Davis, "Another Fragment."

¹³ As Laura Hibbard states, "The shorter, more sober *b* version . . . like its various antecedents, undoubtedly omits much, is inexact in chronological detail, and somewhat subject to patriotic exaggeration concerning its hero, and to depreciation of his rivals and enemies, but on the whole the narrative is fairly authentic" (*Medieval Romance*, p. 149).

¹⁴ For references to Eleanor of Aquitaine in *b*, see the Explanatory Note to line 2040. For Richard's demonic origins, see lines 35–250 and related Explanatory Notes. Richard's first act of cannibalism occurs in lines 3027–3124, and his second, in lines 3409–3655.

the *b* group to depict the king consuming Saracen flesh, but defects and lacunae — E begins at line 1857 — prevent determining whether this manuscript included other “romantic accretions” that characterize the *a* group, Richard’s first act of cannibalism, to name one. Efforts to identify the portions of the poem that represent direct translations from the lost Anglo-Norman original remain speculative.¹⁵ As to extant texts, it is generally presumed that *a* represents a later version that was produced by adding a series of romance elements, legends, and folk motifs to *b*. To recite a speculative route of development, an intermediate revision, *b*, added the following elements to an “historical” poem about Richard’s crusade: the Three Days’ Tournament (lines 252–426), Richard’s pilgrimage to the Holy Land (lines 615–50), and his captivity in Germany, which features the exchange of blows episode, his love affair, and the lion fight (lines 657–1242).¹⁶ These interpolations occur at the beginning of the narrative and do not alter the episodes of Richard’s crusade.¹⁷ The texts in *a* incorporate a later set of revisions, some quite fantastic. These include, most notably, the demon-mother episode (lines 35–250), Richard’s journey of revenge to Germany (lines 1465–1647), Richard’s acts of cannibalism (lines 3027–3124; and lines 3409–3655), and a series of non-historical crusade adventures that disparage the French king and amplify the role of Fouke Doyly and Thomas of Multon.¹⁸

That a Middle English romance about Richard I should be subjected to frequent revision has surprised few scholars. For his achievements and personal bravery during the Third Crusade, Richard became, even to contemporaries, a heroic figure. As John Gillingham notes, “No earlier or later king took on a challenge remotely comparable with the task of taking a fleet and an army to the eastern end of the Mediterranean and there facing, even facing down, an adversary as formidable as the great Saladin.”¹⁹ With this king, the difficulty of distinguishing fact from fantasy is frequently observed: “many of the apparently ‘fabulous’ aspects of Richard’s career are, in fact, to be found in contemporary or slightly later chronicles, and many of the extraordinary ‘heroic’ achievements are little more than heightenings of his real life.”²⁰ Richard’s celebrated — and attested — defense of Jaffa, for example, defies credulity.²¹

¹⁵ See, e.g., Paris, “Le Roman,” pp. 356–58; Brunner, *Löwenherz*, pp. 51–70; and Loomis, Review, pp. 457–63, and “Pas Saladin,” p. 510.

¹⁶ For variations on this speculated route of development, see Paris, “Le Roman,” pp. 354–58; Loomis, Review, p. 462; Hibbard, *Medieval Romance*, pp. 149–55; and Finlayson, “Richard, Coer de Lyon,” p. 160. While Richard’s German imprisonment refers to an historical event, his actual captivity occurred after, not before, the Crusade.

¹⁷ *E*, which depicts Richard’s second cannibalism, stands as an exception in the “historical” *b* group: see the Explanatory Note to lines 3027–3124.

¹⁸ Scholars note that Sir Thomas Multon and Sir Fouke D’Oyl were actual Lincolnshire knights, but they played no part in Richard’s crusade: see, in particular, Finlayson, “Legendary Ancestors.” Not present in W or W², these non-historical adventures include the sieges of Sudan Turry, Orglyous, and Ebedy (lines 3971–4620); the conquest of Nineveh (lines 5187–5380), and the siege of Babylon (lines 5381–5892). Brunner (*Löwenherz*, pp. 15–17) discusses the differences between *a* and *b* and provides a useful chart on the transmission of passages in each text.

¹⁹ Gillingham, *Richard I*, p. 1.

²⁰ Finlayson, “Legendary Ancestors,” p. 300 (references omitted).

²¹ See, e.g., Runciman, *History of the Crusades*, 3:69–73.

In establishing a context for the poem's various "accretions," Richard I's transformation from a military hero of the crusades into a legendary hero of the English nation is worth noting. As the historian Ranulph Higden (c. 1280–1364) observes about excessive praise for national heroes, this process was well under way by the mid-fourteenth century: "Perhaps it is the custom of each nation [*nationi*] to exalt one of its own with excessive praise: just as the Greeks boast of their Alexander, the Romans of their Augustus, the English of their Richard, and the French of their Charlemagne, thus the Britons elevate their Arthur."²² As a result of Richard's achievements and growing fame, legends and folktale motifs became attached to the historical figure, and the relatively undistorted relation between "history" and narrative in version *b* was altered—"romanticized"—during the text's centuries-long period of production. Summarizing an early view of this process, Laura Hibbard observes, "The elaborated *a* version shows how strong a magnet the story of Richard was, not only for floating scraps of tradition about the king, but also for anecdotes and *motifs* that originally had no connection with him."²³ In contrast to Hibbard's view of haphazard additions, another point must be made, one to be developed later. As D. A. Trotter observes, "Legends concerning historical figures were perhaps an inevitable development from the role of literary, and especially epic, texts. The two readily available models, the heroic and the Biblical, the latter assisted by the typological approach adopted in medieval exegesis, provided a ready source of inspiration."²⁴

The interpolations found in *b* — the Three Days' Tournament, Richard's captivity in Germany and his related adventures — have been viewed as lending romantic elements to the poem.²⁵ While Richard's savage, uncouth consumption of the lion's heart has raised a few eyebrows, the result, the hero's assumption of a nickname, is a familiar romance convention. Also conventional are the Three Days' Tournament and its disguises, the love affair, the exchange of blows, and the lion fight. Routinely encountered in medieval romance, these adventures broaden Richard's appeal by linking him to heroes of both epic and romance.²⁶ Recognizing these additions in *b* as "romantic" commonplaces, early critics considered their incorporation with the king's historical material to be poorly handled.²⁷

Understandably, the fabulous interpolations encountered in *a* have been even more troubling. One example is the demon-mother episode. In the *a* version's initial episode, Henry, Richard's father, is urged to take a wife by his barons. Agreeing, Henry dispatches envoys who are to find the fairest woman alive. After encountering the king of Antioch and his lovely daughter on an exquisite ship, the envoys return to England where Henry quickly marries the daughter, Cassodorien. During the ceremony, though, she swoons before the elevation of the host. In the course of their marriage, she and Henry have two sons, Richard

²² Higden, *Polychronicon*, 5.336 (my translation); compare Gillingham, *Richard I*, p.1.

²³ Hibbard, *Medieval Romance*, p. 151.

²⁴ Trotter, *Medieval French Literature*, p. 25.

²⁵ L, the oldest text, contains none of these interpolations and is considered closest to the original.

²⁶ In discussing analogues to Richard's lion fight, Broughton cites both biblical and romance figures: Samson, David, Gawain in *La Mule Sans Frein*, and Guy of Warwick. As to the exchange of blows, an early form of dueling, he cites the following romances: *La Mule Sans Frein*, *The Turk and Gawain*, *Lanzelot*, and *Wolfdietrich* (*Legends of Richard I*, pp. 116–22). Of course, *Sir Gawain and the Green Knight* must be added to this list. See also Finlayson, "Legendary Ancestors," p. 303.

²⁷ See Finlayson's summary of negative critiques: "Richard, Coer de Lyon," pp. 158–59.

and John, and a daughter, Topyas. After her initial swoon, the queen manages to avoid witnessing the sacrament until an earl, with the king's permission, attempts unsuccessfully to prevent her from leaving mass early. Carrying her daughter but dropping John, Cassodorien escapes by flying through the roof of the church never to be seen again (lines 43–234).

The similarities between this episode and a legend concerning Richard's ancestor, Black Fulk of Anjou, have not gone unnoticed.²⁸ As related by Gerald de Barri, Fulk married a lady of unearthly beauty who, like Cassodorien, could not witness the host's elevation. Compelled to remain in church by Fulk's men, she escaped with two children by flying through the window of the church. The inability of each of these women to witness the elevation, not to mention their ability to fly, indicates their demonic status. As de Barri notes, Richard I often referred to this legend in jest, stating, "Since we have all come from the devil, we are all going to return to the devil."²⁹ Noted previously, Richard's demonic pedigree hardly accords with those of the heroes of *chansons de geste*, epic works that usually idealize monarchs, Charlemagne, for example.³⁰

Of course, the same might be said of his cannibalism. In *Richard*, Richard commits two acts of cannibalism. Only the first bears a relation to the historical record of his crusade. During the actual siege of Acre, and in our poem as well, Richard became ill with a fever. While chronicles report that during a later illness, Richard longed for pears and peaches, in *Richard* the fevered king longs for pork: "But aftyr pork he was alongyd" (line 3071).³¹ Since swine is an unclean food to Muslims and Jews, it is hardly surprising that no pork could be found in the Holy Land. Worried about his king, an old knight suggests that a "yonge and fat" (line 3088) Saracen be slain, flayed, and roasted with the proper spices and served to the king as pork. The aroma will enhance the king's appetite; and when he has eaten well of this meal, he will sleep, sweat out his fever, and be healed (lines 3077–3102). The knight's remedy proves effective, and Richard is soon back in battle, slaughtering Saracens.³² At day's end, though, Richard fears the fever will return and requests that the cook bring him "The hed of that ylke swyn / That I of eet," (lines 3198–99). Faced with losing his own head or producing that of the swine, the cook presents the Saracen's head:

"Loo, here the hed, my lord, mercy!"
 Hys swarte vys whenne the kyng seeth,
 Hys blake berd and hys whyte teeth,

When the king sees his swarthy (black) face

²⁸ See, e.g., Brunner, *Löwenherz*, pp. 59–60; Loomis, Review, p. 465; and Broughton, *Legends of Richard I*, pp. 78–86.

²⁹ Giraldus Cambrensis, *Liber de principis instructione*, 3.28, p. 301 (my translation); cited by Broughton, *Legends of Richard I*, pp. 78–79. Chapman, who classifies Cassodorien as a fairy mistress of the "Swan Maiden type," cites a number of other related legends, "Demon Queen," pp. 393–95.

³⁰ See, e.g., Trotter's discussion of "Charlemagne's portrayal in the style of an old testament warrior-king . . ." in *Medieval French Literature*, p. 25.

³¹ Identified by chroniclers as *Arnaldia* or *Léonardia*, the disease Richard suffered from was likely scurvy or trench mouth, as Gillingham notes (*Richard I*, pp. 160, 217); see Explanatory Notes to lines 3027 and 3071.

³² The historical Richard reportedly recovered from his illness quickly after sweating off his fever (Richard of Devizes, *Chronicon*, p. 81; cited by Heng, *Empire*, p. 77).

Hou hys lyppys grennyd wyde:
 “What devyl is this?” the kyng cryde,
 And gan to lawghe as he were wood (lines 3210–15).

While the king unknowingly consumes Saracen flesh in this first instance, his second act of cannibalism is quite deliberate. After Richard wins Acre, Saladin sends emissaries with treasure to win the release of high-born Muslim hostages. At a dinner for these emissaries, Richard serves them the heads of “The Sarezyns of most renoun” (line 3414). Then, in their presence, he consumes with relish the head of another Saracen prince. Before sending these emissaries away, he delivers a chilling message for Saladin:

Say hym it schal hym nought avayle	
Though he forbarre oure vytayle,	<i>block our food supplies</i>
Brede, wyne, flesshe, fysshe and kunger,	<i>conger eel</i>
Of us non schal dye for hungryr,	
Whyle that we may wenden to fyght,	<i>go</i>
And slee the Sarezynes dounryght,	<i>outright</i>
Wassche the flesche and roste the hede.	
With oo Sarwyn I may wel fede,	<i>one; fully feed</i>
Wel a nyne or a ten,	<i>No less than</i>
Of my goode, Crystene men.”	
Kyng Richard sayd: “I you waraunt,	
Ther is no flesch so norysshaut,	<i>nourishing</i>
Unto an Ynglyssche Crysten man,	
Partryk, plover, heroun, ne swan,	<i>Partridge</i>
Cow, ne oxe, scheep, ne swyn,	
As is the flessh of a Saryzyne! (lines 3537–52)	

As with the episode of the demon mother, scholars note a number of parallels. In an encomiastic section of his chronicle, Richard of Devizes, a contemporary of the king, presents Saladin’s brother, Safadin, praising the English monarch as a great warrior. Among other comments, Safadin states of Richard, “Indeed, it was said of him that he ate his enemies alive.”³³ In addition to this comment, a compliment not intended to be taken literally, scholars connect his cannibalism to accounts of crusader cannibalism in *La Chanson d’Antioche* and in chronicles of the First Crusade.³⁴ An oft cited passage from the anonymous *Gesta Francorum et aliorum Hierosolimitanorum* records crusader cannibalism at Ma’arra: “While we were there some of our men could not satisfy their needs, either because of the long stay or because they were so hungry, for there was no plunder to be had outside the walls. So they ripped up the bodies of the dead, because they used to find bezants hidden in their entrails, and others cut the dead flesh into slices and cooked it to eat.”³⁵ Other narratives report cannibalism at the siege of Antioch. *La Chanson d’Antioche*, for example,

³³ Richard of Devizes, *Chronicon*, trans. Appleby, p. 77.

³⁴ Brunner, *Löwenherz*, p. 65; Hibbard, *Mediaeval Romance*, pp. 151–52; Broughton, *Legends of Richard I*, pp. 108–09; Tattersall, “Anthropophagi,” p. 249; Heng, *Empire*, p. 334n3; and Akbari, “Hunger,” pp. 211–12. See Ambrisco’s discussion of these references in “Cannibalism,” pp. 508–11.

³⁵ *Gesta Francorum*, trans. Hill, p. 80. Fulcher of Chartres provides a similar account in *A History of the Expedition to Jerusalem*, pp. 112–13.

describes the Tarfurs' cannibalism of Turkish corpses during the rigors of the siege. Identified as poor, barefoot, and degenerate soldiers, this group, acting on the suggestion of Peter the Hermit, cannibalized Turkish corpses and pillaged cemeteries for more bodies.³⁶ Despite their gruesome actions, the Tarfurs at times celebrate their cannibalism, even taunting the Turks on the walls of Antioch: "The pilgrims ate with pleasure, without bread and without salt, saying as they did, 'This is most tasty, better than any pork or even cured ham. Cursed be anyone who would die now where there is such abundance!'"³⁷

Another noted parallel is found in Adémar of Chabannes's *Chronicon*. In an account of Roger I of Tosny's campaign in the Reconquista of Iberia, Adémar relates a story from which Roger gained the nickname, "Moor-Eater." Each day, Roger would slaughter one of his Saracen prisoners, and, after dismembering the body like a pig, he would boil the remains in a cauldron. Then he would serve one portion as a sumptuous meal to the Saracens while pretending to eat the other portion with his men in another house. Roger allowed one prisoner to escape so that news of his cannibalism would spread. Having instilled fear in this way, he caused the Saracen king Musetus to sue for peace.³⁸

The connections between these accounts and Richard's cannibalism are not difficult to discern: the conflation of Saracen flesh with pork; the skinning and preparing of corpses in a manner typical of other meat;³⁹ the performance of cannibalism to frighten the enemy; and the notion of an abundance of food derived from enemy corpses. Nor is it difficult to see how a redactor might have derived these interpolations by combining Safadin's statement that Richard ate his enemies with the Tarfurs' or Roger's enthusiastic consumption of dead Saracens. Though a process of redaction may be plausible, it need not be successful. As noted, the early assessment of the interpolations in both *b* and in *a* is quite negative. Critics assert that the work is a "blend of fact and fiction . . . impenetrable to the discrimination of historians;" a composite romance that, "drawing on all the Matters," clothes Richard's "romantic career"⁴⁰ with the commonplaces of the romance genre; it is "most remarkable for the streak of crude brutality which it displays, as in the lion-heart episode and Richard's cannibalistic orgies at Acre," and even "the technical skills of the author, the vigour and authenticity of the battle-scenes" cannot "disguise the shapelessness

³⁶ Ambrisco, "Cannibalism," p. 508, citing *Chanson d'Antioche*, ed. Duparc-Quioc, 1:4039–4118; see also Cordery, "Cannibal Diplomacy."

³⁷ *Chanson d'Antioche*, 1:4073–75, translated by Rubenstein in "Cannibals and Crusaders," p. 549. In William of Tyre's account, Bohemond, not the Tarfurs, slays and roasts a Saracen at the siege of Antioch, but he only pretends to cannibalize his victim (*Chronicon*, 4.23.266); discussed by Rubenstein, "Cannibals and Crusaders," p. 541. See also Ambrisco's discussion of the Tarfurs, "Cannibalism," pp. 508–10.

³⁸ Adémar de Chabannes, *Ademari Cabannensis*, 3.55.174; see Broughton, *Legends of Richard I*, p. 110.

³⁹ McDonald discusses the recipe in *RCL* that transforms "a young Muslim into a plate of pork (the meat that is the ubiquitous mark of a Christian diet) . . . by subjecting the unfamiliar flesh to the normal rules of English cooking" ("Eating People," pp. 134–35, 147n28).

⁴⁰ Barron, *English Medieval Romance*, pp. 180–81.

of the narrative and laborious circumstancing of each incident, the real drama of history being rejected in favor of the sham of interminable Saracen-baiting.”⁴¹

According to John Finlayson, such judgments, too dependent upon Brunner’s edition of the *a* version, misrepresent *Richard*’s literary nature and relations to history. Finlayson asserts that “the two ‘families’ of manuscripts represent not the usual degrees of scribal corruption and derivation from a lost original which stemmatic editing assumes, but are instead two different works or versions of the deeds and life of Richard I . . .”⁴² In his view, the original *Richard* was “a work of a vigorously heroic type,” that was modified to produce *b*, which is not a romance of adventure but a heroic epic, in essence, a *chanson de geste* of Richard: “The dominant matter of *Richard* is not love, the marvellous or the divinely inspired supernatural, but battle: not individual jousts, but combat against the Saracens in order to regain the Holy Places.”⁴³ The *a* version expands *b*, moving a heroic poem in the direction of such “ancestral” romances as *Guy of Warwick*, narratives whose first half depicts a chivalric hero engaged in individual adventures before the hero, in the second half, becomes pious or socially engaged. Finlayson argues that the *b* version of *Richard Coer de Lyon* constitutes “exemplary history presented in the epic mode . . . it is quite successful in its own unmodish pursuits—the blending of heroic action with militant, Christian nationalism.”⁴⁴

As Finlayson and others note, the distinction between history and fiction was often a blurred one for a medieval audience.⁴⁵ Manuscript contexts, though, can serve as evidence of contemporary opinion of a work’s generic status, and several contexts support Finlayson’s argument that *b* was perceived as historical and *a* as a romance. In H, the text of *Richard* occurs as a supplement “to a carefully written historical MS,” a *Brut*; and in A, *Richard* is inserted into an exemplar of Robert of Gloucester’s *Metrical Chronicle*.⁴⁶ C, a witness of the “romanticized” *a* version, occurs in a collection of romances.⁴⁷ For a number of reasons, some having to do with editorial assumptions, others with the relation between history and

⁴¹ Pearsall, “Development,” p. 100. This quotation as well as the quotation from Barron above display a debt to Finlayson’s summary in “*Richard, Coer de Lyon*,” pp. 158–59.

⁴² Finlayson, “Legendary Ancestors,” pp. 299–300. For Brunner’s stemma of *RCL*, see *Löwenherz*, p. 14.

⁴³ Finlayson, “*Richard, Coer de Lyon*,” p. 168.

⁴⁴ Finlayson, “*Richard, Coer de Lyon*,” p. 180.

⁴⁵ In addition to Finlayson’s discussion in “*Richard, Coer de Lyon*,” pp. 167–70, see Field’s treatment of the relation between “history” and “romance” in medieval England, “Romance as History,” and, more generally, Fleischman, “On the Representation.”

⁴⁶ Guddat-Figge, *Catalogue*, pp. 205–06, 216. Finlayson offers a more detailed discussion of manuscript contexts in “*Richard, Coer de Lyon*,” pp. 161–65.

⁴⁷ The contexts of the remaining manuscripts are less conclusive. While two exemplars of *b* — A and H — appear in historical contexts, E appears within a collection of popular romances. The context of the oldest manuscript, L, is debatable: situated in the famous Auchinleck Manuscript, it is surrounded by romances, as well as religious and historical material. *RCL* is the only text in D, a holster book. From the *a* group, C is found within a collection of romances, but B, the only other manuscript in *a*, appears in a mixed context that includes religious and historical works, lyrics, and romances. Finlayson makes a number of different arguments in “*Richard, Coer de Lyon*,” pp. 161–65. See also Akbari, “Hunger,” p. 200.

romance, Finlayson's arguments that the two versions of *Richard* should be viewed as distinct works is gaining acceptance among scholars.

Finlayson argues against applying the stemmatic method to the poem's disparate texts. This approach attempts "to establish a text which approximates as closely as possible the author's lost original work in cases where the original has been lost, but where multiple copies have survived."⁴⁸ Just as Finlayson argues against applying this method to *Richard*, scholars now consider Middle English romances to constitute a category for which the recovery of a lost, ideal text may not be a suitable goal. Commenting upon the range of textual variation in surviving manuscripts of *King Horn* and *Bevis of Hamtoun*, Derek Pearsall describes a process of textual production that may also apply to *Richard Coer de Lyon*:

Whoever composed these poems, whether booksellers' hacks, clerics, or genuine *disours* [reciters], they were evidently written for performance, and became to that extent the property of the *disours*. It is their memories of a written text, modified in performance-from-memory . . . that would provide, directly or indirectly, the basis for the extant written copies. These processes of 'recomposition' do not produce garbled texts, or texts necessarily inferior to the original, since the capacities and ambitions of the re-composer are little if at all different from those of the original composer. There is no ideal text, from which succeeding copies degenerate by a process of scribal corruption and decomposition: rather the text exists in an open and fluid state, the successive acts of writing down being no more than arbitrary stages in the continuously evolving life of the poem.⁴⁹

While Finlayson's argument that the two versions represent distinct works has prevailed, critics have paid less attention to the exemplary, epic history of *b* than to *a*, now conceived as a popular romance. No longer considered a degenerate epic corrupted by poorly integrated romantic accretions, scholars view the *a* version as a coherent if provocative whole that gives voice to historical and cultural forces that prevailed during its period of production. Such forces find representation in a number of ways, through generic and historic distortions, for example.

HEROIC TRANSFORMATIONS

Texts of *Richard Coer de Lyon* were continuously produced from at least the early fourteenth century — the date of L, the Auchinleck manuscript (National Library of Scotland Advocates' 19.2.1) — until 1528, the date of the last printed edition.⁵⁰ Over this span, historical and cultural forces transformed England and its monarchy. At the beginning of this period, Richard I is not only king of England but also the ruler of an Angevin empire. Stretching from the English channel to the Pyrenees, his continental holdings dwarf those in England, a situation that may justify his having spent two-thirds of his political life in France.⁵¹ After Richard's death in 1199, the monarchy progressively lost its continental

⁴⁸ Baker, "Editing Medieval Texts," p. 429.

⁴⁹ Pearsall, "Middle English Romance," pp. 41–42.

⁵⁰ If the speculative date of the Anglo-Norman original — 1250 — is considered, as well as the license that John Purfoot secured to publish *RCL* in 1568–69 (see Heng, *Empire*, p. 110), then the period of textual production extends to three hundred years.

⁵¹ Gillingham, *Richard I*, p. x.

possessions so that by the end of the Hundred Years' War, England retained only a single town in France, Calais. As the realm developed a geographic boundedness through these losses, other developments fostered the emergence of a collective identity. In the contest of Anglo-Norman, British, and English identities that characterized Angevin England, an English identity prevailed. By the late twelfth century, the Anglo-Norman elites were already identifying themselves as English, a self-identification that coincided with the rise of the English vernacular as the speech of the realm.⁵² In 1258, for example, Henry III confirmed the provisions of Oxford in both French and in English;⁵³ and by 1362, English had replaced French in Parliament and as the language of law. The translation of the original French version of *Richard* into English, a displacement repeatedly emphasized by the narrator, exemplifies as well the rise of the vernacular.

War, a noted mechanism for the production of identity, characterizes the period of the poem's English textual production. In addition to wars against Scotland and Wales, England was constantly fighting France, most notably in the Hundred Years' War (1337–1453). In addition the crusades with their collective traumas, notably the memory of cannibalism, continued, but the West did not fare well after the Third Crusade, losing Antioch in 1268 and Acre in 1291.⁵⁴ Constantinople fell in 1453, marking an end to the Roman Empire. Though not directly connected with the crusades, Edward I's expulsion of the Jews from England in 1290 deserves mention, both from the standpoint of anxieties towards infidels that the expulsion illustrates, but also from the perspective of self-identification against an internal, alien community.⁵⁵ Finally, in terms of cultural developments that characterize the period of *Richard*'s textual production, I mention again the transformation of Richard from a crusading hero — an Angevin prince — into a legendary hero of the English nation.⁵⁶

These developments — geographic boundedness, self-identification through language and culture, conflict against territorially and culturally distinct groups, as well as the transformation of a king into a national symbol — are all frequently cited in discussions of the emergence of the English nation.⁵⁷ While the term "nation" can be applied inaccurately in a medieval context, our subject is not the English nation but its emergence, its beginnings as an "imagined community." As Benedict Anderson himself states, "If nation-states are widely conceded to be 'new' and 'historical,' the nations to which they give political expression always loom out of an immemorial past."⁵⁸ Over the course of its centuries-long production, the romance of *Richard Coer de Lyon* both witnesses and fashions this "immemorial

⁵² See the discussions in Gillingham, "Foundations," p. 54 and Clanchy, *England and Its Rulers*, p. 252, both noted by Heng, *Empire*, pp. 66 and 336n6.

⁵³ Heng, *Empire*, pp. 106, 355n69, citing Fisher, "Language Policy," p. 1169.

⁵⁴ See Heng's work in *Empire of Magic* on crusader cannibalism's impact upon medieval romance, not to mention the cannibalism in *RCL*.

⁵⁵ See Heng's discussion of English monarchs' control, persecution, and conversion of Jews in the context of prevalent themes in *RCL*, (*Empire*, pp. 78–91).

⁵⁶ See the quotation from Higden's *Polycrhomicon*, cited at note 22 above.

⁵⁷ See, for example, Ambrisco's discussion of *RCL*'s protonationalism in "Cannibalism," pp. 511–16; and Heng, *Empire*, pp. 98–99 and 150.

⁵⁸ Anderson, *Imagined Communities*, p. 11.

past.”⁵⁹ Instead of projecting crusading ideals onto a Carolingian history, a distortion of the *chansons de geste*, the English poem projects the emergence of nationalistic discourses into the Third Crusade, a distortion that creates the past out of which the nation looms.

For Geraldine Heng, the romance form proves most productive in negotiating this past that figures in the emergence of England. As she states:

Hitherto, the *chronicle* has been assumed to be the principal medieval literary genre in which a country's identity is addressed or contemplated in narrative, just as the *epic* has been assumed to address the collective ethnic identity of tribes, the *chanson de geste* to address relations between monarchs and retainers-in-chief, and romance to address the concerns preoccupying chivalric communities. My discussion . . . shows how romance, by virtue of its popularity, special dispensations, and overwhelmingly wide address to a variety of domestic constituencies, uniquely subserves nationalist momentum, and nationalist requirements, in the projection of a national community and its future.⁶⁰

The *a* version of *Richard* should not be viewed as a chivalric romance, a subgenre that expresses the ideology of an elite, transnational class whose loyalties “exceed the merely local or national.” It is best viewed as a popular romance, the subtype in which “the impetus toward nation formation can be most readily read.” Popular romance maintains the freedom to blend fantasy with history and the ability “to transform crisis into celebration and triumphalism,” characteristics that lend to this form a “special serviceability for nationalist discourse.”⁶¹ As Heng and others demonstrate, *Richard* repeatedly transforms crisis into celebration and triumph. This process begins, appropriately enough, with the king.

Richard was an unlikely candidate for becoming a symbol of the nation, a national hero. While his crusading exploits garnered him considerable fame, they did not render him an English hero. To begin, he spoke no English, and though he reigned for ten years — from 1189 to 1199 — he spent a mere ten months in England. To pay for his crusade and for his ransom, he was notorious for taxing his subjects and for selling offices. As a contemporary chronicler reports, King Richard joked that he would have sold London itself had he been able to find a buyer.⁶² Installing haughty, distrusted foreigners into vital offices, for example, William Longchamp as both chancellor and bishop of Ely, won him no friends. Criticized by his subjects for his fiscal policies, the clergy condemned his moral failings, which may have included homosexuality, a grave sin in the eyes of the medieval church.⁶³

⁵⁹ See Ambrisco, “Cannibalism,” especially p. 499. “This most medieval of romances, whose creation richly exemplifies medieval textual culture and literary production at work, can be read only as a sedimented repository of cultural patterns, investments, and obsessions that were deemed important enough to be inscribed, and reinscribed, over a span of centuries—witnessed through the hands and intelligences that compiled its dual textual traditions—and not as the inspired autographic production of a single authorial genius, anonymous or attested by signature” (Heng, *Empire*, p. 67).

⁶⁰ Heng, *Empire*, p. 7.

⁶¹ Heng, *Empire*, pp. 73, 67.

⁶² Richard of Devizes, *Chronicon*, p. 9. See also Ambrisco’s discussion of Richard’s Angevin agenda (“Cannibalism,” p. 511).

⁶³ Suspicion of Richard’s homosexuality is predicated upon disapproving comments noted by Roger of Howden: A hermit reportedly admonished Richard to “[r]emember the destruction of

And though his achievements in the Holy Land were formidable, he did not take Jerusalem, a primary goal of the crusade.⁶⁴ Given these details, Richard's preeminent stature as a national, English hero is remarkable.

Richard both registers and participates in this transformation. The first distortion that the *a* version performs is to substitute a demon mother from the East in place of Richard's real mother, Eleanor of Aquitaine, a maneuver that accomplishes a number of functions. First, it removes the dominant, historical mother. Not only French, Eleanor of Aquitaine may have constituted a feminizing and sodomitical influence upon Richard, whose youth she supervised in her Angevin court.⁶⁵ This de-feminization of Richard continues through other romance transformations/accretions. His uncharacteristic and uncourtly rudeness to the minstrel that leads to his imprisonment, for example, contradicts Richard's love of song, not to mention his abilities as a minstrel. The story of how the minstrel, Blondel, found the imprisoned Richard in Germany, is perhaps the most famous example that links the historical king to this courtly pursuit; but the romance *Richard* excises this effete French quality from Richard.⁶⁶ In its place, *Richard* provides the hero with masculine exploits — his affair with Margery, his unchivalric exchange of blows, and his indomitable aggression in eating the lion's heart — all displaying a relentlessly aggressive, male energy.

For Alan Ambrisco, the substitution, part of the poem's effacement of Richard's French heritage, provides a rationale for the king's barbarity; this trait paradoxically manifests his "Englishness" against the French, who are not portrayed as cannibals.⁶⁷ Following Heng, Suzanne Akbari argues that the name of Cassodorien's father, "Corbaryng," alludes to "Corbarans," the name that *La Chanson d'Antioche* gave to the historical Kerbogha, the Atabeg of Mosul.⁶⁸ From this relation, Akbari argues that Richard, through his mother, "lays claim to both supernatural powers and legitimate descent from the former Saracen rulers of Antioch and its region."⁶⁹ This eastern origin also affects his appetite and health. Since unnatural food made him sick (lines 3046–47), "his cure can be found only in food that is 'sete [wholesome] / To hys body,' that is, Saracen flesh."⁷⁰ This assimilation of Saracen flesh in a performance that Akbari, among others, likens to a Eucharistic rite, "give[s] rise to a reformulated English identity in which all his followers can partake"; these followers, like Richard, thus become English.⁷¹ For Nicola McDonald, Richard's demonic origins motivate his crusade and his cannibalism, acts that "exorcise" his infernal blood and assure his Christian identity.⁷²

"Sodom and abstain from illicit acts," for if he did not, God would punish him (*Chronica*, 3:74; cited by Finlayson, "*Richard Coer de Lyon*," p. 168). See also Heng, *Empire*, pp. 91–98.

⁶⁴ For discussions of the Third Crusade's failure to take Jerusalem, see Heng, *Empire*, p. 351n57; and Tolan, *Sons of Ishmael*, pp. 85–91.

⁶⁵ Heng, *Empire*, p. 97.

⁶⁶ See, e.g., Boyle, *Troubadour's Song*.

⁶⁷ Ambrisco, "Cannibalism," p. 499.

⁶⁸ Heng, *Empire*, p.343n29; Akbari, "Hunger," pp. 200–01.

⁶⁹ Akbari, "Hunger," p. 201.

⁷⁰ Akbari, "Hunger," p. 210.

⁷¹ Akbari, "Hunger," p. 199.

⁷² McDonald, "Eating People," p. 141.

Just as the romance magically disposes of Richard's French mother and heritage, it marvelously dispatches the French tongue to near oblivion.⁷³ After all, "scarcely one in a hundred [men now] understands French,"⁷⁴ as the narrator asserts in a move characterized as both populist and nationalistic: "Lewede men cune Frensch non, / Among an hondryd unnethis on" (lines 23–24). And while it is not surprising that a shared language would form part of a collective identity, the vitality with which *Richard* uses the English vernacular to promote a collective agenda and to attenuate Richard's shortcomings is remarkable. For example, in various confrontations, Richard's enemies — Cypriot, Griffon, and French — insult the English by calling them "taylardes," and "tayled dogges," a reference to the legend that Augustine, while attempting to convert the English, caused unbelievers to sprout tails.⁷⁵ As Heng so deftly elucidates, *Richard* maneuvers this insult in a variety of directions. The tailed English are at once super-phallic, deviant, and demonic. To cite one of the more memorable barrages from the French and the Griffons: "Go home, dogges, with your tayle; / For all your boost and your orguyle, / Men shall threste in your cuyle! [Men shall thrust (shove) vigorously up your rump]" (lines 1830–32). Recalling the cloud of sodomy that followed the historical Richard, Heng observes that this insult joins a legend about Englishmen who sprout tails to reports of the king's sexual deviance. The romance, though, transforms the insult into a joke that gives the English a common name, a common identity; thus, *Richard* turns crisis into a national celebration.⁷⁶

A similar blending of history and fantasy applies to the presentation of other leaders, most notably, Philip II Augustus, king of France; and Saladin, the formidable Muslim military leader and Sultan of Egypt, Damascus, and Aleppo. With Philip, the romance uses historical details — his treachery with Tancred (lines 1677–2036) and his early departure from the crusade (lines 5911–28) — to diminish the French monarch and to present him as Richard's enemy.⁷⁷ But the romance also manufactures incidents that disparage Philip and the French: for example, Philip's repeated demonstrations of greed and military ineptitude, notably, his leniency and taking of ransom — against Richard's advice — during the siege of Taburette (lines 3866–3926); Richard's demeaning advice to Philip on good

⁷³ Only the angels in *RCL* speak French, and this is especially so in the first half of the poem: see lines 3012 and 3749–50. In the second half, the language of the angels shifts entirely to English: lines 5550–73 and 6945–62.

⁷⁴ Turville-Petre, *England the Nation*, p. 122.

⁷⁵ Broughton, citing among other sources William of Malmesbury, *Gesta Pontificum in Legends of Richard I*, pp. 93–97.

⁷⁶ Heng, *Empire*, p. 94. In similar fashion, the romance unites the island's disparate histories through the use of symbols. Richard's battle ax exemplifies this point: "Kynge Rycharde, I understande, / Or he wente out of Englonde, / Let hym make an axe for the nones, / To breke therwith the Sarasyns bones" (lines 2209–12). Wielded by Anglo-Saxon warriors, Normans, and Anglo-Normans, this weapon unites antagonistic military and political lines. In the hands of a thoroughly English king, the weapon now indicates the combination of the English and the Anglo-Norman. While Richard's ax may appear to be an odd, unchivalric weapon for a king, he is reported to have used one during the crusades: see the Explanatory Note to lines 2209–11. And *RCL* is a popular romance: for the king to use a weapon not associated with the nobility is a populist move (Heng, *Empire*, p. 101; Akbari, "Hunger," p. 203).

⁷⁷ See the Explanatory Notes to lines 1668–2040, 1679, and 5895–5928.

kingship (lines 3772–97); and the narrator’s insulting characterization of the French as “arwe and feynte” (lines 3849–65). Among comments upon *Richard*’s blatant, anti-French bias, Finlayson argues that the work displays the “English nationalist feeling at the period of the compilation of the Auchinleck MS., circa 1330, on the eve of Edward III’s long-lasting war with France.” Citing Edward III’s efforts to unite a realm divided by the deposition of Edward II, Ambrisco suggests that the “task of healing political divisions was accomplished, at least in part, by identifying France as a common enemy against which all England should devote its considerable energies.”⁷⁸ While the historical record proved no obstacle to redactors’ desires to vilify Philip and the French, such was not the case with Saladin.

Before discussing Saladin’s presentation, it will first be useful to summarize the trajectory of his reputation in the medieval West. As John V. Tolan demonstrates:

[E]uropeans [first] reacted to Salâh al-Dîn’s victory at Hattin and his capture of Jerusalem by painting him as a scourge of the Lord, an instrument of Divine punishment for Christian sins. Second . . . narrative and artistic portrayals of the Third Crusade portray the sultan as a valorous adversary, a shrewd and humane ruler, and in every way a match for his Christian foes. Finally . . . [in] a series of legends from the thirteenth century to the fifteenth . . . European authors increasingly portray Saladin as the epitome of knighthood.⁷⁹

Noting that the West more frequently praised than demonized the sultan, Tolan mentions Dante’s tribute in the *Inferno* (4:129), where the poet exalts Saladin by placing him with Virgil and other virtuous pagans in the limbo of hell’s first circle. Such high regard reflects the sultan’s reputation for generosity, humanity, and religious tolerance.⁸⁰ In this regard, the contrast between the Frankish capture of Jerusalem during the First Crusade and Saladin’s conquest in 1187 is illuminating. The Franks, who killed every inhabitant they met — men, women, and children — waded in the blood of their victims. When Saladin took Jerusalem, not a single person was injured nor building looted, and, what is more, he even freed the Christian prisoners. His humanity, generosity and of course military acumen may explain why Western texts induct the sultan into French and even Christian models of chivalry. For example, in the poem *Ordene de chevalerie* Saladin agrees to free a prisoner, Hugh of Tiberias, if Hugh would dub him according to the Frankish ritual.⁸¹ The resulting manifestation of Saladin as a Frankish knight epitomizes chivalry as an aristocratic, international order. *Richard Coer de Lyon*, though, paints quite a different picture of the sultan.

A key element in this presentation is the duel between Richard and Saladin, perhaps the most famous scene in *Richard* (lines 5479–5794). This confrontation which, *chanson* style, pits Christian against Muslim leader, held a particular resonance for medieval audiences; but

⁷⁸ Finlayson, “*Richard, Coer de Lyon*,” p. 171; Ambrisco, “Cannibalism,” p. 512. See also Heng, “Romance of England,” pp. 150–60; McDonald, “Eating People,” p. 129; and Akbari, “Hunger,” pp. 203–04.

⁷⁹ Tolan, *Sons of Ishmael*, pp. 81–82. Tolan’s superb treatment includes a discussion of the various motivations for the West’s different portrayals of Saladin. For example, by representing Saladin as a divine scourge of sinful Christians, Pope Gregory VIII diminishes Saladin’s role (*Sons of Ishmael*, pp. 77–100).

⁸⁰ Tolan, *Sons of Ishmael*, pp. 79–80.

⁸¹ Runciman, *History of the Crusades*, 1:286; 2:466; and Tolan, *Sons of Ishmael*, pp. 85, 96.

unlike the duel between Charlemagne and Baligant in *The Song of Roland*, one a chivalric Christian, the other a chivalric Saracen (lines 3560–3624), the encounter in *Richard*, distorting history, represents Saladin as an ignoble, treacherous villain. The episode begins when messengers present Richard with both a challenge and the offer of a gift horse. Saladin challenges Richard to a combat that will determine “Whether is of more power, / Jhesu or Jubyter?” (lines 5499–5500). Richard accepts the challenge as well as the sultan’s gift of a horse, unaware that a necromancer had conjured two demon steeds, a mare for Saladin and a colt for Richard. When the mare neighed, the colt would return to suckle his mother, thus exposing Richard to Saladin’s blade. Warning Richard of the ruse, an angel, among other things, admonishes Richard to “Ryde upon hym in Goddes name” (line 5563), advice that Richard follows to the letter, and apparently with good reason: “[I]f a fiend commissioned for an evil purpose was commanded in the name of the Trinity by the person whom he was sent to afflict, to become his servant, and turn his powers against his sender, he was compelled to obey.”⁸² Then, in a combat whose frequent representation in a variety of medieval contexts demonstrates its popularity, Richard wounds and unhorses Saladin, thus proving Richard’s and Christianity’s superiority to the sultan and Islam with its black arts.

In this denigration of Saladin, *Richard* may warp an historical incident to express anxiety about Richard’s close ties to his mother. While chronicles report that Saladin and Safadin, out of generosity and respect, each sent magnificent horses to Richard, another account holds that Saif al-Din sent a dangerously restive horse to Richard.⁸³ In addition to these analogues, another historical detail must be noted: during the crusades, mares were the preferred war horse for Muslims.⁸⁴ Making proper use of the power of God’s names over demons, “[t]his . . . story of the mother-and-son horses seamlessly works a nugget of historical fact — a horse gift from the historical Saladin or his brother to the historical Richard — into a fabulous artifice that at once describes concern at the control that mothers have over the male military animal, and exemplifies the vanishing of history into romance within a single, memorably witty event.”⁸⁵

In addition to presenting Saladin as a *chanson* villain, *Richard* also casts him as an Old Testament Jewish warrior. For example, when his emissaries return and recount their experience of Richard’s cannibalism as well as his threats, Saladin reacts by rending his garments, a traditional gesture of mourning for Jews:

In al thy land, chyld, ne wyve,	<i>woman</i>
But slee alle that he may fynde,	
And sethe the flesch and with teeth grynde:	<i>boil</i>
Hungyr schal hem nevere eyle!	<i>never afflict them</i>
Into Yngelond wole he nought seyle	
Tyl he have maad al playn werk!”	<i>smooth as finished stone (level, flat)</i>

⁸² “On Good and Bad Fairies,” p. 17. See lines 5587–99 — and related Explanatory Note — for Richard’s forceful and repeated articulation of God’s names in subduing the demon steed.

⁸³ See the Explanatory Note to line 5502.

⁸⁴ Gillmor, “Horses,” p. 274.

⁸⁵ Heng, *Empire*, pp. 97–98.

His clothis off gold unto his scherk
 Saladyn began torase for yre (lines 3650–57).⁸⁶

*undergarment
 to tear from anger*

Another allusion provides an even more forceful presentation of Saladin as a Jew. After Richard's heroic relief of Jaffa, Saladin sends two messengers who advise Richard to return home or face annihilation by the Sultan's superior forces (lines 6882–6910). Having no intention of leaving, Richard offers a colorful response:

And though I were but my selfe alone,
 I would abyde them everychone; *face them [Saladin's forces] in combat*
 And yf the dogge wyll come to me,
 My pollaxe shall his bane be!
 And saye that I hym defye *challenge (declare war on)*
 And all his cursed company in fere. *together*
 Go now and saye to hym thus:
 The curse have he of swete Jhesus! (lines 6923–30)

Richard's curse invokes the parable of the barren fig tree: “And in the morning, returning into the city, he [Jesus] was hungry. And seeing a certain fig tree by the way side, he came to it and found nothing on it. And he saith to it: ‘May no fruit grow on thee henceforward forever.’ And immediately the fig tree withered away” (Matthew 21:18–19). As medieval theologians repeatedly compared the Jews to this barren fig tree, Richard’s curse inflects Saladin with a Jewish identity.⁸⁷ And so these presentations of Saladin as a Jewish warrior — rending his garments, cursed as a barren tree — accords with Heng’s argument that *Richard* depicts Muslims as virtual Jews, as “in the calumny of well poisoning” (lines 2747–56), to cite one example she mentions.⁸⁸ Painting Saladin as a Jewish warrior certainly diverges from other crusading poems that present the archetypal Western monarch, Charlemagne, as an Old Testament warrior. This divergence, I will argue later, forms part of the poem’s typological program of substituting the English for the Jews — and the Franks — as God’s chosen people.

The most notable and peculiar transformation in *Richard*, is, of course, the presentation of an historical king as a cannibal. As Ambrisco and others note, the cannibalism, though troubling, is perhaps less disturbing than the romance’s celebration of the king’s barbarous diet. The poem’s trajectory is quite unlike that of the Middle English romance *Sir Gowther*. While Richard and Sir Gowther have similar demonic origins, only the latter expresses true penance in the end. In her comprehensive examination of the relation between cannibalism and medieval romance, Heng describes both the trauma that reports of crusader cannibalism inflicted upon the Christian West and the ways in which this trauma was processed in medieval romance. As she observes, the atrocity of Christian cannibalism during the First Crusade traumatized the West for a number of reasons, some of which are less than obvious. First, she and others note that the West conceived of cannibals in part as a monstrous, peripheral other, a monstrous race encountered in the Wonders of the East

⁸⁶ For the rending of garments as a sign of Jewish mourning, see, e.g., Genesis 37:34; Leviticus 10:6; and 2 Kings 3:31.

⁸⁷ Whitman, “The Body and the Struggle,” p. 53.

⁸⁸ Heng, *Empire*, p. 79.

genre, for example.⁸⁹ Furthermore, the mode of cannibalism with which the West was familiar, the rite of the Eucharist, held a fundamental relation to a Christian identity that was crafted in part upon a regimen of eating and fasting; thus, patterns and types of consumption manifested the Christian community. And, of course, the First Crusade was a sacred expedition concerned not only with regaining the holy places but also with the salvation of the crusaders' souls. Instead of ingesting the Eucharist, though, some crusaders ate "the dead bodies of an infernal race—a race, moreover, whose practices and physical presence had been described, by Pope Urban II and the chroniclers, as polluting the holy places of Jerusalem."⁹⁰ That the trauma experienced by Christians from such contagion was profound is demonstrated by the cannibalism in *Richard*, which documents the West's persistent memory of crusader cannibalism. As Heng demonstrates, though, this trauma, for which the West did not at first "find an adequate discursive voicing," became in *Richard* a channel for nationalistic discourse.⁹¹

Heng finds that medieval discourses begin to form national communities at the same time that they help to create races.⁹² In this regard, recall Richard's reaction upon seeing the "swine's head" that he had eaten: "Hys swarte vys whenne the kyng seeth, / Hys blake berd and hys whyte teeth, / Hou hys lyppys grennyd wyde: / 'What devyl is this?' the kyng cryde" (lines 3211–14). This scene, as Heng observes, "triumphantly stages the horror of the head, its color difference, and its inhuman, devilish nature." With the second instance in *Richard*, where Richard performs cannibalism in order to intimidate Saladin and his emissaries, Richard states that no food is as nourishing to a Christian Englishman as is Saracen flesh: "Ther is no flesch so norysshaut, / Unto an Ynglyssche Crysten man . . . / As is the flesh of a Saryyne!" (lines 3548–49, 3552). In this aggressive formulation that scholars connect to the Eucharist, Richard defines Englishness through the consumption of Saracen flesh. What is more, Richard threatens to "swallow up lineages and sweep away succession, consuming the future itself, in world domination."⁹³ It is an understatement, then, to say that *Richard* transforms the cultural trauma of crusader cannibalism into a triumph. As Heng argues, Richard's cannibalism becomes both a trope for figuring conquest and domination and a racializing discourse based upon color and religion that is productive of national identity.

In her wide-ranging study, *Cannibalism in High Medieval Literature*, Heather Blurton adds to this discussion. Though *Richard* is hardly the focus of her work, Blurton addresses Richard's appetite in relation to the prevalence of cannibalism by Saracens — actual or imagined — in the *chanson de geste* tradition. To be sure, *chansons de geste* frequently depict or suggest cannibalism by Saracens.⁹⁴ As Blurton argues:

⁸⁹ See, e.g., Blurton, *Cannibalism*, pp. 5–6; and Tattersall, "Anthropophagi," pp. 240–41.

⁹⁰ Heng, *Empire*, pp. 26–27.

⁹¹ Heng, *Empire*, p. 29.

⁹² Heng, *Empire*, p. 71.

⁹³ Heng, *Empire*, pp. 64, 75. See, in addition, her argument that this healing cannibalism alludes to the story of Brian and Cadwallo in Geoffrey of Monmouth's *Historia*, and so represents the emergence of a discourse of cannibalism in medieval romance.

⁹⁴ Arguing that "[t]he representation of Saracens as cannibals is systemic in the genre of *chansons de geste*," Blurton cites the following texts: *Le Roman de Toute Chevalerie*, *La Chanson d'Antioche*, *La*

This romance [*Richard*] picks up on the strategic potential of cannibalism that texts like Guibert's and *La Chanson d'Antioche* suggest. Yet, whereas in their inscription of crusader cannibalism Guibert of Nogent and *La Chanson d'Antioche* deal anxiously with an event that threatens to disrupt the narrative means of representing Christendom, *Richard Coer de Lyon* tells the story of crusader cannibalism precisely because it disrupts these representations. *Richard Coer de Lyon* appropriates the cannibal imagery of the *chanson de geste* tradition—both of literal Saracen cannibals and of the metaphorical threat of territorial incorporation—and inverts it in order to invert the ideology of *chanson de geste*. . . . This reworking of generic form becomes the basis for the romance's politics of asserting a model of English dominance in a post-crusading Europe.⁹⁵

As another approach, I would emphasize two comparisons: the similarities between *Richard* and narratives in the First Crusade Cycle, and the typological resonances between this poem and other crusade narratives. These comparisons accomplish two functions: they provide another motive for Richard's cannibalism, a feature of the work that troubles many readers; and by means of a typological framework, they make the extreme Christian violence that characterizes *Richard* more comprehensible. Consider, for example, Richard's divinely sanctioned slaughter of the Muslim hostages at Acre:

They were brought out of the toun, Save twenty he heeld to raunsoun. They were led into the place ful evene; There they herden an aungell of hevene, That seyde, "Seygnyours, tues, tues, Spares hem nought — behedith these!" Kyng Richard herde the aungelys voys, And thankyd God and the Holy Croys. There were they behedyd hastelyke, And casten into a foul dyke (lines 3745–54).	<i>all the way</i> <i>Lords, kill, kill</i>
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This representation of an historical event should be understood within both biblical and historical patterns. I suggest that this atrocity recalls the Christian massacre of Jerusalem's inhabitants in the First Crusade, a massacre of unspeakable savagery. Just as the Franks laid siege to Jerusalem, so too Richard besieged Acre. As Jay Rubenstein notes: "Bartolph of Nangis appeals to Old Testament precedent (3 Kings 15) to explain the massacre in Jerusalem. The Franks, he says, did not wish to be like Saul, who had spared Agag against God's orders to destroy all of the Amalekites."⁹⁶ As Rubenstein argues, such manipulations, not to mention the Franks' historical presence in the Holy Land, become part of a *translatio*: replacing the Jews, the Franks become God's new chosen people:

These associative leaps recur in a general way in the chronicles, where we learn that the Franks are the new Chosen People fighting for the spiritual Jerusalem as well as for its more

Conquête de Jerusalem, La Chanson de Guillame, Aliscans, Floovant, Huon de Bordeaux, and La Prise d'Orange (Cannibalism, pp. 107–08).

⁹⁵ Bl Burton, *Cannibalism*, pp. 120–21.

⁹⁶ Rubenstein, "Cannibals and Crusaders," p. 546n100, citing *Gesta Francorum Iherusalem expugnantium*, 35.513. Compare I Kings 15.

mundane, earthly counterpart. . . . In the historians' minds, the Franks competed in every sense with the ancient Jews and fulfilled their destiny more completely. It seems unlikely that, when faced with new stories of cannibalism, these same historians would not have thought of those famous incidents from Josephus's narrative and from the books of Kings.⁹⁷

The violence in *Richard*, the cannibalism, even the representation of scarcity at Acre follow a typological pattern as the English replace the Franks as God's chosen people.⁹⁸ This point brings us to *La Chanson d'Antioche* and its distancing of crusader cannibalism by confining it to the degenerate group known as the Tarfurs. With the lapse of a few years, "later in the twelfth century, at home in Europe, with the creation of increasingly sophisticated central governments and with the simultaneous crafting of refined, humane, and courtly sentiments, such behavior [cannibalism] looked aberrational and in need of explanation or repression."⁹⁹ In the later crucible of popular romance, though, the result is quite different. The movement away from a chivalric code enables the exaltation of cannibalism in the militant person of the king. The typological resonances of Richard's cannibalism and other acts reveal that he, standing for all Englishmen, replaces the Franks as the English become *populi Dei*.

One other comparison to the First Crusade Cycle, a cycle that includes *La Chanson d'Antioche*, needs to be made. Like *Richard*, this crusade cycle concerns an historical, crusading hero, Godfrey of Bouillon. The cyclic form encouraged prefiguration of the crusade hero by his ancestors' exploits and some of these prefigurations were, like the demon mother episode in this poem, quite fantastic.¹⁰⁰ Godfrey's later greatness, for example, is ordained by his marvelous ancestry which is recounted in *Le Chevalier au Cygne*, *The Knight of the Swan*, a story with a number of Middle English analogues.¹⁰¹ And, as Robert L. Chapman notes, Richard's demon mother constitutes a fairy mistress of the "Swan Maiden type."¹⁰² I would suggest, then, that the redactors of *Richard* modeled their revisions upon this French Crusade Cycle, the demon mother episode prefiguring Richard's later typological cannibalism.¹⁰³ And so a series of episodes deemed unhistorical and generically anomalous may follow a biblical, historiographical pattern as well as a French literary model.

⁹⁷ Rubenstein, "Cannibals and Crusaders," pp. 547–48.

⁹⁸ See Rubenstein's observation that chronicles of the First Crusade followed an Old Testament strategy for documenting the severity of a famine: listing the prices of food ("Cannibals and Crusaders," p. 549n100). This strategy is seen in *RCL* in lines 2837–65: see the Explanatory Note that accompanies these lines and the note to line 3428.

⁹⁹ Rubenstein, "Cannibals and Crusaders," p. 551.

¹⁰⁰ Trotter, *Medieval French Literature*, p. 108.

¹⁰¹ For a discussion of Middle English versions of *Knight of the Swan*, see Hibbard, *Mediaeval Romance*, pp. 239–52. For a brief discussion of this legend in *chanson de geste* and in romance, see Nelson, "Swan Knight."

¹⁰² Chapman, "Demon Queen," p. 393.

¹⁰³ See McDonald's analysis of the connections between Richard's demon mother, his crusade, and his cannibalism ("Eating People," pp. 141–42).

REPRESENTING AND MODIFYING THE TEXT

Richard Coer de Lyon's textual situation is challenging: seven manuscripts and two printings are extant, but no text served as the source for another. The enormous variety between these texts has led scholars to recognize that this work exists in multiple versions.¹⁰⁴ It must be noted, then, that the present edition, by no means definitive, offers the *a* version of *Richard*. In part, the extent of recent critical interest in *a*'s fabulous interpolations justifies editing this version. In addition, no complete text of *b* is extant. The choice of which manuscript or printing to use as a base manuscript, though, proved difficult. I first chose W, Wynkyn de Worde's 1509 printing, as my base manuscript because it offered the only complete text of *a* — C and B are each missing a number of leaves — and because it had never been edited. The dialect of B, which Brunner describes as a “Scots-North English light revision of the romance,” damages the meter with fill words, among other issues; thus, B constitutes an anomalous text.¹⁰⁵ But I soon became disenchanted with the language and versification of W in comparison to that of C, a text I found to be much richer. My edition, therefore, is based upon C and, like Brunner's, uses W to complete lacunae.

On the one hand, the disadvantages to my choice are not inconsequential. With missing and defective leaves, C does not offer a complete text.¹⁰⁶ And Brunner has produced a similar, composite edition (albeit in turn-of-the-century, Austrian-inflected German). Also, C includes some tiresome, “unhistorical” adventures not found in W.¹⁰⁷ On the other hand, Brunner's edition is out of print and hard to find, and so a new edition of *Richard* “is long overdue.”¹⁰⁸ Though not a critical edition, my Textual Notes, which document emendations and significant differences between the versions, are substantial, as are the Explanatory Notes. In many respects, then, this edition brings Brunner's 1913 work up to date.

It is also important to add that my approach to editing is not the same as Brunner's. My emendations, for example, are often more conservative. I emend C in the case of clear error and when C diverges from readings common to W and to B; on occasion, I emend C when a reading is attested in both versions. I am also less prone to emend for metrical reasons. Except in the case of clear error, my emendations attempt to use an attested reading: I try to avoid producing a line that does not exist in some text of *Richard*. Orthography has been modernized in accordance with the conventions of the series: the letters *i/j* and *u/v* are emended to follow modern usage; *th* replaces thorn; and yogh is represented by *y*, *gh*, or *g*. Numbers and common abbreviations, the ampersand, for example, and suspension marks have been expanded silently. Capitalization and some breaks between passages are editorial. In general, though, the breaks between passages are those found in C or in W.

¹⁰⁴ The romance *Bevis of Hampton* offers a much-studied parallel to *RCL*'s complex textual history and multiple versions. For a discussion, see the introduction to *Bevis of Hampton*, ed. Herzman, Drake, and Salisbury, pp. 187–89 and accompanying references.

¹⁰⁵ Brunner, *Löwenherz*, p. 5.

¹⁰⁶ Gaps in C include the following: lines 228–448, 679–796, 1737–2468, and 6850–6972.

¹⁰⁷ See note 18 above.

¹⁰⁸ McDonald, “Eating People,” p. 146n18.

Though of immense popularity to medieval audiences, *Richard* suffered a long period of critical neglect, even disparagement.¹⁰⁹ Over the last decade, though, both scholarly interest in the poem and critical assessments of its value have changed considerably. Indeed, the very qualities that caused scholars to marginalize the work — its militant, violent crusading ethos, virulent nationalism, and its demonic and cannibalistic “accretions”—now prove especially meaningful to scholars. As the work of such scholars as Ambrisco, Heng, Akbari, McDonald, Blurton, and Cordery among others attests, *Richard* is a coherent text worthy of vigorous analysis. It is hoped that this edition will add to this renewed interest in this “most medieval” of popular romances.¹¹⁰

¹⁰⁹ For negative critical assessments of *RCL*, see note 38 above; for similar, though less damning judgments of *Bevis*, see Barron, *English Medieval Romance*, pp. 217, 233, cited in *Bevis of Hampton*, p. 197.

¹¹⁰ Heng, *Empire*, p. 67.



RICHARD COER DE LYON

Hic incipit vita Ricardi Regis primi

Here begins the life of King Richard I

	Lord Jhesu, kyng of glorye, Whyche grace and vyctorye Thou sente to Kyng Rychard, That nevere was founde coward!	(see note) <i>What [remarkable]</i>
5	It is ful good to here in jeste Of his prowess and hys conqueste. Fele romaunces men maken newe, Of goode knyghtes, stronge and trewe.	<i>hear in tales (storied exploits)</i> <i>Many; compose</i>
10	Of here dedys men rede romaunce, Both in Engeland and in Franse: Of Rowelond and of Olyver, And of every doseper;	<i>their</i> <i>Roland</i>
	Of Alisaundre and Charlemayn, Of Kyng Arthour and of Gawayn, How they were knyghtes goode and curteys; Of Turpyn and Oger Daneye.	<i>every [one of the] twelve peers (see note)</i> <i>courteous</i> <i>Turpin; Ogier the Dane (see note)</i>
15	Of Troy men rede in ryme, What werre ther was in olde tyme; Of Ector and of Achylles, What folk they slowe in that pres.	<i>war</i> <i>Hector</i> <i>killed in that struggle (battle)</i>
20	In Frenssche bookys this rym is wrought, Lewede men ne knowe it nought. Lewede men cune Frensch non, And nevertheless, with glad chere,	<i>verse narrative</i> <i>Uneducated</i> <i>men do not know any French</i> <i>scarcely one</i>
25	Fele of hem that wolde here Noble jestes, I undyrstande, Of doughty knyghtes of Yngelonde. Therfore now I wole yow rede	<i>Many of them who would hear</i> <i>stories</i> <i>valiant</i> <i>tell</i>
30	Of a kyng doughty in dede. Kyng Rychard, the werryour beste That men fynde in ony jeste. Now alle that here this talkyng,	<i>hear; tale</i> <i>end of life</i>
	God geve hem alle good endyng!	

35	Lordynges, herkenes before How Kyng Rychard was gete and bore. Hys fadyr hyghte Kyng Henry. In hys tyme, sykyrly, Als I fynde in my sawe,	<i>hearken to an earlier time</i> <i>conceived</i> <i>was named; (see note)</i> <i>certainly</i> <i>As; account</i>
40	Seynt Thomas was islawe At Cauntrybury at the awter stone. There manye myraclys are idon. When he was twenty wyntyr olde, He was a kyng swythe bolde.	<i>slain</i> <i>altar slab</i> <i>Where; performed</i> <i>(Henry); years</i> <i>extremely</i>
45	He wolde no wyf, I understonde, With gret tresore though he here fonde. Nevyrtheles hys barouns hym redde That he grauntyd a wyf to wedde. Hastely, he sente hys sondes	<i>wanted</i> <i>Though he found her with great treasure</i> <i>counseled him</i>
50	Into manye diverse londes: The feystre wymman that wore on lyf, Men schold brynge hym to wyf. Messangeres were redy dyght, To schippe they wente that ylke nyght.	<i>wanted</i> <i>envoys</i> <i>fairest woman alive</i> <i>marry</i> <i>promptly prepared</i> <i>same</i>
55	Anon the sayl up thay drowgh; The wynd hem servyd wel inowgh. Whenne they come on mydde the see, No wynd onethe hadden hee. Therfore hem was swythe woo.	<i>At once; drew</i> <i>enough</i> <i>in the middle of</i> <i>scarcely had they</i> <i>sorely distressed</i>
60	Another schip they countryd thoo, Swylk on ne seygh they nevere non. Al it was whyt of ruel bon, And every nayl with gold begrave. Of pure gold was the stave.	<i>encountered then</i> <i>Such a one saw they never not one</i> <i>All of it was white as narwhal tusks</i> <i>engraved</i> <i>prow</i>
65	Here mast was yvory. Of samyte the sayl, wytterly, Here ropes were of Tueyl sylk, Al so whyte as ony mylk, That noble schyp al with oute,	<i>rich silk cloth, utterly</i> <i>silk from Toulouse</i> <i>As white</i> <i>in outward appearance</i>
70	With clothis of gold spred aboute, And here loof and here wyndas, Of asure, forsothe it was! In that schyp ther were idyght,	<i>spar; winch (see note)</i> <i>lapus lazuli, truly</i> <i>arranged</i>
75	Knyghtes and laydyss ofmekyl myght; And a lady therinne was, Bryght as the sunne thorwgh the glas. Here men aborde gunne to stande,	<i>much power (wealth)</i> <i>Fair</i> <i>Their; at the side of the ship</i> <i>seized</i>
80	And sesyd that other to here hande, And prayde hem for to dwelle, And here counsayl for to telle. And they grauntyd with alle skylle,	<i>entreathed them to remain</i> <i>their plan</i> <i>And they consented with all tact</i>

- For to telle al at here wylle.
 "Swoo wyde landes we have went,
 For Kyng Henry us has sent
 85 For to seke hym a qwene,
 The fayreste that myghte founde bene."
 Up ros a kyng off a chayere,
 With that word they spoke there.
 The chayer was charbocle ston:
 90 Swylk on ne sawgh they nevere non;
 And two dukes hym besyde,
 Noble men and mekyl of pryd,
 And welcomed the messangers ylkone.
 Into that schyp they gunne gone,
 95 Thrytty knyghtes, withouten lye,
 For sothe, was in that cumpayne!
 Into that ryche schyp they went,
 As messangeres that weren isent.
 Knyghtes and ladyes come hem aghen,
 100 Sevene score and moo, I wene,
 Welcomyd hem alle at on wurd.
 They sette trestoles and layde a bord.
 Cloth of sylk theron was sprad,
 And the kyng hym selven bad
 105 That hys doughtyr were forth fette,
 And in a chayer before hym sette.
 Trumpes begonne for to blowe,
 Sche was fet forth in a throwe,
 With twenty knyghtes here aboue,
 110 And moo of ladyes that were stoute,
 Alle they gunne knele here twoo,
 And aske here what she wolde han doo.
 They eeten and drank and maden hem glade,
 As the kyng hym self hem bade.
 115 Whenne they hadde nygh ieete,
 Aventures to speke they nought forgete.
 The kyng hem tolde in hys resoun,
 It com hym thorwgh a vysyoun:
 In hys land that he cam froo,
 120 Into Yngelond for to goo,
 And hys doughtyr that was so dere,
 For to wende bothe in fere.
 "In this manere we have us dyght,
 Into that lond to wende ryght."
 125 Thenne answeryd a messanger,
 Hys name was callyd Bernager:
 "Forthere wole we seke nought,
 To my lord sche schal be brought.
- their
Such vast; traveled
- carbuncle stone
Such one saw
- great
 each one
 went
Thirty
- came toward them
 believe
 in unison
placed a board [on them]
- requested
 fetched
- brought forth quickly
- more; noble
 did kneel to her
 wished to have done
 pleased themselves
- nearly [finished] eating
 Marvelous tales
 account (tale)
 came to him
- to travel; together
 prepared ourselves
 travel straight

	When he with eyen schal sen, Fol wel payed wole he ben."	<i>eyes shall see satisfied</i>
130	The wynd aros out of the northeste, And servede hem right with the beste. At the Tour they gunne arryve, To londe the knyghtes wente belyve.	<i>Tower [of London] (see note) disembark; promptly</i>
135	The messangeres the kyng have told Of that lady, fayre and bold, Ther he lay in the Tour, Of that lady whyt so flour.	<i>noble Where as flower did soon prepare himself</i>
140	Kyng Henry gan hym sone dyght, With erl, baroun, and manye a knyght, Agayn the lady for to wende, For he was curteys and hende.	<i>Toward; walk (proceed) courteous and noble</i>
	The damysele on londe was led, And clothis of gold before here spred,	
145	And here fadyr here beforne With a coroun of gold icorn. The messangers by ylke a syde, And menstralles with mekyl pryd.	<i>before her pure gold on every side great splendor (see note) descended in haste</i>
150	Kyng Henry lyghte in hyng, And grette fayre that uncouth kyng. And that fayre lady alsoo: “Welcome be ye me alle too.”	<i>greeted graciously; unknown (strange)</i>
	To Westemensemstre they wente in fere, Lordyges and ladyys that ther were.	<i>together</i>
155	Trumpes begonne for to blowe, To mete they wente in a throwe. Knyghtes served there good spedē, Of what to telle it is no nede.	<i>To eat; in a short time great abundance</i>
	And astyr mete, in hyng Spak Kyng Henry, oure kyng,	<i>food, in haste</i>
160	To the kyng that sat in same: “Leve sere, what is thy name?” “My name,” he sayde, “is Corbaryng. Of Antyoche I am kyng.”	<i>same [place] Dear</i>
165	And tolde hym in hys resoun, He cam thedyr thorwgh a vysyoun. “Forsithe, sere, I telle thee, I hadde elles brought more meyné	<i>account</i>
	Manye moo, withouten fayle,	<i>troops (retainers)</i>
170	And moo schyppys with vytayle.” Thenne askyd he that lady bryght, “What hyghtest you, my swete wyght?” “Cassodorien, withouten lesyng.”	<i>victuals</i>
	Thus answeryd sche the kyng.	<i>are you named; creature lying</i>
175	“Damysele,” he seyde, “bryght and schene,	<i>fair and beautiful</i>

- Wylt thou dwelle and be my qwene?”
 Sche answeryd with wordys stylle,
 “Sere, I am at my faderys wylle.”
 Here fadyr grauntyd thenne ful sone,
 180 Al hys wyl scholde be done,
 Hasteley that she were wedde
 As qwene unto kynges bedde.
 And prayed hym for hys curtesy,
 It moste be don prevly. remain
meek
under; control
consented right away
without pomp (discreetly)
- 185 The sposyng was idon that nyght;
 Theratte daunsyd many a knyght.
 Mekyl joye was hem among.
 A preest on morwe the messe song;
 190 Beforn the elevacyoun,
 The qwene fel in swowne adon.
 The folk wondryd and were adrad.
 Into a chambyr sche was lad,
 Sche seyde, “For I am thus ishent:
 I dar nevere see no sacrament.”
 195 Here fadyr on morwe took hys leve;
 No lengere wolde he there beleve. wedding
in the morning sang the mass elevation [of the host] (see note)
- The kyng dwellyd with hys qwene;
 Chyldren they hadden hem bytwene,
 Twoo knaves and a mayde,
 200 Forsothe, as the book us sayde.
 Rycharde hyghte the fyrste, iwis,
 Of whom this romaunce imakyd is.
 Jhon that other forsothe was.
 The thrydde, hys sustyr, Topyas.
 205 Thus they dwellyd in fere remain
(see note)
 To the fyftenth eure. *together*
- On a day before the Rode,
 The kyng at hys masse stode.
 There com an erl of gret pousté
 210 “Sere,” he sayde, “hou may this be
 That my lady, youre wyf, the qwene,
 The sacrament ne dar nought sene?
 Geve us leve to don here dwelle,
 Fro that begynnes the gospelle
 215 Tyl the messe be sungge and sayd,
 And you schalt se a queynte brayd.”
 The kyng grauntyd with good wylle,
 To holden here with strengthe stylle.
 “Neyther for wele, neyther for woo,
 220 Let here nought out fro kyrke goo.”
 And whene the belle began to ryng, Cross
celebrated mass
power (authority)
Sire (Sir)
dare not witness
to make her remain
From [the time]
an unusual occurrence
consented
prosperity; woe
church

- The preest scholde make the sakeryng
Out of the kyrke sche wolde away.
The erl, "For Gode," sayde "nay.
225 Lady, you schalt here abyde
For ony thyng that may betyde."
Sche took here doughtyr in here hond,
And Johan her sone she wolde not wonde,
Out of the rofe she gan her dyght,
230 Openly, before all theyr syght.
Johan fell frome her in that stonde,
And brake his thygh on the grounde;
And with her daughter she fled her waye,
That never after she was isey.
- 235 The kynge wondred of that thynge,
That she made suche an endyng.
For love that he was served so,
Wolde he never after come there ne go.
He let ordeyne after his endyng.
240 His sone, Rycharde, to be kynge.
Crowned after Kynge Harry,
Thus was Rycharde, sykerly,
That was in his fifteenth yere.
He was a man of grete powere.
- 245 Dedes of armes he gave hym to,
As falleth for kynges and knyghtes to do.
He waxed so stronge and so wyght,
Ayenst hym had no man no myght.
In every stede he toke honoure,
- 250 As a noble kynge and conqueroure.
- The fyrist yere that he was kynge,
At Salysbury he made a justynge,
And commaunded every man to be there,
Bothe with shelde and with spere.
255 Erles and barons, everychone,
At home ne dwelled never one,
On forseyture on lyfe and londe:
For nothyng that they ne wonde.
This was cryed, I understand,
- 260 Thorughout all Englond.
All was for to loke and se,
The knyghtes that best myght be.
There they came all at his wyll,
His commaundement to fulfill.
- 265 The partyes were sonder set,
Togwyder they ran without let.
Kynge Rycharde gan hym dysguye
- consecration of bread and wine*
wished to leave
- In spite of: happen*
- forsake (abandon)*
took herself
- moment*
- seen*
- rewarded*
- death*
- (see note)*
truly (indeed)
- devoted himself*
As is appropriate
brave
- place; received homage (allegiance)*
victor
- arranged a tournament*
- every one*
not one
- On penalty of losing*
Not for anything should they be absent
announced
- set apart*
without delay

	In a full strong queyntyse.	<i>heavy armor</i>
	He came out of a valaye	
270	For to se of theyr playe,	<i>martial play</i>
	As a knyght aventurous.	<i>knight errant</i>
	His atyre was orgulous;	<i>arrogantly splendid</i>
	All togyder cole blacke	
	Was hys horse, without lacke.	<i>without flaw</i>
275	Upon his creste a raven stode	<i>(see note)</i>
	That yaned as he were wode,	<i>gaped; mad</i>
	And aboute his necke a bell,	
	Wherfore the reason I shall you tell.	
	The kynde of the raven is	<i>disposition</i>
280	In travayll for to be, iwis.	
	Sygnfyaunce of the bell,	<i>remain</i>
	With holy chyrche to dwell,	<i>to harm and to harass</i>
	And them to noy and to greve	<i>faith</i>
	That be not in the ryght byleve.	
285	He bare a shafte that was grete and stronge.	
	It was fourtene fote longe,	
	And it was grete and stoute:	
	One and twenty inches aboute.	
	The fyrst knyght that he there mette,	
290	Full egerly he hym grette	<i>struck</i>
	With a dente amyd the shelde.	<i>blow in the middle of</i>
	His horse he bare downe in the felde,	<i>overthrew</i>
	And the knyght fell to grounde,	
	Full nye deed in that stounde.	<i>moment</i>
295	The next that he mette thare,	
	A grete stroke he hym bare.	<i>thrust</i>
	His gorgere with his cornell tho,	<i>His gorget with his lance point then</i>
	His necke he brake there a two.	
	His horse and he fell to grounde,	
300	And dyed bothe in that stounde.	<i>moment</i>
	Kynge Rycharde harde gan hove and abyde,	<i>close by did linger and wait</i>
	Yf ony mo wolde to hym ryde.	
	Trumpettes began for to blowe,	
	Knygthes justed in that rowe,	<i>company</i>
305	Another knyght, hardy and good,	
	Sate on a stede rede as blode.	
	He dyde hym arme and well dyght,	<i>arrayed himself well</i>
	In all that longed to suche a knyght.	<i>was appropriate</i>
	A shafte he toke, grete and longe,	
310	That was so hevy and stronge,	
	And sayd he wolde to hym ryde,	
	Yf he durste hym abyde.	<i>dared to wait for him</i>
	Trumpettes began to blowe than;	
	Therby wiste many a man	<i>knew</i>

- | | | |
|-----|--|---|
| 315 | That they sholde juste mere,
The noble knyghtes that there were.
Kynge Rycharde of hym was ware,
And a spere to hym he bare,
And encountred hym in the felde; | utterly |
| 320 | He bare awaye halfe his shelde,
His pusen therwith gan gone,
And also his brandellet bone,
His vyser and his gorgere. | knocked
gorget (<i>throat armor</i>); did go
shoulder armor |
| 325 | Hym repented that he came there!
Kynge Rycharde hoved and behelde,
And thought to rest hym in the felde,
Yf there were other knyght or swayne
That wolde more ryde hym agayne. | He regretted
lingered |
| 330 | He sawe there wolde come none;
On his waye he gan forth gone
Into a wode out of theyr syght,
And in another tyre he hym dyght.
Upon a stede rede as blode, | retainer
also |
| 335 | With all the tyre that on hym stode,
Horse and shelde, armure and man,
That no man sholde knowe hym than.
Upon his creste a rede hounde:
The tayle henge to the grounde. | attire; dressed
trappings |
| 340 | That was sygnyfyacyon
The hethen folke to bryngे downe,
Them to slee for Goddes love,
And Crysten men to bryngē above.
Styll he hoved and bode thore; | |
| 345 | To them he thought to ryde more.
He rode the thronge all aboute,
He helde within and withoute.
A baron he sawe hym besyde;
Towarde hym he gan ryde. | lingered; waited there
Against them |
| 350 | To a squyer he toke his spere:
To hym he wolde it not bere
Forth he toke a mansell,
A stroke he thought to be set well
On his helme that was so stronge. | entrusted
Against him [Richard]
mace |
| 355 | Of that dente the fyre out spronge.
The baron tourned hym asyde,
And sayd, "Felowe, forth thou ryde,
With thy peres go and playe!
Come no more here, I thee praye, | helmet
blow |
| 360 | And sykerly, yf thou do,
Thou shalte have a knocke or two."
Kynge Rycharde wondred in his thought | peers
assuredly |

	That he set his stroke at nought, And came agayne by another waye, And thought to make a better paye.	<i>reprisal</i>
365	In his styrope up he stode, And smote to hym with irefull mode. He set his stroke on his yron hat, But that other in his sadell sat.	<i>against him; mood</i>
370	Hastely, without wordes mo, His mase he toke in his honde tho That was made of yotyn bras. He wondred who that it was,	<i>then</i> <i>cast (molded)</i>
375	Suche a stroke he hym lente, That Rycharde feet out of his steropes wente. For plate, ne for acketton, ¹ For hawberke, ne for campeson,	<i>before</i>
	Suche a stroke he never had none ore That dyde him halfe so moche sore. Full swythe awaye he gan ryde,	<i>Very swiftly</i>
380	Out of the prees there besyde. To hym selfe he sayd tho: “Of suche strokes kepe I no mo!”	<i>then</i> <i>receive</i>
	He wente adowne to a well, And with his helme dranke his fell,	<i>fill</i>
385	And he watred his stede also. In the thyrde atyre he let hym do, ² All his atyre whyte as mylke.	
	His croper was of sylke.	<i>crupper</i>
390	Upon his shulder a crosse rede, That betokeneth Goddes dede With his enemyes for to fyght,	<i>death (service; heroic achievement)</i>
	To wynne the Crosse, if that he myght.	<i>(see note)</i>
	Upon his heed a dove whyte, Sygnifycacyon of the Holy Spyryte,	<i>(see note)</i>
395	To be bolde to wynne the prysse, And dystroye Goddes enemyes.	
	To the Kynge Rycharde gan hym dyght Than another noble knyght.	<i>Against; did betake himself</i>
	Fouke Doly was his name.	<i>Then</i>
400	The kynge hym loved for his fame. To hym a stroke he dyght, Well to paye with all his myght.	<i>(see note)</i>
	He smote hym on his bassenet,	<i>delivered</i> <i>to repay (strike)</i> <i>helmet</i>

¹ Lines 375–76: *In spite of armor, in spite of padded garment / In spite of mail shirt, in spite of the quilted jacket*

² *In the third attire (equipment) he placed (put on) himself*

	A grete dente without let.	
405	It foundred to his cheke bone.	<i>delay penetrated</i>
	Syr Fouke bad hym forth gone, That he no lenger abyde,	
	In aventure yf ony stroke betyde.	<i>On the chance that any blow should befall [him]</i>
	The kynge sawe he felte no sore,	
410	And thought to gyve hym more, And another stroke he hym brayde.	<i>dealt him</i>
	His mase upon his heed he layde;	
	With good wyll that stroke he set.	
	The baron thought he wolde hym let,	<i>stop</i>
415	And with his hevy mase of stèle, There he gave the kynge his dele	<i>portion</i>
	That his helme all torove,	<i>So that; shattered</i>
	And he over his sadell drove,	
	And his steropes he forbare.	<i>relinquished</i>
420	Such a stroke had he never are.	<i>before</i>
	He was so astonyed of that dente,	<i>stunned</i>
	That nye he had his lyfe lente,	<i>lost</i>
	And for that stroke that hym was gyven,	
	He ne wyst whether it was daye or even.	<i>did not know</i>
425	Tho he recovered of his swowe,	<i>When; swoon</i>
	To his palays he hym drowe.	<i>travelled</i>
	Than he commaunded hastely	
	Herodes for to make crye,	<i>Heralds</i>
	And every man for to wende	<i>travel</i>
430	Home to his owne frende.	<i>comrade (ally)</i>
	The kynge anone a messengere	<i>at once</i>
	Full prevely he sente there	<i>Very discreetly</i>
	To Syr Thomas of Multon	
	That was a noble baron,	
435	And to Syr Fouke Doly,	
	That they come to hym on hye:	<i>at once</i>
	“Let them not dwell in no manere.	<i>delay</i>
	Bydde them come bothe in fere.”	<i>Ask; together</i>
	The messengere therwith wente,	<i>in response</i>
440	And sayd the kynge after them sente,	
	Swythe for to come hym to,	<i>Promptly</i>
	Without delaye that it be do.	<i>be done</i>
	The knyghtes hyed and were blythe.	<i>travelled quickly; joyful</i>
	To the kynge they wente swythe,	<i>quickly</i>
445	And hendlly they hym grette,	<i>courteously</i>
	And he them toke and by hym sette,	<i>received them</i>
	And sayd to them wordes free:	<i>kind</i>
	“Welcome be ye now to me!”	
	In eythyr hond he took on,	<i>one</i>
450	In to a chaunbyr he bad hem gon.	<i>them</i>

	Quod Rychard, "Leve frendes twey, Tel me the sothe, I yow prey, Of these joustes, paramours, What knyght was he that rod best cours?	Said; Dear; two dear friends charge (passage at arms)
455	And whiche coulde best his crafte, For to demene well his shafte, With dentes for to fell his foos? Whiche of them wan the loos,	who knew use prize
	And who the styfeste tymbyr brak?"	
460	Quod Multoun, "On in atyr blak Com preckande ovyr the falewe feld; Alle that was there tho hym beheeld, Hou he rod as he were wood.	One galloping then mad
	Aroume he hovyd and withstood.	<i>At a distance he waited and held fast</i>
465	On hys crest sat a raven swart, And he ne heeld with neyther part. A schafte he bar, styff and strong, Of fourtene foote it was long,	dark (black) did not support either side
	On and tweynty ynches aboue.	
470	He askyd at al the route, Yf ony durste come and prove A cours, for hys lemannes love, With a knyght aunterous now here.	One of all the company dared; try lover's knight-errant
	A yonge knyght, a strong bachelere, He hente a schaft and stede bystrod, And to the knyght aunterous he rod.	
475	The aunterous with hym mette, Swylke a strok on his scheld he sette That hors and man overthrew;	seized; mounted
	But there was no man that hym knewe.	
480	Trumpys blewe, herowdes gred, And alle othere of hym dred To jouste with hym eft with launse.	Such fell down
	Enauntyr hym tydde swylk a chaunce.	
485	An hardy knyght, stout and savage, Hente a schaft with gret rage. 'Now he has on of oure felde!	Lest such a fate should happen to him bold
	Wurthe we nevre for men telde, Sith he hath don us this despyte,	Seized; fierceness one of ours; felled
490	Yif he agayn passe quyte, That he ne have fyrste a knok!	We shall never be judged to be men insult
	He prykdyd forth out of the flok, With a long schaft, stout and quarrey.	unharmed
495	In myd the cours thenne mette they; The aventurous smote his shelde amyddde,	Unless galloped; troop sturdy
	A wonders case our knyght betyddde. The aunterous felde hym with yre,	errant knight; fury

	Doun off his stede and brak hys swyre.	neck
500	The thrydde knyght to speke bygan: “This is a devyl and no man That our folke felles and sleth!	
	Tyde me lyf, or tyde me deth, I shal mete hym yf I may!”	Who <i>Let me live, or let me die</i>
505	The auinterous with gret deray, So harde to oure knyght he droff, Hys shelde in twoo peses roff.	ferocity drove (hit) split
	Hys schuldre with hys schafte he brak, And bar hym over hys hors bak, That he fel doun and brak hys arme.	
510	He ne dede hym no more harme! The auinterous tho turnyd agayn, And hovyd stylle for to seyn	then remained
	Who durste jouste with hym more. Of hym they were adred ful sore,	dared extremely
515	That non durste jouste with hym eft, Lest he hadde hem here lyf bereft; And whenne he seygh ther com no moo,	afterwards <i>Lest he should deprive them of their lives</i>
	He rod agayn ther he com froo.	saw
	Aftyr the blak, another come;	
520	Alle the folk good kep nome.	paid close attention
	Hys hors and al hys atyr was red;	
	Hym semyd weel to ben a qued.	<i>He seemed genuinely to be a devil</i>
	A red hound on hys helme above.	
	He comme to seke and to prove	
525	Yif ony jouste with hym dar.	
	Whenne non wolde he was war	
	With schaft to hym make chalenge,	
	He rod doun ryght be the renge.	ring
	The devyl hym honge where he be!	<i>Let the devil</i>
530	I not what, devyl, him eylid at me! ¹	
	Hys schaft a squyer he betook,	entrusted to
	And behelde me with grymly look,	fierce
	And smot me soo with hys mase,	
	Ne hadde be Jhesu Crystys grace,	<i>Had it not been for Jesus Christ's grace</i>
535	My swyre hadde gon in twey.	neck
	I bad hym ryden forth hys wey,	
	Dele with fooles as hymself was.	
	Agayn he com be anothir pas,	
	And gaf me a wel warse than that,	<i>a much worse blow</i>
540	But stylle in my sadyl I sat.	
	Tho seyde many a modyr sone,	

¹ *I know not what, the devil, he had against me*

	'Allas, Ser Thomas of Multone!	
	That he is smete with umskyl'	<i>smote wrongfully</i>
	My mase I hente with good wyl,	<i>seized readily</i>
545	I smot hym that alle folk it seyn.	<i>so that</i>
	Doun off hys hors almost he fleygh,	<i>flew</i>
	Whenne I hym hadde a stroke iset,	<i>struck</i>
	And wolde have blyssyd hym bet,	<i>struck him better</i>
	No moo strokes wolde he abyde;	<i>wait for</i>
550	Awey swythe thenne gan he ryde."	<i>quickly</i>
	Whenne Multoun hadde hys tale told,	
	Fouk Doyly, a baroun bold,	
	Seyde to the Kyng Rychard:	
	"The thrydde ther come astyrward	
555	In atyr whyt as snowgh.	
	Ther byheeld hym heyghe and lowgh.	
	In hys scheeld a croys red as blod;	<i>cross</i>
	A whyte culvere on hys helme stod,	<i>dove</i>
	He hovyd and beheeld us yerne,	<i>tarried; keenly</i>
560	Yif ther was ony knyght so sterne,	
	So hardy man and strong of bones,	
	That durste jouste with hym ones.	
	Ther was non so stoute ne gryme,	<i>nor fierce</i>
	That durste jouste thou with hym.	
565	Doun by the renge he yede doun faste,	<i>went</i>
	To me he com ryght at the laste.	
	Iwis, Sere kyng," quod Sere Fouke,	<i>Certainly</i>
	"I wene that knyght was a pouke.	<i>I believed that knight was a devil (evil spirit)</i>
	With hys mase on my basynet,	
570	With hys ryght hand a dynt he set,	
	With wraththe strong and egre mayn,	<i>rage; fierce strength</i>
	That nygh al stonyd was my brayn.	<i>dazed</i>
	I spak to hym at wurdes fewe:	
	'Ryde now forth, you wode schreve,	<i>mad rogue (devil)</i>
575	And pleye with hem that is thy pere.	
	Yif you come eft in this manere,	<i>a second time</i>
	For to be wys I schal thee teche.'	
	Eft he gan more cunteke seche,	<i>A second time he sought to engage in more combat</i>
	A werre strok he gaf me yette,	<i>more severe; anyway</i>
580	And with my mase I hym grette.	<i>greeted</i>
	Bothe hys styropes he forles;	<i>lost</i>
	And stonyd he rod out of the pres,	
	And agayn undyr wode bowgh."	
	Kyng Rychard sat fol styll and lowgh,	<i>laughed</i>
585	And sayde, "Frendys, sykyrly,	
	Takes noght to greef, for it was I,	<i>Do not take offense</i>
	Whenne ye were gaderyd alle in fere,	<i>all together</i>
	Aunterous I com in this manere,	

	Who so was strengest yow to asaye, And who cowde best strokes paye.	<i>to test</i>
590	Lordyngs,” he sayde, “wete ye nougnt What I have ordeynyd in thought? The Holy Lond to wende too, We three withoute knyghtes moo,	<i>know you not</i> <i>decided</i> <i>to travel</i>
595	Al in palmeres gyse, The Holy Lond for to devyse. To me, I wole that ye be swore, No man to wete that now is bore,	<i>pilgrims’</i> <i>inspect</i>
	Neyther for wele, ne for woo, Tyl that we comen and goo.”	<i>wish; be sworn</i>
600	They grauntyd hym hys askyng Wythouten more a gaynsayyng, With hym to lyve and to dye, And lette nougnt for love ne eye.	<i>request</i> <i>objection</i>
605	On the book they layde here hand, To that forwarde for to stand; And kyste hem thenne alle three, Trewe sworn for to bee.	<i>delay; fear</i>
	Trumpes blewe and gan to cry, To mete wente they hastily, And on the twentythe day at ende, They were redy for to wende	<i>(see l-note)</i>
610	With pyke and with sclavyn, As palmers weren in paynym.	<i>began to resound</i> <i>meal</i>
	Now they dyghthen hem ful yare, These three knyghtes for to fare. They setten up sayl, the wynd was good:	<i>With spiked staff and pilgrim’s cloak</i>
	They saylyd over the salte flood Into Flaundrys, I you saye, Rychard and hys feres twaye.	<i>As pilgrims wear in heathen lands</i>
620	Forth they wente with glad chere, Thorwgh manye landes, fer and nere, Tyl they come to Braundys, That is a coost ofmekyl prys.	<i>Flanders</i>
	A noble schyp they founde thare, Into Cyprys redy to fare.	<i>two companions</i>
625	The seyl was reysyd, the schyp was strong, And in the see they were long, And at the laste, I undyrstande,	<i>Brindisi</i>
	At Famagos they come to lande. There they dwellyd fourty dawes,	<i>shore (region) of great excellence (renown)</i>
630	For to lerne landes lawes;	<i>Cyprus</i>
		<i>Famagusta</i>
		<i>days</i>
		<i>customs</i>

	And sethen deden hem on the see ¹		
635	Toward Acres, that ceté,	Acre	
	And so forth to Massedoyne,	Macedonia	
	And to the ceté of Babyloyne,	Cairo	
	And fro thennes to Cesare;	Caesarea	
	Of Nyntyve they were ware,	Nineveh	
	And to the cyté of Jerusalem,		
640	And to the cyté of Bedlem,	Bethlehem	
	And to the cyté of Sudan Turry,	Sidon-Tyre (?)	
	And eke alsoo to Ebedy,	Ebren (?)	
	And to the Castel Orglyous,	Castle of Pride	
	And to the cyté, Aperious,	Piraeus	
645	To Jaffe and to Safrane,	Jaffa; Safoire (?)	
	To Taboret and Archane.	Tiberias (?)	
	Thus, they vysytyd the Holy Land,		
	How they myghten wynne it to here hand;		
	And seththen homward they hem dyght,	afterward; betook themselves	
650	To Yngelond with al here myght.		
	Whenne they hadde passyd the Grykys se,	Greek sea	
	In Alemayne the palmeres thre,	Germany	
	Letten or they myghten goo,	Lingered before they were able to depart	
	That turnyd hem to mekyl woo!	brought them	
655	I schal yow telle that be here,		
	Herkenes alle in what manere!		
	A goos they dyghte to her dynere,	prepared; their	
	In a taverne there they were.		
660	Kyng Rychard the fyr bet,	kindled	
	Thomas to the spyte hym set,	spit	
	Fouk Doyly tempryd the woos,	mixed the sauce	
	Dere aboughte they that goos!	Dearly	
	Whenne thay hadde drunken wel afyn,	thoroughly	
	A mynstralle com there in,		
665	And sayde, "Goode men, wyttyrly	Good men, indeed	
	Wole ye have ony mynstryalsy?"	music (singing)	
	Rychard bad that he scholde goo,		
	That turnyd hym to mekyl woo!		
	The mynstralle took in mynde,	took into his memory	
670	And sayde, "Ye are men unkynde,		
	And yif I may, ye schall forthynk,	regret	
	Ye gaf me neyther mete ne drynk!		
	For gentylmen scholden bede	offer	
	To mynstrall that abouten yede	travel about	
675	Of here mete, wyn, and ale:		

¹ And afterward they betook themselves on the sea

- For los ryses of mynstrale.”¹
 He was Ynglysch and well hem knewe,
 Be speche and syghte, hyde and hewe.
 Forthe he wente in that tyde
 680 To a castell there besyde,
 And tolde the kynge all and some,
 That thre men were to the cyté come,
 Strong men, bolde and fere;
 In the worlde is not theyr pere.
 685 Kynge Rycharde of Englondre was the one man,
 Fouke Doly was that other than,
 The thyrde, Thomas of Multon,
 Noble knyghtes of renoune.
 In palmers wede they be dyght
 690 That no man sholde knowe them ryght.
 To hym sayd the kynge, “Iwys,
 That thou haste tolde, yf it sothe is,
 Thou shalte have thy warysowne,
 And chose thy selfe a ryche towne.”
 695 The kynge commaunded hys knyghtes
 To arme them in all myghtes:
 “And go and take them all thre,
 And swythe brynge them to me!”
 Forth wente the knyghtes in fere,
 700 And toke the palmers at theyr dynere.
 They were brought before the kynge,
 And he asked them in hyenge:
 “Palmers,” he sayd, “Whens be ye?”
 “Of Englondre,” they sayd, “we be.”
 705 “What hyght thou, falowe?” sayd the kynge.
 “Rycharde,” he sayd, without lesynge.
 “What hyght thou?” he said to the elder man.
 “Fouke Doly,” he answered than.
 “And what thou,” he sayd, “gray here?”
 710 “Thomas of Multon,” he sayd there.
 The kynge asked them all thre,
 What they dyde in his countré:
 “I saye you, without lyes,
 Ye seme well to be spyes!
 715 Ye have sene my londe up and downe,
 I trowe ye thynke me some treasowne.²
 For as moche as thou, Syr kynge,
 And thy barons, without lesynge,

¹ For fame rises from musical entertainment (*the song of minstrels*)

² I believe you are plotting for me some treason

- 720 Seme not to be thus dyght,
 Therfore, ye shall with law and ryght,
 Ben put in a stonge pryson,
 For ye thynke to do me treason."
 Kynge Rycharde sayd, "So mote I thee,
 Thou dooth umryght, thynketh me,
 Palmers that gone by the waye,
 Them to pryson, nyght or daye.
 Syr kynge, for thy courtesy,
 Do us palmers no vylony!
 For His love that we have sought,
 Let us go and greve us noughe,
 For aventures that may betyde
 In straunge londes where thou ryde.
 The kynge commaunded anone,
 Into pryson them to done.
- 730 The porter, I understande,
 Toke Rycharde by the honde,
 And his felawes with hym tye.
 Lenger had they no respyte,
 Tyll that other daye at pryme,
 The kynges sone came in evyll tyme.
- 735 Wardrewe was his name:
 He was a knyght of grete fame.
 He was grete, stronge, and fere;
 In that londe was not his pere.
- 740 "Porter," he sayd, "I praye thee,
 Thy prisoners lette me see!"
 The porter sayd, "All at your wyll,
 Erly or late, loude or stylly."
- 745 He brought them forth, all thre,
 Rycharde fornest tho came he,
 Wardrewe spake to hym than:
- 750 "Arte thou Rycharde, the stronge man,
 As men saye in eche londe?
 Darste thou stonde a buffet of my honde?
 And to morowe I gyve thee leve
- 755 Suche another me to gyve?"
 Anone, Kynge Rycharde
 Graunted to that forwarde.
- 760 The kynges sone, fyers and proute,
 Gave Rycharde an eere cloute:
 The fyre out of his eyen sponghe.
 Rycharde thought he dyde hym wronge
 And sware his othe by Saynt Martyn:
- 765 "Tomorowe, I shall paye myn!"
 Thy kynges sone with good wyll,
- thus [as a king and nobles] dressed*
- As I may prosper*
an illegal act, it seems to me
- In the event that hazards may happen*
- gatekeeper (guard)*
- quickly*
consideration
- happened upon an unlucky time*
- fierce (proud)*
- under all circumstances*
- first then came*
- Dare you; blow*
- agreement*
- proud and haughty (valiant and noble)*
- a box on the ear*
- eyes*

- Badde they sholde have theyr fyll,
 Bothe of drynke and eke of mete,
 The best that they wolde ete,
 That he myght not awyte
 770 For feblenes his dente to smyte;
 And in to bedde be brought to reste,
 To quyte his that he be preste.
 The kynges sone was curteſe,
 That nyght he made hym well at ease.
- On the morowe whan it was daye,
 Rycharde rose, as I you saye.
 Waxe he toke, clere and bryght,
 And sone a fyre he hym dyght,
 775 And waxed his hondes by the fyre,
 Overthwarde and endlonge, be you sure,
 A strawes brede thycke and more,
 For he thought to smyte sore
 With his honde he hath tyght,
 780 To make the Payne that he hath hyght.
 The kynges sone came in than
 To holde forwarde as a trewe man,
 And before Rycharde he stode,
 And spake to hym with irefull mode:
 “Smyte,” he sayd, “with thy myght,
 785 As thou art a stalworth knyght,
 And yf I stope or felde,¹
 Kepe me never to bere shelde.”
 Under his cheke Rycharde his honde layde,
 He that it sawe the sothe sayd,
 790 Flesshe and skynne awaye he droughe,
 That he fell downe in a swooghe.
 In twoo he brak hys cheke bon:
 He fel doun ded as ony ston.
- A knyght sterete to the kyng,
 795 And tolde hym this tydyng,
 That Rychard has hys sone islon.
 “Allas!” he sayde, “now have I non!”
 With that worde, he fyl to grounde
 As man that was in woo ibounde.
- 800 He swownyd for sorwe at here feet,
 Knygthes took hym up ful skeet,
 And sayde, “Sere, let be that thought,
 Now it is don, it helpes nought.”
 The kyng spak thenne an hy
- That he might not blame
 On account of feebleness his blow to strike
 repay; ready
 courteous*
- prepared*
- Crosswise and lengthwise
 breadth
 grievously
 prepared
 punishment; vowed*
- To keep the agreement
 fiercely*
- swoon*
- rushed*
- slain*
- overcome by woe
 their
 very quickly*
- in a loud voice*

¹ Lines 791–92: *And if I should slump (bend) forward or move away, / Prevent me from ever bearing a shield*

- 810 To the knyght that stood hym by:
 “Tel me swythe of this caas,
 In what manere he ded was.” *died*
 Styllay stood, everylkon,
 For sorwe ther myghte hym telle non.
- 815 With that noyse ther come the qwene.
 “Allas!” sche sayde, “Hou may this bene?
 Why is this sorwe and this fare? *behavior*
 Who has brought yow alle in care?”
 “Dame,” he sayde, “wost thou nought
 Thy fayre sone to dethe is brought!
- 820 Syththen that I was born to man,
 Swylke sorwe hadde I nevere nan!
 Alle my joye is turnyd to woo,
 For sorwe I wole myselven sloo!” *Since*
Never had I not any such sorrow
- 825 Whenne the qwene undyrstood,
 For sorwe, sertys, sche wax nygh wood.
 Her kerchers she drewe and heer also,
 “Alas,” she sayd, “what shall I do?” *nearly became mad*
scarves (kerchiefs); tore
- 830 Sche qahchyd here self in the vysage,
 As a wymman that was in a rage.
 The fase fomyd al on blood,
 Sche rente the robe that sche in stood,
 Wrong here handes that sche was born: *scratched; face*
- 835 “In what manere is my sone ilorn?”
 The kyng sayde, “I telle thee,
 The knyght here standes, he tolde it me.
 Now tel thee sothe,” quod the kyng than,
 “In what manere this dede began;
- 840 And but thou the sothe seye, *Unless*
 An evelē deth schalt thou deye.”
- The knyght callyd the jayler,
 And bad he scholde stonde ner
 To bere wytnesse of that sawe,
 In what maner that he was slawe. *statement (report)*
- 845 The jayler sayde, “Yystyrday at pryme,
 Youre sone com in evyl tyme
 To the presoun dore to me. *prison*
 The palmeres he wolde see,
 And I fette hem forth, anon.
- 850 The formeste Rychard gan gon.
 Wardrewe askeyd withouten let
 Yif he durste stonde hym a buffet,
 And he wolde hym another stande,
 As he was trewe knyght in lande,
- 855 And Rychard sayde, ‘Be this lyght,
 Smyt on, sere, and doo thy myght!’ *brought them*
did go
without delay
do your utmost

- Wardrewe so Rychard smette,
That wel nygh he ovyrsette:
'Rychard,' he sayde, 'now bydde I thee,
To morwe another now geve thou me.'
They departyd in this wyse.
At morwen Rychard gan aryse,
And youre sone, anon he come,
And Rychard agayn hym the way nome,
As comenaunt was between hem tway.
Rychard hym smot, forsothe to say,
Evene in twoo hys cheke bon.
He fyl doun ded as ony ston.
As I am sworn unto yow here,
Thus it was, and in this manere."
The kyng sayde with egre wylle:
"In presoun they schal leve styllle,
And fetters upon theyr fete feste
For the dedes that aren unwrest.
That he has my sone islawe,
He schal dye be ryght lawe."
The porter yede, als he was sent,
To don hys lordys comaundement.
That day eete they no meete,
Ne no drynk myghte they gete.
- The kyngys doughtyr lay in here bour,
With here maydenys of honour:
Margery here name hyght;
Sche lovede Rychard with al here myght.
At the mydday, before the noone,
To the presoun sche wente soone,
And with here maydenes three.
"Jayler," sche sayde, "let me see
Thy presouns now, hastly!"
"Blethely," he sayde, "sykyrly."
Forth he fette Rychard anon ryght;
Fayre he grette that lady bryght,
And sayde to here with herte free,
"What is thy wylle, lady, with me?"
Whenne sche sawgh hym with eyen twoo,
Here love sche caste upon hym thoo.
And sayde, "Rycharde, save God above,
Of alle thyng, most I thee love!"
"Allas!" he sayde in that stounde,
"With wrong am I brought to grounde!
What myghte my love doo to thee?
A pore presoun, as thou may see.
- smote
prevailed
- morning*
- took the position against him
covenant
- Completely*
- angrily
prison; remain yet
- depraved (wicked)
Since
in accord with the law
went as
- chamber
- was called
- ninth canonical hour (3:00 pm)
without delay
- prisoners
Happily; surely
- fair (beautiful)
gladly
- gave to him
- then
taken (captured)
accomplish for you
prisoner

- This is that othir day igon,
That meete ne drynk ne hadde I non!" *second*
 905 The lady hadde of hym ptyé,
And sayde it scholde amendyd bee.
Sche commaunded the jaylere,
Meete and drynk to fette hym there;
"And the yryns from hym take,
 irons (shackles)
 910 I comaunde thee for my sake.
And aftyr soper, in the evenyng,
To my chaumbyr, thou hym bryng
In the atyr of a squyer:
My self thenne schal kepe hym ther.
 915 Be Jhesu Cryst and Seynt Symoun,
Thou schalt have thy warysoun!"
At even the porter forgat it nought,
To here chaumbyr Richard was brought.
With that lady he dwellyd styll,
 Dressed as a squire
 920 And played with here al hys fylle
Tyl the sevnygth day, sykyrly,
He yede and com fol prevly.
He was aspyyd of a knyght,
That to here chaumbyr he com o nyght.
 925 Prevyly, he tolde the kyng
Forleyn was hys doughtyr yng.
The kyng askyd ful soone,
"Who thenne, hath that dede idone?"
"Rychard," he sayde, "that tretour!
 930 He has don this dyshonour.
Sere, be my Crystyndam,
I sawgh whenne he yede and cam."
 reward for service

 The kyng in herte sykyd sore,
To hym thenne spak he no more,
But swythe, withouten fayle,
He sente aftyr hys counsayle,
Erlys, barouns, and wyse clerkes,
 moaned (sighed) deeply
 935 To telle of these woeful werkes.
The messangers gunne forth gon,
Hys counsayllereres, they comen anon.
 council
 940 By that it was the fourtenthe day,
The counsaylers comen, as I yow say.
Al with on they gretten the kyng,
The sothe to saye withouten lesyng.
"Lordynges," he sayde, "welcome alle!"
 945 They wente hem forth into an halle,
Among hem the kyng hym set.
And sayde to hem, withouten let,
 went forth
 All as one
 without lying
 himself sat
 without delay

- 950 “Why I have astyr you sent,
To geve a traytour jugement
That has don me gret tresoun:
Kyng Rychard is in my presoun.”
Alle he tolde hem in hys sawe,
Hou he hadde hys sone islawe,
And hys doughtyr also forlayn:
“That he were ded I were ful fayn!
But now it is ordeynyd soo,
Men schal no kyng to deth doo.”
To hym spak a bold baroun:
“Hou com Kyng Rychard in presoun?
He is halden so noble a kyng,
To hym dar no man doo no thyng.”
The kyng hym tolde in all wyse,
Hou he fond hym in dysgyse,
And with hym othere twoo barouns,
Noble men of gret renouns.
“I took him thorwgh suspeccyoun,
In this manere to my presoun.”
He took leve at hem ylkone,
Into a chaumbyr he bad hem gone
For to take here counsayle,
What hem myghte best avayle.
In here speche they dwellyd thare
Thre dayes and sumdel mare.
975 And stryvenn faste als they were wode,
With grete erroure and egere mode;
Some wolde have hym adawe
And some sayde it was no lawe.
In this manere, for here jangelyng,
They myghte acorde for no thyng.
The wyseste sayde, “Verrament
We can hym geve no judgement.”
Thus answeryd they the kyng,
Sertaynly, withouten lesyng.
985 A knyght spak swythe to the kyng:
“Sere, greve yow no thyng.
Sere Eldryd, for sothe, iwis,
He can telle what best is,
For he is wys man of red,
Manye has he don to ded.”
The kyng bad, withouten lette,
That he were before hym fette.
He was brought before the kyng;
He askyd hym in hys sayyng:
“Canst thou telle me in ony manere,
- report (*speech*)
- 955 seduced
well pleased (*satisfied*)
commanded (*decreed*)
- 960 came
regarded
- in every particular
- 965 reputations
suspicion
- 970 each one
- 975 best help them
remained
somewhat more
quarrelled
confusion and angrily
put to death
against the law
because of their quarrelling
- 980 agree
Assuredly
decision (*punishment*)
- 985 right away
- 990 truly, indeed
judgment (*counsel*)
death
ordered, without delay

	Of Kyng Rychard that I vengyd were?" He answeryd with herte free: "Theron I moot avysyd be Ye weten weel, it is no lawe,	<i>Upon King Rychard that I might be avenged willingly</i>
1000	A kyng to hange and to drawe. Ye schal doo be my resoun; Hastely takes youre lyoun, And withhaldes hym hys meete, Three dayes that he nought eete,	<i>hang; disembowel and dismember act by my counsel (see note) withhold</i>
1005	And Rycharde into chaumbyr ye doo, And lete the lyoun wende hym too. In this manere he schal be slawe. Thenne dost thou nought agayn the lawe.	<i>bring go to him nothing</i>
1010	The lyoun schal hym there sloo; Thenne art thou wroken of thy foo." The mayde aspyyd that resoun, That he scholde dye thorwgh tresoun.	<i>avenged upon proceeding; (see note)</i>
1015	And astyr hym sone sche sente, To warne hym of that jugemente. When he to the chaumbyr com than, "Welcome," sche sayde, "my lemman.	<i>came then lover sentenced (judged); council</i>
1020	My lord has ordeynyd thee thorwgh red, The thrydde day to be don to ded. Into a chaumbyr thou shalt be doo, A lyoun schal be late thee too,	<i>brought turned loose upon you starving very severely will live dear love flee from the kingdom</i>
1025	That is forhongryd swythe sore; Thanne wot I wel thou levyste no more! But, leve lemman," thenne sayde sche, "To nyght we wole of lande flee,	
1030	With golde and sylver, and gret tresore, Inowgh to have for evre more!" Rychard sayde, "I undyrstande That were agayn the lawe of land,	<i>permission (see note)</i>
1035	Away to wende withouten leve: The kyng ne wole I nought so greve. Of the lyoun, ne geve I nought, Hym to sle now have I thought.	<i>I pay no heed</i>
1040	Be pryme on the thrydde day, I geve thee hys herte to pray." Kevercheves he askyd of sylk, Fourty, whyte as ony mylk:	<i>second canonical hour (6:00 am) as plunder Kerchiefs (scarves) (see note)</i>
	"To the presoun thou hem bryng, A lytyl before the evenyng." Whenne it to the tyme cam,	
	The wey to the presoun the mayden nam, And with here a noble knyght. Here soper was ful wel idyght.	<i>took Their; prepared</i>

- 1045 Rychard bad hys twoo feres,
Come to hym to here soperes,
“And thou, sere Porter, also.
The lady comaundes thee thertoo.”
That nyght they were glad inowgh,
And sythen to the chaumbyr they drowgh;
But Rychard and that swete wyght,
Dwellyd togedere al that nyght.
- 1050 At morwen whenne it was day,
Rychard here preyde to wende here way.
“Nay, “ sche sayde, “be God above,
I schal dye here for thy love!
- 1055 Ryght now here I wole abyde,
Though me scholde the deth betyde.
Sertes, henne wole I nought wende:
I shall take the grace that god wyll sende.”
- 1060 Rychard sayde, “Lady free,
But yif thou wende swythe fro me,
Thou schalt greve me so sore
That I schal nevere love thee more.”
- 1065 Ther agayn sche sayde, “Nay!
Lemman, have now good day.
God that deyde upon the tree,
Save thee yyf hys wyll bee!”
- 1070 The kevercheves he took on honde,
Abouten hys arme he hem wonde.
He thoughte with that ylke wyle,
To sloo the lyoun with sum gyle,
- 1075 And seyngle in a kertyl he stood,
Abood the lyoun, fers and wood.
- With that com the jaylere,
And othere twoo with hym in fere,
And the lyoun hem among.
Hys pawes were bothe sharpe and long.
- 1080 The chambre dore thay hafe undo,
And inn the lyoun lete hym to.
Rychard cryyd, “Help, Jhesu!”
- 1085 The lyoun made a gret venu,
And wolde have hym al torrent;
Kynge Rychard thenne besyde he glent,
Upon the brest the lyoun he spurnyd,
- That al aboute the lyoun turnyd.
The lyoun was hungry and megre,
He beute hys tayl for to be egre,
Faste aboute on the wows.
Abrod he spredde alle hys powes,
- afterward; withdrew
creature
- Richard pleaded with her to depart*
- Though death should be my fate
from this place; (see note)
- noble
Unless
anger me so severely
- wrapped
very device (strategy)
guile
without armor in a cloak
Waited; mad
- attack
torn him all to pieces
moved quickly to the side
kicked
- enfeebled
beat
walls

	And roynyd lowde and gapyd wyde.	<i>roared</i>
1090	Kyng Rychard bethoughte hym that tyde, What it was best, and to hym sterte. In at hys throte hys arme he gerte, Rente out the herte with hys hand, Lungges and lyvere, and al that he fand.	<i>rushed</i> <i>cast</i> <i>Tore</i> <i>found</i>
1095	The lyoun fel ded to the grounde. Rychard hadde neyther wemme ne wounde. He knelyd doun in that place, And thankyd God of hys grace That hym kepte fro schame and harme.	<i>injury</i>
1100	He took the herte, al so warme, And broughte it into the halle Before the kyng and hys men alle. The kyng at meete sat on des	<i>indeed (very)</i>
	With dukes and erles, prowde in pres.	<i>dais</i> <i>splendid in the throng</i>
1105	The saler on the table stood. Rychard prest out al the blood, And wette the herte in the salt; The kyng and alle hys men behalt,	<i>saltcellar</i> <i>dipped</i> <i>beheld</i>
	Wythouten bred the herte he eet.	
1110	The kyng wonderyd and sayde skeet: “Iwis, as I undyrstonde can, This is a devyl, and no man, That has my stronge lyoun slawe,	<i>quickly</i> <i>Certainly</i>
	The herte out of hys body drawe,	<i>slain</i>
1115	And has it eeten with good wylle. He may be callyed, be ryght skylle, Kyng icrystenyd of most renoun, Stronge Rychard, Coer de Lyoun!”	<i>readily</i> <i>for good reason</i> <i>Christian</i>
	Now of this lete we bee, And of the kyng speke we.	
1120	In care and mournyng he ledes hys lyf, And often he calles hymself caytyf, Bannes the tyme that he was born, For hys sone that was forlorn,	<i>wretch</i> <i>Curses</i> <i>lost</i>
1125	And hys doughtry that was bylayn, And hys lyoun that was soo slayn. Erlys and barouns come hym too, And hys qwene dede alsoo,	<i>seduced</i>
	And askyd hym what hym was.	<i>in the way described</i>
1130	“Ye weten weel,” he seyde, “my caas, And why I leve in strong dolour; For Rychard, the strounge traytour, Has me wrought somekyl woo.	<i>was the matter with him</i> <i>know</i>
	I may hym nought to dethe doo;	<i>grievous (fierce)</i>

- 1135 Thefore, I wole for hys sake,
 Raunsum for hys body take.
 For my doughtyr that he has schent
 Agayn the staat of sacrament,
 Of every kyrke that preest in syng,
 Messe is sayd, or belle in ryng,
 There twoo chalyses inne be,
 That on schal be brought to me;
 And yyf ther bee moo than thoo,
 The halvyndel schal come me too.
- 1140 Whenne I am servyd of that fee,
 Thenne schal Rychard delyveryd bee.”
 And my doughter for her outrage
 Shall forgo her herytage.
 “Thus,” he sayde, “it schal be doo.”
- 1145 The barouns grauntyd weel thereto.
 Kyng Rychard they astyr sente,
 For to here that ordynemente.
 Kyng Rychard com in to the halle,
 And grette the kyng and hys men alle.
- 1150 Thenne sayde the kyng: “Verrayment,
 We have lokyd thorwgh jugement,
 That thou shalt paye raunsoun,
 For thee and thy twoo baroun.
 Of every kyrke in thy land,
- 1155 Thou schalt doo me come to hand,¹
 There twoo chalys inne bee,
 That on schal be brought to mee;
 And yyf there be moo then thoo,
 The halvyndel schal come me too.
- 1160 Thorwghout thy land, wete it weel,
 I wole have the halvyndel.
 Whenne thou hast thus maad thy pay,
 I geve thee leve to wende thy way,
 And my doughtyr alsoo with thee,
- 1165 That I yow nevere with eyen see.”
 Kyng Rychard sayde, “As thou has told,
 To that forewarde I me hold.”
 Kyng Rychard, curteys and hende,
 Seyde, “Who wole for me wende
- 1170 To Engeland to my chaunceler
 That my raunsoun be payde her?
 And who so dos it, withouten fayle,
 I schal aquyte hym weel his travayle.”
 Up ther stood an hende knyght:
- dishonored (*ruined*)
 state of being married
 church
- one
 those
 half
- assented heartily
- decision
- ordained through decree
- Where
- know it well
 half
- So that
 spoken
- To that agreement I hold myself
 noble
- So that; here
- I shall repay him well [for] his effort*
 noble

¹ *You shall cause to come into my hand (possession)*

- 1180 "The message I wole doo ful ryght."
 Kyng Rychard dede a lettre wryte,
 A noble clerk it gan adyte,
 And made therinne mensyoun,
 More and lesse of the raunsoun.
- 1185 "Gretes weel, as I yow say,
 Bothe myn erchebysschopys tway,
 And so ye doo the chaunceler,
 To serve the lettre in alle maner.
 In no manere thee lette fayle;
 Sykyrly, it schal hem avayle."
- 1190 Hys seel theron he has set;
 The knyght it takes withouten let.
 Dygthes hym and made hym yare
 Over the see for to fare.
- 1195 Whenne he was theron ibrought,
 To gon hys way forgat he nought;
 To London he hyyd hym anon.
 There he fond hem everylkon.
 He took the lettrys, as I yow say,
- 1200 To the erchebysschopys tway,
 And bad hem faste don it rede:
 It is don for mekyl nede.
 The chaunceler the wex tobraz,
 Sone he wyste what to spak.
- 1205 The lettre was rede among hem alle,
 What therofe scholde befalle,
 Hou Kyng Rychard with tresoun,
 In Alemayne dwelles for raunsoun.
- 1210 The kynges sone he has slain,
 And also hys doughtyr he hath forlayn,
 And alsoo slain hys lyoun:
 Alle these harmes he hath don.
 They beden clerkys forth to wende
- 1215 To every kyrke, fer and hende,
 Hastily, that it were sped,
 And the tresore to hym led.
 "Messanger," thenne sayden hee,
 "Thou schalt dwelle, and have with thee,
- 1220 Fyve bysschopys to ryde thee by,
 And fyve barouns, sykyrly,
 And othere folk inowen with thee.
 In us ne schal no fawte bee.
 Of every kyrke, lesse and more,
- 1225 They gaderyd up al the tresore,
 And over the see thenne are they went,
 For to make the fayre present.
- in full
compose
did write it
- Altogether
Greet well
two archbishops
- help them
- without delay
Prepares himself; ready
- into that place [England] brought
- hurried at once
- broke apart the [seal's] wax
knew what to say
- occur
- directed; to travel
far and near
- Hastily, so that it would be accomplished
- taken (brought)
- [the chancellor]
- linger (remain)
- assuredly
enough
- On account of us no neglect in duty will be
smaller and greater
- have departed

- Whenne they comen the cyté too,
 The ryche kyng they gretten thoo,
 And sayden as they were bethought:
 "Sere, thy raunsoun is here brought,
 Takes it al to youre wyl.
 Lat goo these men as it is skyl."
 Sayde the kyng, "I geve hem leve.
 I ne schal hem no more greve."
 1230
 He took hys doughtyr by the hand,
 And bad here swythe devoyde his land.
 The qwene sawgh what scholde falle,
 Here doughtyr sche gan to chaumbyr calle,
 And sayde, "Thou schalt dwelle with me,
 1235
 Tyl kyng Rychard sende aftyr thee,
 As a kyng dos aftyr hys qwene;
 So I rede that it schal bene."
- Kyng Rychard and hys feres twoo
 Took here leve and gunne to goo
 Home agayn unto Yngelonde.
 Thankyd be Jhesu Crystys sonde,
 They come to Londoun, that cyté.
 Hys erles and hys barouns free,
 They thankyd God, al so blyve
 1245
 That they seygh here lord on lyve.
 Hys twoo feres wenten home,
 Here frendes were glad of here come.
 Bathid here bodyss that were sore,
 For the travayle that they hadde before.
 1250
 Thus, they dwellyd half a yer,
 Among here frendes of gret power,
 Tyl they were stalworth to fond.
 The kyng comaundyd thorwgh the lond,
 At London to make a parlement.¹
 1255
 Non withstande his comaundement,
 As they wolden saven here lyf,
 And here chyldren and here wylf.
 To Londoun to hys somoun,
 Come erl, bysschop, and baroun,
 1260
 Abbotes, pryers, knyghtes, squyers,
 Burgeyses and manye bachelers,
 Serjauntes and every freholdande,
 The kynges heste to undyrstande.
 Befor that tyme a gret cuntré,
 1265
 That was beyonde the Grykkyssche see,
- then
as they planned (were resolved)
- to your satisfaction
right (fitting)
- leave
happen
- So I counsel*
- started to go
- grace
- noble
- happy
- alive
- arrival
- to be found strong
- None refused (resisted)
- at his summons
- sergeants; freeholder
command
- Greek Sea*

¹ *At London to convene (summon) an assembly*

- Acres, Surry, and fele landes,
Were in Crystene mennes handes,
And the croys that Cryst was on ded,
That boughte us alle fro the qued;
Acre; Syria; many
killed upon
redeemed; devil
- 1275 And al the cuntree of Bethleem,
And the toun of Jerusalem,
Of Nazareth and of Jerycho,
And al Galilee alsoo.
Ylke palmere and ylke pylgryme,
That wolde thedyr goo that tyme,
Myghte passe with good entent,
Withouten ransoun and ony rent,
Other of sylvyr or of golde,
To every plase that he wolde.
will
- 1280 Fond he no man hym to myssay,
Ne with evele hondes on hym to lay.
Of Surry land, the Duke Myloun,
Was lord that stounde, a wol bold baroun.
Either
wished
- 1285 Mawgré the Sawdon that lond he heeld,
And weryd it weel with spere and scheeld.
He and the doughty Erl Renaud,
Wel often gaf hym wol hard assaut,
And wol often in playn batayle,
slander (insult)
- 1290 They slowe knyghtes and gret putayle
Of Sarezynys that mysbelevyd:
The Sawdon was sore agrevyd.
vile
- 1295 Lystenes of a tresoun strong
Of the Eerl Roys, that was hem among;
To whom Myloun tryste mekyl,
And he was traytour fals and fykyl.
many foot soldiers (infantry)
held a false religious belief
- 1300 The Sawdon stelly to hym sente,
And behyghte hym land and rente,
The Crystene hoost to betrayen.
Sultan; grievously troubled
- 1305 Whanne he hadde wunne hem, for to payen
Of gold many a thousand pounde,
The eerl grauntyd hym that stounde.
army
- 1310 Another traytour, Markes Feraunt,
He wyste alsoo of that comenaunt.
He hadde part of the gold the eerl took,
And astyrward Crystyndom he forsook.
conquered them
- 1315 Thus thorwgh tresoun of the Eerl Roys,
Surry was lorn and the Holy Croys.
The Duke Renaud was hewen smale,
Al to pesys, so says oure tale.
gave his consent at that time
- The Duke Myloun was geven hys lyf,
And fleygh out of lande with hys wyf,
— He was was heyr of Surry lande,
knew; agreement (plot)
- lost
hewn to bits
- flew
heir of Syria

- 1320 Kyng Bawdewynys sone, I undyrstande —
 That no man wiste nevere siththe,
 Where he be come, ne in what kiththe:
 So that this los and this pyté,
 Sprong out thorwgh al Crystanté.
 knew afterward
 country (region)
 loss; sorrow (distress)
 Became known
- 1325 An holy pope that hyghte Urban,
 Sente to eche a Crystene man,
 And asoylyd hem of here synne.
 And gaf hem paradys to wynne,
 Alle that wolde thedyr gon,
 To wreke Jhesu of his foon.
 was named; (see note)
 each [leader]
 absolved them
 to earn
 to that place
 avenge; foes
- 1330 The kyng of France, withouten fayle,
 Thedyr he wente with gret vytayle,
 The duke of Bloys, the duke of Burgoyne,
 The duke of Ostrych, and the duke of Cessoyne,
 And the Emperour of Alemayne,
 And the goode knyghtes of Bretayne,
 The eerl of Flaunders, the eerl of Coloyne,
 The eerl of Artays, the eerl of Boloyne.
 provisions
 Burgundy
 Austria; Soissons
 Germany
 Brittany
- 1335 Mekyl folk wente thedyr before,
 That nygh hadde here lyf forlore,
 In gret hete and hongyr hard,
 As ye may here aftyrward.
 Artois
 Many
- 1340 In hervest, aftyr the nativité,
 Kyng Richard, with gret solempnyté,
 At Westemynstyr heeld a ryal feste
 With bysschop, eerl, baron honeste,
 Abbotes, knyghtes, swaynes strong.
 royal feast
 noble
 soldiers below the rank of knight
- 1345 And aftyr mete, hem among
 The kyng stood up and gan to sayn:
 “My leve frendes, I wole yow prayn,
 Beth in pes, lystenes my tale,
 Erlys, barouns, grete and smale,
 Bysschop, Abbot, lewyd and lerde,
 Al Crystyndom may ben aferde!
 The pope, Urban, has to us sent
 Hys bulle and hys comaunderement:
 How the Sawdon has fyght begunne,
 The toun of Acres he has wunne
 Thorwgh the Eerl Roys and hys trehcherye,
 And al the kyngdom of Surrye.
 Syria
- 1350 Jerusalem and the Croys is lorn,
 And Bethleem, there Jhesu Cryst was born,
 The Crystene knyghtes ben hangyd and drawe;
 Cross
- 1355 The Sarezynys have hem now islawe,
 where

	Crystene men, children, wyf, and grome. Wherfore the lord, the pope of Rome,	women, and young men
1365	Is agreyyd and annoyyd That Crystyndom is thus destroyyd. Ilke Crystene kyng he sendes bode, And byddes, in the name of Gode, To wende thedyr with gret hoost,	Each; word requests travel; army to overcome; pride intended with sword's blow
1370	For to felle the Sarezyns bost. Wherfore my self, I have mente, To wende thedyr, with swerde dent Wynne the Croys, and gete los. Now frendes, what is youre purpos?	fame intention
1375	Wole ye wende? Says ye or nay!" Erles and barouns and all they Sayden: "We ben at on accord: To wende with thee, Rychard, oure lord."	one
	Quod the kyng, "Frendes, gromercy!"	Said; many thanks
1380	It is oure honour: lystenes why! Wendes and grauntes the pope hys bon, ¹ As other Crystene kynges have don. The kyng of Fraunce is wente forth.	I counsel (exhort) announce summon a true crusade take the cross
1385	I rede est, west, south, and north, In Yngelonde that we do crye, And maken a playn croyserye." Mekyl folk that the croys have nomen,	equipped stocked
	To Kyng Rychard they were comen On hors and foote, wel aparaylyd.	
1390	Twoo hondryd schyppys ben wel vitailid, With flour, hawberks, swerdys, and knyvys; Thrittene schyppys i-laden with hyvys Of bees, of tymbyr, grete schydys and long	hives; (see note) great shides (planks)
	He leet make a tour ful strong ²	
1395	That queyntely engynours made, Therwith three schyppys were wel lade. Another schyp was laden yet, With an engine hyghte robynet.	engineers skillfully made supplied in addition named
	That was Rychardys o mangenel,	one (only) mangonel
1400	And all the takyl that therto fel. Whenne they ware dyght al yare, Out of havene for to fare, Jhesu hem sente wynd ful good,	equipment thoroughly prepared harbor
	To bere hem over the salte flood.	
1405	Kyng Rychard sayde to hys schipmen: "Frendes, doth as I yow ken,	sailors instruct

¹ Agree (Set out) and grant the pope his request

² He ordered a very strong tower to be made

- And maystyr Aleyn Trenchemere,
 Whether ye come fer or nere,
 And ye meten be the see stronde,
 Schyppys of ony other londe,
 Tho Crystene men, of lyf and leme¹
 Looke no goodes ye hem beneme;
 And yyf ye ony Sarezynys mete,
 Loke on lyve that ye non letē!
 1410
 Catayl, dromoun, and galeye,
 Al I yow geve unto youre preye;
 But at the cytē of Marchylé,
 There, ye moot abyde awhile;
 Be cable and ankyr for to ryde,
 1415
 Me and myn hoost for to abyde.
 For I and my knyghtes of mayn
 Wole hastily wende thorwgh Alemayn
 To speke with Modard, the kyng,
 To wete why and for what thyng
 1420
 That he me in presoun heelde;
 But he my tresore agayn yelde
 That he of me took with falshede,
 I schal quyten hym hys mede.”
- shore
*See to it that you let none live
 (see note)
 as your booty
 Marseille
 must
 By*
- household (retinue)
Germany
To find out
Unless
pay him his due
- Thus Kyng Rychard, as ye may here,
 1430
 Bycome Goddys owne palmere
 Agayns Goddys wythirhynys.
 The erchebysschop, Sere Bawdewyns,
 Before wente with knyghtys fyn
 Be Braundys and be Constantyn,
 1435
 And al ther last thenne aftyrward
 Thenne come the doughty Kyng Rychard.
 Three hoostes Kyng Richard gan make
 Into hethenesse, for Goddys sake:
 In the forme warde hym self wolde be,
 1440
 With hardy men of gret pousté,
 That other ledes Fouke Doyly,
 Thomas, the thrydde, sykerly.
 Every hoost with hym gan lede
 Fourty thousande goode at nede;
 1445
 Non therinne but man of myght
 That were wel provyd in werre and fyght.
 Kyng Richard callyd hys justys:
 “Lokes that ye doo be my devys,
 My land kepes with skele and lawe:
- pilgrim
enemies
Brindisi; Constantinople
finally
armies (divisions) appointed
[To go] into heathen territory
vanguard
strength
second
capable in time of need
justices
Take care that you perform my order
reason and justice

¹ Lines 1411–12: *Then Christian men, [upon pain] of life and limb / See to it that you do not take away goods from them*

- 1450 Traytours lookes ye honge and drawe.
 In my stede schal be here
 The bysschop of York, my chauncelere.
 I wole that ye ben at hys wylle,
 To wyrke astyr ryght and skylle,
 That I hereaftyr here no stryf,
 As ye wole save youre owne lyf!
 And in the name of God Almyght,
 Ledes the pore men be ryght!”
 Thertoo heeld they up here hand,
 With ryght to lede al Yngeland.
- 1455 Bysschops gaf hem here benysoun,
 And prayde for hem in kyrke and toun;
 And prayde Jhesu Cryst hem spede,
 In hevene to quyten hem here mede.
- 1460 Now is Kyng Rychard passid the see;
 Sone he delte hys hoost in thre.
 For he wolde nought folk anoye,
 And here goodes nought destroye,
 Ne nothyng take withouten pay.
- 1465 The kyng comaundyd, as I yow say,
 Every hoost fro othir ten myle;
 Thus he ordeynynd that whyle,
 In the myddyl hoost hym self to ryde,
 And hys hostes on bothe syde.
- 1470 Forth they wenten withouten ensoyne,
 To the cyté of Coloyne.
 The hye mayre of that cyté
 Comaundyd, as I schal telle thee,
 No man selle hem no fowayle,
- 1475 For no thyng that myghte avayle.
 The styward tolde Richard, the kyng,
 Sone anon of that tydying,
 That he myghte no fowayle beye,
 Neyther for love, neyther for eye.
- 1480 “Thus defendes Modard, the kyng,
 For he hates yow ovyr alle thyng.
 Weel he woot that ye have swore
 Al that ye take to paye therfore;
- 1485 Ye wole take with no maystry;
 Therfore, he wenes, sykyrly
 That ye schal have mete non;
 Thus he thynkes youre men to slon.”
- 1490 Kyng Richard answerid as hym thought:
 “That ne schal us lette nought.
 Now styward, I warne thee,
- command
justice and fairness
- blessing
aid them
To give them their reward in heaven
- divided
away from the other during that time
- without delay
- fowl
be profitable
- fear
forbids
- knows; sworn
- force
hopes
- slay
- not hinder us at all
exhort

	Bye us vessel, gret plenté, Dysschys, cuppys, and sawsers, Bolles, treyes, and plateres, Fattys, tunnes and costret,	<i>tableware</i>
1500	Makes oure mete withouten let, Whether ye wole sethe or brede; And the pore men also, God yow spede, That ye fynde in the toun, That they come at my somoun."	<i>Vats, casks, and flasks</i> <i>Prepare our meal; hesitation (delay)</i> <i>boil or roast</i> <i>may God aid you</i>
1505	Whenne the mete was greythid and dyght, The kyng comaundyd to a knyght After the mayr for to wende, For he is curteys and hende.	<i>meal; cooked and ready</i> <i>mayor</i>
1510	The mayr come, as I have sayde, Bord and cloth was redy layde. Anon they were to borde sette, And fayr servyse before hem fette. Kyng Rychard askyd in hyyng:	<i>came</i> <i>Table</i> <i>table seated</i> <i>brought</i> <i>at once</i>
1515	"Sere mayr, where is thy lord, the kyng?" "Sere," he sayde, "at Gumery, Sykyrly, withouten ly, And alsoo, my lady, the qwene. The thrydde day ye schal hem sene, And Margery, hys doughtyr free,	<i>Worms</i>
1520	That of youre comyng wol glad wil be." They waschede as it was lawe of land, A messanger ther come rydand, Upon a stede whyt so mylke, Hys trappys were of tuely sylk,	<i>very glad</i> <i>washed; customary</i>
1525	With fyve hondryd belles ryngande, Wel fayr of syghte, I undirstande. Doun off hys stede he lyght, And grette Kyng Rychard fayr, I plyght: "The kynges doughtyr that is so free,	<i>as</i> <i>ornamental gear; crimson</i>
1530	Sche gretes thee weel by me. With an hondryd knyghtes and moo, Sche comes ar thou to bedde goo." Kyng Rychard answeryd in hyyng: "Welcome," he sayde, "ovyr alle thyng!"	<i>Very pleasing to see</i> <i>I assure you</i>
1535	He made at ease the messangere, With glad semblaunt and merye chere, And gaf hym a cloth of golde, For he was to hym leef iholde.	<i>comfortable</i>
1540	They come to hym that ylke nyght, The knyghtes and the lady bryght. Whenne Kyng Rychard myghte here see, "Welcome, lemman," sayde hee.	<i>held dear</i> <i>very</i>

	Ayther of hem othir gan kysse, And made mekyl joye and blysse.	<i>Each of them</i>
1545	Thenne they dwellyd tyl it were day, At morwen they wenten in here way. At mydday, before the noon, They comen to a cyté boon, The name was callyd Marburette.	<i>on their way</i> <i>ninth canonical hour (3 pm)</i> <i>good city</i>
1550	There the kyng hym wolde lette. Hys marschal swythe come hym too: “Sere,” he sayde, “Hou schole we doo? Swylk fowyle as we boughte yistyrday? For no catel gete I may.”	<i>insisted that he would remain</i> <i>swiftly came to him</i> <i>proceed</i> <i>[With] Such fowl</i> <i>livestock</i>
1555	Rychard answereyd with herte free: “Of froyt here is gret plenté, Fyggyss, and raysyns in frayel, And notes may serve us fol wel, And wex sumdel caste thertoo,	<i>generous</i> <i>fruit (crops)</i> <i>Figs; basket</i> <i>nuts</i>
1560	Talwgh and grese menge alsoo; And thus ye may oure mete make, Seththen ye mowe non other take.” There they dwellyd al that nyght;	<i>And throw a little wax in there</i> <i>Tallow; mix in</i>
1565	On the morwe to wenden they have ityght To the cyté of Carpentras.	<i>Since</i> <i>resolved to travel</i>
	There Kyng Modard hymself in was. Further thenne myghte he fle hym nougħt; Thorwgh the land he hadde hym sought.	<i>might he not retreat</i>
1570	Kyng Rychard hys hostel gan take, There he gan hys ferste wrake With gret wrong agayn the ryght, For the goos that he hadde dyght.	<i>took his lodging</i> <i>to avenge his cruelty</i>
	Kyng Modard wot Rychard is come, Weel he wenes to be nome, And in presoun ay to bee, “But yyf my doughtyr helpe me!”	<i>prepared</i> <i>knows</i> <i>expects to be taken</i>
1575	Sche come to hym there he sat: “What now, fadyr, hou is that?” “Sertes, doughtyr, I gete blame;	<i>always</i>
	But yif thou helpe, I goo to schame!” “Sertes, sere,” sche sayde than, “As I am gentyl womman,	<i>Unless</i>
1580	Yyf ye wole be mylde of mood, Kyng Rychard wole do yow but good.	<i>will suffer disgrace</i>
1585	But grauntes hym with good wylle, That he wil aske, and fulfylle, And dos yow al in hys mercy, Ye schole be kyssyd, be oure ledy!	<i>grant to him</i> <i>That which</i> <i>And put yourself completely at his mercy</i>
	Ye that have ben soo wrothe,	<i>angry</i>

- 1590 Ful fayre accordyd ye schal be bothe,
And eke, alsoo my lady, the qwene,
Goode frendes thenne schole ye bene.”
Sche took here fadyr and with hym yede,
To Kyng Rychard, as I yow rede.
reconciled
likewise
- 1595 And alsoo erles and barouns moo,
And syxty knyghtes withouten thoo.
Kyng Richard sawth hou that he come,
The way agayns hym he gan nom.
Kyng Modard on knees hym sette,
as I tell you
in addition, then
- 1600 There Kyng Richard ful fayre he grette,
And sayde, “Sere, I am at thy wille.”
Sayde Rychard, “I wole nought but skylle.¹
With so thou yelde agayn my tresore,
I schal thee love for evermore,
under your control
- 1605 Love thee and be thy frende.”
Quod Kyng Modard, “My sone hende,
I wole ye swere upon a book,
Redy is it I of thee took:
Redy is al thy tresore,
Provided that
- 1610 Yyf thou wylt have it and mekyl more,
I schal thee geve, my pes to make.”
Kyng Rychard gan hym in armes take,
And kyste hym ful fele sythe:
They were frendes and made hem blythe.
peace (reconciliation)
- 1615 That ylke day Kyng Modard
Eet, iwis, with Kyng Rychard.
very many times
- 1620 And astyr mete, sone and swythe,
Kyng Rychard spak with wordis blythe
To the kyng that sat hym by:
“Welcome be thou, sykyrly!
Sere, of thy love, I praye thee,
for your love, I beseech you
- 1625 Of thyn help to wende with me
To hethynnesse, withouten fayle,
For Goddes love to geve batayle.”
travel
- 1630 The kyng grauntyd al in grith,
Al hys land-folk to wende hym with,
“And myself to wende theretoo.”
heathen territory
- 1635 “Nay,” quod Rychard, “I wole nought soo,
Thou art to old to beker in fyght,
But I pray thee that thou me dyght
An hondryd knyghtes, styff to stande,
And the beste in al thy lande;
friendship
his countrymen
- contend
render me
stalwart

¹ Said Richard, “I desire nothing but that which is fitting”

	And of vytayle, redy bon, For al a yer that it be don, And squyers that falles hem too."	<i>all prepared For an entire year are joined to them</i>
1635	The kyng grauntyd to be soo. "Another thyng I schall thee geve That may thee helpe whyl that thou leve: Twoo ryche rynges of gold,	<i>live splendid (powerful) [magically] unthwartable</i>
1640	The stones thereinne be fol bold. Hennes to the lond of Ynde, Betere thenne schalt thou non fynde; For who soo has that on ston,	<i>From here; India than one stone</i>
	Watyr ne schal hym drenche non.	<i>drown</i>
1645	That othir ston, who so it bere, Fyr ne schal hym nevere dere. "Sere," quod Rychard, "graunt mercy!"	<i>injure many thanks</i>
	Hys knyghtes weren dyght al redy, Serjauntes of armes and squyers,	<i>(see note)</i>
1650	Stedes chargyd and destriers, With armure and othir vytayle; Kyng Richard wente with hys parayle, To Marcyle they gunne ryde,	<i>Horses loaded; warhorses provisions war equipment Marseille</i>
	And hys hoostes on bothe syde.	
1655	Fouk Doyly, Thomas of Multoun, Duke, eerl, and many baroun. Rychardys maystyr, Roberd of Leycester,	<i>(see note)</i>
	In al Yngelond was non his betere;	
	And alsoo Robert Tourneham:	
1660	Gret Ynglys peple with hym cam. Al redy they founde there here flete, Chargyd with armure, drynk, and mete. They schyppyd armes, man and stede,	<i>High ranking Loaded; food</i>
	And stoor here folk al with to fede.	
1665	They schyppyd al be the see stronde, To wende into the Holy Londe. The wynd was bothe good and kene, And drof hem ovyr to Messene.	<i>And provisions to feed all their people boarded; shore</i>
	Before the gates of the Gryffouns,	<i>strong</i>
1670	Kyng Rychard pyghte hys pavylouns. The kyng of Fraunce there he founde, In pavylouns quarre and rounde; Eyther of hem kyste othir,	<i>Messina Greeks (see note)</i>
	And becomen sworen brothir,	<i>pitched</i>
1675	To wenden into the Holy Londe, To wreke Jhesu, I undyrstonde.	<i>[Philip II] square To avenge</i>
	A tresoun thoughte the kyng of Fraunce, To doo Kyng Richard, withouten destaunce.	<i>without delay</i>

- 1680 To Kyng Tanker he sente a wryt,¹ (see note)
 That turnyd hym sythen to lytyl wyt;
 That Kyng Richard, with strengthe of hand,
 Wolde hym dryve out of hys land.
 Tanker kyng of Poyl was,
 For this wryt he sayde, "Allas!" Apulia
- 1685 He sente anon a messanger
 To hys sone that hyghte Roger,
 That was kyng in Sesyle land.
 He scholde come unto hys hand;
 And also aftyr hys barouns, was named Sicily
- 1690 Erles and lordes of renouns,
 And whenne they were icome, ylkon,
 The kyng sayde to hem anon,
 And sayde hym hou the kyng of Fraunce,
 Warnyd hym of a dystaunse. each one told him [Roger] trouble
- 1695 Hou Kyng Richard was come fro ferre,
 With gret strengthe on hym to werre.
 Kyng Roger spak fyrst above,
 And smot pes with hys glove:
 "Mercy, my fadyr, at this tyme, from far away against him called for silence by And striking with his glove
- 1700 Kyng Richard is a pylgryme,
 Croysyd into the Holy Lande; Having become a crusader into the Holy Land
 That wryt lyes, I undyrstande. I believe
- 1705 I dar for Kyng Rychard swere
 For hym ne tydes yow nevere dere;
 But sendes to hym a messangere,
 That he come unto yow here;
 He wil come to yow ful fawe, would swear on behalf of very gladly
- 1710 And that he thynkes he wil beknawe."²
 The kyng was payyd of that counsayle,
 And sente aftyr hym, saunt fayle.
 At morwen he com to hym, iwis,
 Into the ryche cyté of Rys. well pleased Riace (Reggio)
- 1715 He fond Tanker in hys halle,
 Among hys erlys and barouns alle.
 Eyther othir grette ful fayre,
 With mylde wurdes and debonayre.
 Thenne sayde Tankar to Kyng Richard: and gracious
- 1720 "Loo, Sere kyng, be Seynt Leonard,
 Me it is idon to wyt
 Of frendes be a fol good wryt,
 That thou art comen with gret powere, It comes to pass for me to learn by a legitimate document

¹ Lines 1679–80: *To King Tancred he sent a letter (document) / That afterward limited his reasoning*

² *And what he thinks (plans) he will acknowledge*

	Me to bereve my landes here.	<i>deprive</i>
	Thou were fayrere to be a pylgrym	<i>more esteemed</i>
	For to sloo many a paynym,	<i>In order</i>
1725	Thenne for to greve a Cristene kyng	
	That nevere mysdede thee no thyng!"	<i>(see note)</i>
	Kyng Richard wax al aschamyd,	<i>became</i>
	And of hys wurdes sore agramyd,	<i>bitterly vexed</i>
	And sayde, "Tanker, thou art mysthought	<i>think wrongly</i>
1730	To have on me swylke a thought,	<i>such</i>
	And swylke a rage upon me bere,	
	That I thee scholde with tresoun dere,	<i>injure</i>
	And swylke a tresoun to me sopos.	<i>suspect</i>
	Upon my flesch I bere the cros!	
1735	I wole dwelle but a day;	
	Tomorwe I wole wende my way.	
	And I praye thee, Syr Tanker Kynge,	
	Procure me none evyll thynge;	<i>hope to injure</i>
	For many men weneth to greve other,	<i>burden</i>
1740	And on his heed falleth the fother;	
	For who so wayteth me despyte,	<i>does me injury</i>
	Hymselfe shall nought passe quyte."	<i>not go unharmed</i>
	"Syr," quod Tanker, "Be not wrothe for this.	
	Lo, here the letter forsothe, iwy,	<i>Behold</i>
1745	That the kynge of Fraunce me sente	
	That other daye in presente."	<i>in this place</i>
	Kynge Rycharde sawe and understande	
	The kynge of Fraunce wolde hym no gode.	<i>intended</i>
	Kynge Rycharde and Kynge Tanker kyste,	
1750	And were frendes with the beste	
	That myght be in ony londe,	
	Iloved be Jhesu Crystes sonde!	<i>Praised be Jesus Christ's ordering of events</i>
	Kynge Rycharde wente agayne well stylly,	<i>very peaceably</i>
	And suffred the Frensshe kynges wyll.	
1755	He undyde his tresore,	
	And bought hym bestes to his store.	<i>beasts for his stores</i>
	He let bothe salte and slene	
	Thre thousande of oxen and kene,	<i>He gave up both salted and slain</i>
	Swyne and shepe, so many also	<i>livestock (cows)</i>
1760	No man coude tell tho.	<i>count at that time</i>
	Whete and benys twenty thowsande	
	Quarters he boughte als that I fynde;	
	And of fyssh, foules and venyson,	
	I ne can nought account in ryght reason.	
1765	The kynge of Fraunce, without wene,	<i>doubt</i>
	Lay in the cyté of Messene,	
	And Kynge Rycharde without the wall,	<i>outside</i>
	Under the house of the Hospytall.	<i>(see note)</i>

	The Englysshe men wente into the chepynge,	<i>market</i>
1770	And ofte hente harde knockynge.	<i>received hard blows</i>
	The Frensshe and the Gryffons downeryghtes	<i>outright</i>
	Slew there our Englyssche knyghtes.	
	Kynge Rycharde herde of that dystaunce,	<i>conflict</i>
	And playned to the kynge of Fraunce,	
1775	And he answered he helde no wardes,	<i>guards (keepers)</i>
	Of the Englysshe taylardes.	<i>of the tailed Englishmen (see note)</i>
	“Chase thy Gryffons, yf thou myght,	<i>Greeks</i>
	For of my men geteth thou no ryght.”	<i>justice</i>
	Quod Kynge Rycharde: “Syth it is so,	<i>Since</i>
1780	I wote well what I have to do.	
	I shall me of them so awreke	<i>I shall myself so avenge them</i>
	That all the worlde therof shall speke.”	
	Crystmasse is a tyme full honeste.	<i>worthy of respect</i>
	Kynge Rycharde it honoured with grete feste.	<i>celebration</i>
1785	All his erles and barons	
	Were set in theyr pavlyons,	
	And served with grete plenté	
	Of mete and drynke and eche deynté.	<i>delicacy</i>
	Than came there a knyght in grete haste;	
1790	Unneth he myght drawe his blaste.	<i>Barely might he drawe his breath</i>
	He fell on knees, and thus he sayd:	
	“Mercy, Rycharde, for Mary mayde!	<i>maid Mary</i>
	With the Frensshe men and the Gryffownes,	
	My brother lyeth slayne in the townes,	
1795	And with hym lyeth slayne fyftene	
	Of thy knyghtes, good and kene.	<i>brave</i>
	This daye and yesterdaye, I tolde arowe	<i>counted one by one</i>
	That syxe and thyrti they had islowe!	
	Faste lesseth your Englysshe hepe! ¹	
1800	Good Syr, take good kepe,	
	Awreke us, syr, manly,	<i>Avenge</i>
	Or we shall hastely	
	Flee peryll, I understande,	
	And tourne agayne to Englondre.”	
1805	Kynge Rycharde was wrothe and eger of mode,	<i>furious; fierce of mood</i>
	And began to stare as he were wode.	<i>mad</i>
	The table with his fote he smote,	
	That it wente on the erth fote-hote	<i>immediately</i>
	And swore he wolde be awreked in haste.	<i>speedily</i>
1810	He wolde not wende for Crystes faste.	<i>not set out because of Christ's fast</i>
	The hygh daye of Crystmasse	
	They gan them arme, more and lasse.	<i>the greater and the smaller (everyone)</i>

¹ *Quickly your English military strength diminishes*

	Before wente Kynge Rycharde, The erle of Salisbury afterwarde	
1815	That was called by that daye Syr Wyllyam, the Longe Spaye.	<i>Longsword</i>
	The erle of Leysestre, the erle of Herdforde, Full comly folowed they theyr lorde,	<i>splendidly</i>
	Erles, barons, and squyers,	
1820	Bowmen and arblasteres, With Kynge Rycharde they gan reke	<i>crossbowmen</i>
	Of Frensshe and Gryffons to be awreke.	<i>went quickly</i>
	The folke of that cyté aspyed rathe	<i>Upon; to be avenged</i>
	That Englysshemen wolde do them skathe.	<i>quickly harm</i>
1825	They shette hastely the gate With barres that they found therate,	
	And swythe they ranne on the wall	
	And shotte with bowe and sprygall	<i>catapult</i>
	And called our men, saunce fayle,	<i>without fail</i>
1830	"Go home, dogges, with your tayle; For all your boost and your orguyle,	<i>pride</i>
	Men shall threste in your cuyle!" ¹	
	Thus they mysdyde and myssayde;	<i>mistreated; slandered</i>
	All that daye kynge Rycharde they trayde.	<i>vexed</i>
1835	Our kynge that daye for no nede In baytayll myght nothyng spede.	<i>on no account achieve</i>
	On nyght, Kynge Rycharde and his barons	
	Wente to theyr pavylyouns.	
	Who that slepte or who that woke	
1840	That nyght Kynge Rycharde no rest toke. On the morowe, he ofsenthe his counseyllers	<i>sent for</i>
	Of the portes, the mayster maryners.	
	"Lordynges," he sayd, "ye ben with me:	<i>you are</i>
	Your counseyll ought for to be pryyé.	<i>secret</i>
1845	All we sholde us venge fonde With queyntyse and with strength of honde,	<i>We should all strive to avenge ourselves</i>
	Of Frensshe and of Gryffons,	<i>With strategy</i>
	That have dyspysed our nacyons.	<i>insulted our people</i>
	I have a castell, I understande,	
1850	Is made of tembre of Englondie,	<i>timber</i>
	With syxe stages full of tourelles	<i>six stories; turrets</i>
	Well flourysshed with cornelles;	<i>decorated; embrasures (openings for weapons)</i>
	Therin I and many a knyght	
	Ayenst the Frensshe shall take the fyght.	
1855	That castell shall have a surnownne: It shall hyght the mate-gryffon. ²	<i>distinguishing name</i>
		<i>(see note)</i>

¹ Men shall thrust (shove) vigorously up your rump² It shall be called the mate-gryphon (kill-Greek)

	Maryners, arme your shyppes, And holde up well your manshippes. By the water-halfe ye them assayle, And we wyll by londe, saunce fayle. For joye come never to me Tyll I of them awreked be!" Therto men myght here crye, "Help God and Saynt Mary!"	<i>And raise up (maintain) your spirits by the water side</i>	
1860	1865	The maryners gan to hye Bothe with shyppe and with galye, With ore, sprete, and sayle also, Towarde them they gan go.	<i>travelled quickly</i>
	1870	The knyghtes framed the tre castyll Before the cyté upon an hyll. All this sawe the kynge of Fraunce, And sayde: "Have ye no doutaunce Of all these Englysshe cowardes, For they ne be but mosardes.	<i>pole</i> <i>siege tower</i> <i>fear</i>
1875		But reyse up your mangenell, And caste to theyr tre castell, And shote to them with arblast, The tayled dogges for to agast."	<i>wretches (dolts)</i> <i>raise; catapult</i>
	1880	Now harken of Rycharde, our kynge, How he let bere in the dawnynge, Targes and hurdis his folke all Ryght before the cyté wall. His hoost he let at ones crye, Men myght it here in the skye:	<i>terrify</i> <i>How he caused to bear in the dawning</i> <i>Shields and bulwarks</i>
1885		"Now let come the Frensshe mosardes, And gyve batayll to the taylardes!" The Frensshe men them armed all, And ranne in hast upon the wall; And began the Englysshe for to assayle.	<i>dolts</i> <i>tailed ones</i>
1890		There began a stronge batayle: The Englysshe shotte with arblast and bowe, Frensshe and Gryffons felde and slowe. The galeys came unto the cyté, And had nygh wonne entré,	<i>speedily</i> <i>crossbow and bow</i> <i>dropped (wounded) and slew</i>
1895		They hade so myned under the wall, That many Gryffons gan downe fall. With hoked arowes, and eke quarelles, Felde them out of the tourelles, And brake bothe legges and armes,	<i>crossbow bolts</i> <i>dropped</i>
1900		And eke theyr neckes: it was none harmes! The Frensshe men came to the stoure And caste wylde fyre out of the toure; Wherwith, I wote, forsothe, iwys,	<i>no loss</i> <i>conflict</i>
			<i>With which, I know, truly, indeed</i>

	They brente and slewe many Englysshe,		
1905	And the Englysshe men defended them wele With good swerdes of browne stèle And slewe of them so grete chepes, That there laye moche folke on hepes; And at the londe gate, Kyng Rycharde	burnt themselves well shining (polished) steel so great a number	
1910	Helde his assawte lyke harde. And so manly he toke one, He lefte of his men never one. He loked besyde and sawe hove A knyght that tolde hym with a glove.	Performed; equally took command	
1915	Kynge Rycharde come and he hym tolde Tales in Englysshe, stoute and bolde. “A lorde,” he sayd, “I aspye now right A thynge that maketh myn herte lyght. Here,” he sayd, “is a gate one,	He abandoned of his men not one raised up (hoisted) beckoned	
1920	That hath warde ryght none. The folke is gone to the water toure, For to do them theyr socoure, And there we may, without dente, Entre in now, verament.”	Claims (assertions)	valiant
1925	Blythe therof was kynge Rycharde, Stoutly he wente thederwarde. Many a knyght, doughty of dede, After hym prycked upon theyr stede. Kynge Rycharde entred without drede;	guard	
1930	Hym folowed full grete felawrede. His baner upon the wall he pulte; Many a Gryffon it byhulte. As greyhoundes stryken out of lese,	give assistance	
1935	Kyng Rycharde threste amonge the prese. Seven chaynes with his good swerde, Our kynge forcarfe amydwarde That were drawen for grete doute, Within the gates and without.	dint (blow)	
1940	Porcules and gates up he wan, And lette come in every man. Men myghte se by strete and lane, Frensshe and Gryffons tholed schame;	truly	
1945	And some to hous ran in haste, Dores and wyndowes barred faste; Oure Englisshe with grete levours Brek hem up with grete vigours.	armed troop	
	All that they founde ayenst them stonde Passed thorugh dethes honde. They brake cofers and toke tresoure:	placed	
1950	Golde and sylver and coverture,	beheld it	
		rush released from a leash	
		struck; press [of combat]	
		cut in two midway	
		for great fear	
		Portcullis; pulled	
		suffered	
		crowbars	
		strength (resolve)	
		coffers (chests)	
		quilt (garment)	

	Jewelles, stones, and spycery, All that they founde in tresoury. There was none of Englysshе blode That he ne had as moche gode	<i>spices as merchandise</i>
1955	As they wolde drawe or bere To shyppe or to pavylyons, I swere; And ever cryed Kynge Rycharde: “Slee downe every Frensshe cowarde	<i>goods (wealth)</i> <i>tow</i>
	And ken them in bataylles That ye have no tayles!”	<i>And again and again</i>
1960	The kynge of Fraunce came pryclynge Ayenst Rycharde, our kynge, And fell on knees downe of his hors And bad mercy, for Goddes corps,	<i>teach</i>
1965	For the crowne and for the love Of Jhesu Cryste, kynge above, And for the vyage and for the crose, He should be in gree, and take lose;	<i>body</i> <i>crown [of thorns]</i>
	And he wolde one hande take, They sholde amende all the wrake They that had hym or his Ony thyng done amys.	<i>journey (crusade)</i> <i>agreement; the honor</i>
1970	Kynge Rycharde had grete pyté Of the kynge of Fraunce that sat on knee, And lyght downe, so sayth the boke, And in his armes up hym toke	<i>injury</i>
1975	And said it sholde be peas stylly, And yelde the towne all to hys wyll And bad hym nought greve hym tho,	<i>peaceful from this time forward</i>
1980	Though he venged hym of his fo That had his good knyghtes quelde, And eke on hym despyte itelde. The kynge of Fraunce gan to preche	<i>[Richard would] yield</i>
1985	And bad Rycharde be his soules leche, And the tresoure yelde agayne than That he had take of every man, And elles he ne myght, in Goddes paye,	<i>then</i>
	To Jherusalem take the waye.	<i>avenged himself</i>
1990	Kynge Rycharde sayde, “With alle thy tresoure They myght nought amende the dyshonoure And that they have me done amys;	<i>killed</i>
	And Syr, also thou dyde amys Whan thou sentest to Tanker, the kynge, To appayre me with thy lesyngē.	<i>disparaged him</i>
1995	We have to Jherusalem the waye sworne. Who breketh our pylgrymage, he is forlorne,	<i>speak</i> <i>physician</i> <i>relinquish back then</i>
		<i>might not be able, with God's approval</i>
		<i>[French and Greek] treasure</i>
		<i>wrong</i>
		<i>slander; lying</i>
		<i>violates (interferes with); is damned</i>

	Or he that maketh ony medlaye Betwene us two in this way."	<i>quarrel</i>
2000	Whan abbated was that dystaunce, There came two justyces of Fraunce Upon two stedes ryde, And kynge Rycharde they gan chyde. That one was hyght Margaryte, That other Syr Hewe Impetyte.	<i>that disagreement (strife) was ended</i>
2005	Swythe sore they hym trayde, Cleped hym taylarde and hym myssayde. Kynge Rycharde helde a tronchon tewe, And to them two he hym drewe.	<i>Very harshly they vexed him</i> <i>Called him tailed one and slandered him</i>
2010	Margaryte he gave a dente than Above the eye upon the pan. The skull brake with that dente; The ryght eye flewe out quytemente, And he fell downe deed in haste.	<i>tough (strong) truncheon</i> <i>took himself</i> <i>then</i> <i>head</i> <i>quickly</i>
2015	Hewe of Impetyte was agaste, And prycked away without fayle, And Rycharde was soone at his tayle. And gave hym a stroke on the molde That deed he thought be he sholde.	<i>rear</i> <i>the top of the head</i>
2020	Ternes and quernes he gave hym there And sayd, "Syr, thus thou shalte lere To myssaye thy overhedlyng. Go playne now to your Frensshe kynge!"	<i>Triples and quadruples</i> <i>learn</i> <i>slander your superior</i> <i>complain</i>
2025	An archebysshop came full soone; He fell on knees and badde a bone. Of Kynge Richarde he asked mercy That he wolde ther sesy,	<i>pleaded for a favor</i> <i>cease</i>
2030	And there no more harme do, For Goddes love, the people to. Kynge Rycharde graunted hym then, And drewe to pavlyon all his men.	<i>gave his consent</i>
2035	To this daye men may here speke How the Englysshe were there awreke. All the whyle that they were there, They myght well bye theyr chafere;	<i>avenged</i> <i>goods</i>
	There was none so hardy a man That one evyll worde spake gan.	<i>did speak</i>
2040	Kynge Rycharde in peas and reste, Fro Crystmasse, the hygh feste, Dwelléd there tyll after the Lente And than on his waye he wente. In Marche moneth the kynge of Fraunce Wente to shyppe without dystaunce.	<i>(see note)</i> <i>without delay</i>

- Whan he was gone, soone afterwarde
Came the doughty Kynge Rycharde.
- 2045 Forth towarde Acrys wende he wolde
With moche store of sylver and golde.
Foure shypes were charged, I fande,
Towarde Cyprys, all saylande,
- Charged with tresour every dell,
And soone a sorowfull caas there fell.
- 2050 A grete tempest arose sodaynly
That lasted fyve dayes, sykerly.
It brake theyr maste and theyr ore
And theyr takell, less and more,
- 2055 Anker, bowe spret and rother,
Ropes, cordes, one and other;
And were in poynt to synke adowne
As they came ayenst the Lymosowne.
- 2060 The thre shypes, ryght anone,
All tobroke ayenst the stone.
All to peces they totare;
Unnethe the folke saved ware.
- 2065 The ferde schippe behynde duellede:
Unnethes the maryners it helde;
And that schippe lefte righte in the depe,
That the folkes one the lande myghte wepe;
- 2070 For the Gryffons, with sharpe wordes,
Some with axes and some with swerdes,
Grete slaughter of our Englysshe maked,
And spoyled the quycke all naked.
- 2075 Syxtene hondred they brought of lyve,
And into pryon, hondredes fyve,
And also naked syxty score,
As they were of theyr moders bore.
- 2080 Of the shypes brekyng they were blythe.
The Justyces of Cyprys ran full swythe
And drewe up cofers manyfolde
Full of sylver and of golde,
- 2085 Dysshes, cuppes, broches, and rynges,
Cuppes of golde, and ryche thynges.
No man by south ne by north,
Ne coulde account what it was worth;
- The thyrde daye afterwarde,
The wynde came dryvynge Kynge Rycharde
With all his grete navyes,
And his saylynge galyes,
- To a shyppe that stode in depe.
- travel
(see note)
loaded; I found (discovered)
- completely
event
- truly
- rigging
bowsprit and rudder
- toward; Limassol (a port in Cyprus)
- immediately
- broke apart
- broke apart
- With difficulty
- fourth
- restrained it
- stripped the living
- killed
- swift
- And hauled up coffers in large numbers*
- carried
- To whatever place the emperor wished*
- ships

- 2090 The gentylmen therin dyde wepe,
 And whan they sawe Rycharde, the kynge,
 Theyr wepynge tourned all to laughyng.
 They welcomed hym with worshypes,
 And tolde hym the brekyng of theyr shypes,
 with respect (high honor)
 2095 And the robbery of his tresoure,
 And all that other dyshonoure.
 Than waxed Kynge Rycharde full wrothe,
 And he swore a full grete othe
 By Jhesu Cryste, our savyoure:
 2100 It sholde aby the emperoure. *cost; dearly*
 He cleped Syr Steven and Wyllyam,
 And also Roberte of Turnam,
 Thre gentyll barons of Englondre,
 Wyse of speche, doughty of honde:
 2105 “Now go and saye to the emperoure
 That he yelde agayne my tresoure,
 Or I swere by Saynt Denys,
 I wyll have thre syth double of his;
 three times double
 2110 And yelde my men out of pryon,
 And for the deed paye raunson,
 Or hastely I hym warne,
 I wyll worke hym a harme
 Bothe with spere and with launce.
 Anone I shall take vengaunce!”
 2115 The messengers anone forth wente,
 To do theyr lordes commaundement,
 And hendly sayd theyr message. *courteously*
 The emperoure began to rage,
 He grunte his tethe and faste blewe,
 2120 A knyfe after Syr Roberte he threwe.
 He blente awaye with a lepe,
 And it flewe in a dore a span depe!
 And syth he cryed, as uncourteys:
 “Out, taylardes, of my paleys!
 2125 Now go, and saye your tayled kynge
 That I owe hym no thyng!
 I am full gladde of his lore,
 I wyll hym yelde none other answore,
 And he shall fynde me to morowe,
 2130 At the haven to do hym sorowe,
 And werke hym as moche wrake
 As his men that I have take.” *harbor
destruction*
 The messengers wente out full swythe,
 Of theyr ascapyng they were blythe.
 2135 The emperours stewarde, with honoure,
 Sayde thus unto the emperoure:

*gnashed his teeth; breathed fast**moved away suddenly
hand's breadth**And afterwards; just as rudely
palace**loss**very quickly*

- “Syr,” he sayd, “thou hast unryght!
 Thou haddest almoost slayne a knyght
 That is messenger unto a kynge,
 2140 The best under the sonne shynyng.
 Thou hast thy selfe tresoure enoghe.
 Yelde hym his tresour or thou getis grete woghe;
 For he is crossed and pylgrym,
 And all his men that ben with hym.
 2145 Lette hym do his pylgrymage,
 And kepe thy selfe frome damage.”
 The eyen twynkled of the emperoure
 And smyled as an evyll traytoure.
 His knyfe he drewe out of his shethe
 2150 Therwith to do the stewarde scathe,
 And called hym, without fayle,
 And seid he wolde tellene hym a consaile.
 The stewarde on knees hym set a downe
 With the emperour for to rowne,
 2155 And the emperour of evyll truste
 Carved of his nose by the gruste
 And sayd, “Traytour, thefe, stewarde,
 Go playne to Englysshe taylarde!
 2160 And yf he come on my londe,
 I shall hym do such a shonde —
 Hym and all his men quycke slayne —
 But he in haste tourne agayne!”
 The stewarde his nose hente
 — Iwys, his vysage was ishente —
 2165 Quyckely out of the castell ran:
 Leve he ne toke of no man!
 The messengers mercy he cryed,
 For Maryes love in that tyde,
 They sholde tell to theyr lorde
 2170 Of the dyshonour, ende and worde:
 “And haste you agayne to londe,
 And I shall sese into your honde
 The keyes of every toure
 That oweth that fals emperoure;
 2175 And I shall brynge hym this nyght
 The emperours daughter bryght
 And also an hondred knyghtes,
 Stoute in batayll, stronge in fyghtes,
 Ayenst that fals emperoure
 2180 That hath done us this dyshonoure.”
 The messengers them hyed harde
 Tyll they came to Kynge Rycharde.
 They founde kynge Richardre playe
- you are wrong*
injury
taken the cross
harm
injury
a secret matter
to converse
faithless emperor
off; gristle
complain
dishonor
Him and all his living men slay
Unless; turn back
seized
face was ruined
Permission
beginning and end
yield
That that false emperor possesses
hastened

- At the chesse in his galaye. chess
- 2185 The erle of Rychemonde with hym played,
And Rycharde wan all that he layed. wagered
- The messengers tolde all the dyshonour
That them dyde the emperor; *That the emperor did to them*
- And the despyte he dyde his stewarde *injury (humiliation)*
- 2190 In despyte of kynge Rycharde *In order to spite*
- And the stewarde presentyng
His byhest and his helpynge. pledge; assistance
- Than answered Kynge Rycharde,
In dede lyon, in thought, lybarde: leopard (*see note*)
- 2195 "Of your sawes, I am blythe!
Anone set us to londe swythe!" words
- A grete crye arose fote-hote:
Out was shotte many a bote. suddenly
bolt of a crossbow
- The bowe men and eke the arblasters
2200 Armed them at all aventers *Armed themselves for every possibility*
- And shotte quarelles, and eke flone arrows
- As thycke as the hayle stone.
The folke of the countré gan renne fled
- 2205 And were fayne to voyde and flenne.
The barons and good knyghtes *eager to depart and flee*
- After came anone ryghtes
With theyr lorde, Kynge Rycharde,
That never was founde no cowarde.
- Kynge Rycharde, I understande,
2210 Or he wente out of Englonde, (*see note*)
Before
- Let hym make an axe for the nones,¹
To breke therwith the Sarasyns bones.
- The heed was wrought ryght wele:
Therin was twenty pounde of stèle;
- 2215 And whan he came into Cyprys londe,
The axe he toke in his honde.
All that he hytte he all tofrapped.
The Gryffons a waye faste rapped;
- 2220 Nevertheles, many one he clevéd,
And theyr unthonkes therby leved!
And the pryon whan he came to
With his axe he smote ryght tho
- Dores, berres, and iren chaynes,
And delyvered his men out of paynes.
- 2225 He let them all delyver cloth;
For theyr despyte he was wroth
- beat all to pieces
hurried
split apart
thereby their resentment ended
- right then
bars
imprisonment
commanded; clothing
humiliation

¹ Had himself an axe made for the occasion

- And swore by Jhesu, our savoure,
He sholde aby, that fals emperoure.
All the bourgeyses of the towne,
Kynge Rycharde let slee without raunsowne.
Theyr tresour and theyr jewells
He sesyde als his owne catells.
- Tydynge came to the emperour,
Kynge Rycharde was in Lymassour
And had his burgeyses to deth ido.
No wonder though hym were wo!
He sente anone, without fayle,
After all his counsayle,
That they came to hym on hye
To wreke hym of his enemye.
His hoost was come by mydnyght,
And redy on the morowe for to fyght.
- Herken now of the stewarde!
He came at nyght to Kynge Rycharde,
And the emperours daughter hym with.
She grette Kynge Rycharde in pease and gryth.
He fell on knees and gan to wepe
And sayd, "Kynge Rycharde, God thee kepe!"
The stewarde sayd, "I am shente for thee!"
Gentyll lorde, awreke thou me!
- The emperours daughter bryght,
I thee betake, gentyll knyght,
The keyes also I betake thee here
Of every castell in his powere.
- An hondred knyghtes I you behyght,
Lo them here, redy in all ryght.
That shall you lede and socoure
Ayenst that fals emperoure!
- Thou shalte be bothe lorde and syre,
Or to morowe of his empyre,
And swete syr, without fayle,
Yet thee behoveth my counsayle.
I shall thee lede by a coost
Pryvely upon his hoost.
- In his pavylyon ye shall hym take;
Than thynke upon thee moche wrake
That he hath done thee or this!
Though ye hym slee, no force it is!"
Moche thanked Kynge Rycharde
Of the counseyl the stewarde,
And swore by God, our savoure,
His nose sholde be bought well soure.
- be punished
citizens (freemen)
ordered slain
as his own property (treasure)
- Limassol (*a port in Cyprus*)
put to death
No wonder if he were grieved
- at once
avenge
in amity and accord
- disfigured (shamed); on account of*
fair (beautiful)
I deliver to you
- promised*
Behold; prepared in the best manner
aid in battle
- Before*
- Still you need my counsel*
coast (shore)
- consider for yourself what great injury*
before this
it does not matter
King Richard greatly thanked
- be avenged very fully*

- | | | |
|------|--|--|
| | Ten hondred stedes, good and sure,
Kynge Rycharde let araye in trappure.
On everyche lepte an Englysshe knyght,
Stowte in armes and stronge in fighthe,
And as the stewarde, applyght,
Ladde them by the mone lyght
So nygh the emperours pavylyoune,
Of the trompis he herde the sowne —
It was before the dawynyng — | <i>sturdy</i>
<i>directed to be equipped in armor</i> |
| 2275 | The stewarde sayd to Rycharde, the kynge:
“Lette se, Rycharde, assayle yerne
The pavylyon with the golden herne.
Therin lyeth the emperour.
Awreke thou this dyshonour!” | <i>in faith</i> |
| 2280 | Than was Rycharde as fresshe to fyght
As ever was foule to the flyght.
He prykched forth upon his stede,
Hym folowed full grete ferrede. | <i>Look here, Richard, forcefully assail</i> |
| 2285 | His axe he helde in honde idrawe;
Many Gryffons he hath islawe.
The waytes of that hoost that dyde aspye
And full loude began they for to crye: | <i>heron</i> |
| 2290 | “As armes lordynges, alle and some:
We bene betrayed and inome!
In an evyll tyme our emperour
Robbed Kynge Rycharde of his tresour, | <i>troop</i> |
| 2295 | For he is here amonge us
And sleeth downe-ryght, by Jhesus!” | <i>drawn</i> |
| 2300 | The Englysshe knyghtes, for the nones,
All tohewed the Gryffons bodyes and bones.
They smote the cordes and felled downe
Of many a ryche pavylyowne; | <i>watchmen</i> |
| 2305 | And ever cryed squyer and knyght:
“Smyte! Lay on! Slee downe-ryght!
Yelde the tresour ayenwarde
That ye toke from Kynge Rycharde! | <i>To arms</i> |
| 2310 | Ye ben worthy to have suche mede,
With many woundes to lye and bledde!”
In the emperours pavylyon, Kynge Rycharde
Alyght, so dyde the stewarde; | <i>are betrayed and captured</i> |
| 2315 | And the emperour was fledde awaye
Hymselfe alone, or it was daye:
Flowne was that fals coward.
Narowe hym sought Kynge Rycharde. | <i>Dismounted</i> |
| | He fande his clothis and his tresoure,
Bot he was fled, that vile traytoure.
Longe or the daye began to dawe, | <i>before</i> |
| | | <i>Fled</i> |
| | | <i>Fiercely</i> |

- 2320 Twenty thousande Gryffons were islawe.
Of sylke, sendell, and syclaton¹
Was the emperours pavlyon:
In the worlde never non syche,
Ne by moche thyng so ryche.
- 2325 Kynge Rycharde wan the grete worshyp,
And bad they sholde be lad to shyp:
Such at Acrys was there none founde,
Pavylyons of so moche mounde.
Cuppes of golde, grete and smale,
- 2330 He wan there without tale.
Many cofers small and grete
He founde there full ibete.
Two stedes founde the Kynge Rycharde,
That one hyght Favell and that other Lyarde.
- 2335 In the worlde was not theyr pere,
Dromedary nor destrere,
Stede rabyte, ne camayle,
That ran so swyfte, without fayle.
For a thousande pounde itolde
- 2340 Sholde not that one be solde.
All that his men before had lore,
Seven double they had therfore.
Tydinges to the emperour was come
That his doughter was imome,
- 2345 And how that his hygh stewarde
Her had delyvered to Kynge Rycharde.
By that he wyst well, iwys.
That he had done amys.
Two messengers he clyped anone,
- 2350 And bad them to Kynge Rycharde gone,
“And saye your emperour and your kynge,
That I hym sende Goddes gretynge.
Homage by yere I wyll hym gyve and yelde
And all my londe I wyll of hym helde,
- 2355 So that he wyll, for charyté,
In peas hereafter let me be.”
The messengers anone forth wente
And sayd theyr lordes commaundemente.
Kynge Rycharde answered therto:
- 2360 “I graunte well that it be so.
Goth and seithe your emperour
That he dyde grete dyshonour
Whan he robbed pylgrymes
- never [was] any such thing
Not so rich by a considerable extent
gained the great honor
brought
excellence
without number
chests
precisely decorated
(see note)
Camel; war-horse
Arabian steed
counted out
lost
Sevenfold; in return
taken
he knew, certainly
called at once
hold from him
On condition that*

¹ Of silk, sendal, and silk fabric woven with gold

- That were goyng to the paynymes.
 2365 Let hym yelde me my tresour, every dele,
 Yf he wyll be my specyele,
 And also saye your emperour
 That he amende that dyshonour
 That he dyde to his stewarde
 2370 In despyle of Kynge Rycharde;
 And that he come erly tomorowe
 And crye me mercy with sorowe,
 Homage by yere me to bere,
 And elles, by my crowne I swere,
 2375 He shall not have a fote of londe
 Never more out of my honde.”
 The messengers by one accord
 Tolde this the emperour, theyr lorde.
 Than the emperour was full wo
 2380 That he this dyde sholde do.
 To Kynge Rycharde he came on the morowe;
 In his herte he had moche sorowe.
 He fell on knees, so sayth the boke,
 Kynge Rycharde by bothe the fete he toke
 2385 And cryed mercy with good entent,
 And he forgave hym his maltalement.
 Fewté he dyde hym, and homage,
 Before all his baronage.
 That daye they were at one accord,
 2390 And in same dyde ete at one borde;
 In grete solace and moche playe,
 Togwyder they were all that daye,
 And whan it drew towarde the eve,
 The emperour toke his leve
 2395 And wente towarde his hostell:
 In herte hym was nothyng well.
 He helde hymselfe a foule cowarde
 That he dyde homage to Kynge Rycharde,
 And thought how he hym awreke myght.
 2400 Forth he rode anone ryght
 To a cyté that hygght Bonevent.
 He came by daye, verament.
 There he founde many a grete syre,
 The rychest men of his empyre.
 2405 To them playned the emperour
 Of the shame and of the dyshonour
 That hym dyde Kynge Rycharde
 Thorugh the helpe of his stewarde.
 Up there stode a noble barowne,
 2410 Ryche of castell and of towne,
- retainer*
- beg me for pardon; remorse*
- acknowledge*
- Or else*
- very distressed*
- deed*
- will*
- hostility (ill will)*
- Fealty*
- in the same [place]; ate; table*
- lodging*
- Buffavento*
- in truth*
- lord*
- mighty*

- The stewardes eme he was,
 That the emperor had shente his fas.
 "Syr," he sayd, "thou arte mystaught;
 Thou arte all aboute naught.
- uncle
 mutilated
 misinformed
 concerned with nothing
- 2415 Without encheson and jugement
 Thy good stewarde thou haste ishent
 That sholde, as he well couthe,
 Us have holpe and saved nouthe!
 Thorough thy wyll malycyous,
- grounds for conviction and verdict
 shamed
*Who would, as he well knew
 now*
- 2420 Ryght so thou woldest serve us;
 And I saye the wordes bolde:
 With suche a lorde kepe I not holde
 To fyght ayenst Rycharde, the kynge,
 The best under the sonne shynynge.
- I will not maintain service*
- 2425 Ne none of all my baronage,
 Ne shall thee never do homage."
 All the other sayd at one worde
 That Rycharde was theyr kynde lorde,
 And the emperor, for his vylanye,
- Neither
 Nor
 in unison
- 2430 Was well worthy for to dy.
 The emperor sawe and understode
 His barons wolde hym no gode:
 To another towne he wente and helde hym thare.
 In his herte he had moche care.
- wished him
 remained
- 2435 That same tyme the hygh stewarde
 Counseylled with Kynge Rycharde.
 He sayd that hym forthought sore
 That the emperor was so forlore.
 They sought hym in all wyse,
- it grieved him keenly
 dishonored
 ways*
- 2440 And founde hym in the cyté of Pyse.
 And certaynly, Kynge Rycharde
 Wolde not loke to hym warde;
 For he had broken his treuth.
 Of hym had he no reuth,
- not endeavor to protect him
 his oath of fealty
 pity*
- 2445 But let a sergeaunt hym bynde
 His hondes soone hym behynde,
 And caste hym into a galey,
 And ledde hym into Surrey,
 And swore by Hym that made mone and sterre,
- Syria
- 2450 Ayenst the Sarasynes he sholde lerne to werre.
 Whan all this warre abated was,
 Kynge Rycharde set that londe in peas.
 The Erle of Leycestre, full truly,
 Thorough counseyll of his barony,
- ended
- 2455 He made hym stewarde of that londe,
 To kepe his realme to his honde;
 Grete feest they helde afterwarde.
- governor (see note)
 (see t-note)

- His shypes let dyght Kynge Rycharde:
Forth towarde Acrys he wolde
ordered his ships prepared
- 2460 With moche store of sylver and golde,
With two hondred shypes, I fynde,
Saylynge forwarde with the wynde,
And afterwarde fyfty galyes
For to warde his navyes.
I read
behind
protect his fleet
- 2465 And as the doughty Kynge Rycharde
Came saylynge to Acrys warde
And had sayled with wynde at wyll,
Ten dayes fayre and stylle,
The unleventhe day thay saylyd in tempest.
stronghold (direction)
free of storms (quiet)
eleventh
- 2470 That nyght ne day hadde they no rest.
And as they were in gret aventure,
They sawgh a drowmound out of mesure.
The drowmound was so hevy fraughte
That unethe myghte it sayle aught.
jeopardy
an immense dromond (ship)
loaded
with difficulty; at all
on the way to
- 2475 It was toward the Sarezynys
Chargyd with corn and with wynys,
With wylde fyre and other vytayle.
Loaded with grain; wine
provisions; (see note)
- Kyng Richard saygh the drowmound, saun faile;
He callyd in haste Aleyn Trenchemer,
And bad hym to wende hem neer,
And aske whens that they ware
And what they hadden in chaffare.
to sail them near
from what place
in goods (merchandise)
enough
- 2480 Aleyn quyk and men inowe
To that drowmound begunne to rowe,
And askyd with whom that they ware,
And what they hadden in chaffare.
Anon stood up here latymer
their translator
- 2485 And aweryd Aleyn Trenchemer:
“With the kyng of Fraunce, saun faile;
Fro Poyl we bryngye this vytaile.
Apulia
- A monith we haven leyen in the see,
Toward Acres wolde wee.”
“Wynde up sayl,” quod Aleyn swythe,
“And sayle we forth with wyndes lythe!”
light
(see note)
- 2490 “Nay! be Seynt Thomas of Ynde,
Us moste nedes come behynde!
For we ben so hevy fraught,
Unethis may we saylen aught.”
loaded
- Thenne sayde Alayn sone anon:
“I here of yow speke but on.
Let stande up alle in fere,
That we now myghte moo here
And knowe youre tungge astyr than;
For we wole nought leve oo man.”
Hardly may we sail by any means
- 2500 one
together
So that; hear more
your language; after that
For we will not believe one man

- 2505 “Sertes,” quod the latymere,
“With no moo men spekys thou here.
They were this nyght in tempeste;
They lyggen alle and take here reste.”
“Sertes,” sayde thenne goode Aleyn,
“To Kyng Rychard I wole seyn,
That ye aren alle Sarezynes,
Chargyed with cornes and with wynes!”
The Sarezynes sterten up al preste,
And sayden, “Felawe, goo doo thy beste!
For Kyng Richard and hys galyes,
We wolde nought geve twoo flyes!”
Tho Trenchemer gan rowen hard,
Tyl he come to Kyng Richard,
And swor to hym be Seynt Jhon,
That they were Sarezynes everylkon.
Thenne sayde oure kyng of renoun
That hyghte Richard Coer de Lyoun:
“Of youre sawes, I am blythe;
Lat see arme you now swythe!
Stere thou my galye, Trenchemer,
I wole asaye that pawtener.
With myn ax I schal hem frape;
Ther schal no Sarezyn me ascape!”
Als tyte hys ax was to hym brought;
Hys othir armure forgat he nought.
To hym comen maryners inowe.
Kyng Richard bad hem faste rowe:
“Rowes on faste! Who that is feynt,
In evel water moot he be dreynt!”
They roweden harde and sungen ther too
With “hevelow” and “rummeloo.”
- interpreter
lie at ease
grain ready
every single one
was named
Of your words; happy
Let us see you arm quickly
test; scoundrel
strike them
Right away
enough
timid (lacking in courage)
may he be drowned
[sailors' cries]
- 2520
2525
2530
2535
2540
2545
2550
- The galeye wente alsoo fast,
As quarel dos of the arweblast;
And as the drowmund come with the wynde,
A large quarter out behynde
The galey rente with the bronde
Into the see, I undyrstonde.
Thenne were the Sarezynys armyd wel
Bothe in rygn and in steel;
And stood on borde and foughten hard
Agayn the doughty Kyng Richard;
And Kyng Richard and his knyghtes
Slowen the Sarezynes doun ryghtes,
And as they gunne to wyrke hem woo
Evere there stood up moo and moo,
- just as quickly
As does a bolt out of the crossbow
A large piece from the rear
tore; beak
onboard
inflict misery upon them
more and more

- And rappyd hem on, for the nones,
Sterne strokes with harde stones
Out of the topcastel an hygh,
That Richard was nevere his deth so nygh.
*rained blows on them, indeed
on high*
- 2555 Thenne comen sevene galyes behynde
To that drowmound quyk saylynde,
And stood on borde, baroun and knyght,
To helpe Kyng Richard for to fyght.
A strong batayle there began,
them
- 2560 Betwene the hethene men and tham,
With swerdes, speres, darteres kene,
Arwes and quarelles fleygh between
Also thykke, withouten stynt,
As hayl aftyr thondyr dynt.
*arrows from crossbows
Just as; ceasing
hail; a thunder clap
battle*
- 2565 And in the bykyr that was so hard,
Into the drowmound come Kyng Richard.
Whenne he was comen in on haste,
He dressyd hys bak unto the maste.
With his ax that he ovyrraughte,
*placed his back against
whom he reached*
- 2570 Hastely hys deth he caughte.
Some he hytte on the bacyn
That he clef hym to the chyn.
And some to the gyrdyl-stede,
And some unto the schyppes brede.
*he received
basinet (helmet)
So that; cleaved
the waist
ship's plank
the neck
flew*
- 2575 Some in the hals so hytte hee
That hed and helme fleygh into the see.
For non armour withstood hys ax,
No more than a knyf dos in the wax.
The Sarezynes, as I yow telle,
*jumped overboard
drowned themselves*
- 2580 Sayden he was a devyl of helle;
And ovr the bord lopen thay
And drownyd hem in the see that day.
Syxtene hundryd be aqueled,
Save thrytty Sarezynes the kyng leet held,
killed
- 2585 That they scholden bere wytnes
Of this batayle at Acres.
The kyng fond in the drowmound, saun fayle,
Mekyl stor and gret vytaile,
Many barel ful of fyr Gregeys,
ordered to be held
- 2590 And many a thousand bowe Turkeys.
Hokyd arewes and quarelles.
They fond there ful manye barelles
Of whete and wyn gret plenté,
Gold and sylver, and ylke deynté.
*Barbed arrowheads
every delicacy
riches*
- 2595 Of tresour, he hadde nougħt half the mounde
That in the drowmounde was ifound;
For it drownyd in the flood,
the sea

- Ar half unchargyd were that good. *Before half that property was unloaded*
 Avaunsyd was al Crystyanté;
- 2600 For hadde the drowmound ipassed the see,
 And comen to Acres fro Kyng Richard,
 An hondryd wyntyr astyrward,
 For alle Crystene men undyr sunne,
 Hadde nought Acres ben iwunne! *Acre would not have been regained*
- 2605 Thus Kyng Richard wan the drowmound,
 Thorwgh Goddes help and Seynt Edmound.
- Kyng Richard astyr anon ryght *immediately*
 Toward Acres gan hym dyght; *went (betoak himself)*
 And as he saylyd toward Surrye, *Syria*
 2610 He was warnyd of a spye, *by a spy*
 Hou the folk of the hethene lawe
 A gret cheyne hadden idrawe
 Ovyr the havene of Acres fers,
 And was festnyd to twoo pelers *Across the harbor of great Acre*
 2615 That no schyp ne scholde in wynne: *fastened to two pillars*
 Ne they nought out that were withinne.
 Therfore, sevene yer and more,
 Alle Crystene kynges leyen thore, *gain entry*
 And with gret hongyr suffryd Payne *remained there*
- 2620 For lettyng of that ylke chayne. *On account of the hindrance of that very chain*
 Kyng Richard herde that tydynge,
 For joye his herte began to sprynge.
 And swor and sayde in hys thought,
 That ylke chayne scholde helpe hem nought. *to himself*
- 2625 A swythe strong galey he took
 And Trenchemer, so says the book,
 Steryd the galey ryght fol evene *directly*
 Ryght in the myddes of the havene.
 Were the maryners saughte or wrothe, *Whether the mariners were at peace or angry*
- 2630 He made hem saylle and rowe bothe.
 The galey yede as swyfte,
 As ony foule by the lyfte, *air*
 And Kyng Richard that was so good,
 With hys ax in foreschyp stood; *front of the ship*
- 2635 And whan he came to the chayne,
 With his axe he smote it atwayne,
 That alle the barouns, verrayment,
 Sayden it was a noble dent, *So that; truly*
 And for joye of this dede, *stroke*
- 2640 The cuppes faste abouten yede, *went*
 With good wyn, pyement and clarré,
 And sayllyd toward Acres cyté. *spiced wine; clary*
 Kyng Richard out of hys galye

- 2645 Caste wylde fyre into the skye,
 And fyr Gregeys into the see,
 As al on fyre weren hee.
 Trumpes yeden in hys galeye,
 Men myghten it here into the skye,
 Taboures and hornes Sarezyneys.
- 2650 The see brente al of fyr Gregeys.
 Gunnes he hadde on wondyr wyse,¹
 Magneles of gret queyntyse,
 Arweblast, bowe, and with gynne,
 The Holy Lond for to wynne.
- 2655 Ovyr al othere wyttryly,
 A melle he made of gret maystry,²
 In myddes a schyp for to stande
 Swylke on sawgh nevere man in lande.
 Foure sayles were thertoo,
- 2660 Yelew and grene, rede and bloo,
 With canevas layd wel al aboute,
 Ful schyr withinne and eke withoute,
 Al within ful of feir
 Of torches maad with wex ful cleer;
- 2665 Ovyrtwart and endelang,
 With strenges of wyr the stones hang,
 Stones that deden nevere note:
 Grounde they nevere whete no grote,
 But rubbyd als they were wood.
- 2670 Out of the eye ran red blood
 Before the trowgh ther stood on,
 Al in blood he was begon,
 And hornes grete upon hys hede:
 Sarezynes therof hadden grete drede.
- 2675 For it was within the nyght
 They were agrysed of that syght,
 For the rubbyng of the stones,
 They wende it hadde ben mennes bones.
 And sayd he was the devyll of hell,
- 2680 That was come them to quell.
 A lytyl before the lyght of day,
 Clenly they were don away.
- Kyng Rychard aftyr that mervayle,
Wente to the lond, saun fayle.
2685 The kyng of Fraunce agayn hym come,
- As if; they [sea and sky]
sang*
- Military drums and Saracen horns*
- ingenuity
skill*
- Surpassing all others skillfully (clearly)*
- Such a one never saw man in the world*
- canvas
Very bright
fire*
- Crosswise; lengthwise
strings of wire; hung
never performed work
wheat nor hulled grain
as; mad
eye (hole in a millstone)
trough (grain hopper in a mill); one
covered*
- frightened*
- believed*
- Thoroughly; driven away*
- toward*

¹ *He had miraculous siege engines [that hurled missiles]*

² *A mill he made from special skill (of great strength)*

	And in hys armes he hym nome, And kyste hym with gret honour, And so dede many an emperour. Alle the kynges of Crystyanté	<i>took him [Richard]</i>
2690	That there hadden longe tyme ibee, And leyn there sevene yer in dolour, Resseyvyd Kyng Richard with honour.	<i>been remained; suffering</i>
	The archebysschop of Pyse	<i>Pisa</i>
2695	Dede Kyng Richard his servyse, And ledden hym, as ye may see, Into a pavloun in pryyté, And tolde hym a dooful tale	<i>Pledged; service (feudal allegiance)</i>
	Of schrewede aventures, manye and fale: “Kynge Richard,” he sayde, “now here!	<i>sorrowful Of deadly deeds; hard (dangerous)</i>
2700	This sege has lastyd sevene yere. It may nought fro thee be holde, Mekyl sorwe have we tholde! For we ne hadde no castel	<i>defended suffered</i>
	That us of ony warde fel,	<i>That allotted to us any protection</i>
2705	But a wyde dyke and a depe We made withinne us for to kepe With barbycanes, for the nones, Heyghe wrought of harde stones.	<i>barbicans (outer fortifications) Made high moat (defensive ditch)</i>
2710	And whenne that oure dyke was made, Saladyn the Sawdon was glade, And come on us with gret route, And besette us al aboute,	<i>company</i>
	And with hym Markes Manferaunt,	<i>Marquis (Conrad of) Montferrat</i>
	That leves on Mahoun and Termagaunt. ¹	
2715	He was a Crystene kyng sumwhyle; He dos us schame and moche gyle Thenne the Sawdon and al hys hoost. Fadyr and Sone and Holy Gost,	<i>formerly deceit Than</i>
	Graunte hym grace of worldis schame,	<i>public disapproval</i>
2720	Markys Feraunt be hys name! Oure ferst bataylle, sykyrly, Was ful strong and ful deedly, Weel foughten oure Crystene knyghtes,	
	And slowen the Sarezynes doun ryghtes.	
2725	Oure Crystene hadden the maystry; The Sarezynes flowen with woo and cry. We slowe of hem manye thoo, And they of us manye alsoo;	<i>victory fled then</i>
	And I schal telle thorwgh what cas	<i>what fate</i>
2730	It fyl to many a man, allas!	<i>Happened</i>

¹ Who believes in Muhammad and Termagaunt (*fictitious deity*)

- As we dede Sarezynys to dede,
Befel that a noble stede
Outrayyd fro a paynym.
Oure Crystene men faste folewyd hym.
- 2735 The Sarezynes seyghen that they come,
And fleygh asyde, alle and some.
And come on us with gret fyght,
And slowgh many a Crystene doun right,
That there we loste ar we it wyste,
- 2740 The beste bodyes undyr Cryste.
The Erl of Ferrers of Yngeland,
Ther was no doughtyere man of hand;
And the Emperour of Alemayne,
And Janyn, the Eerl of Playn Spayne.
- 2745 Onlevene thousand of oure meyné
There were slain withouten pyté!
Therose was the Sawdon glade,
On morwen a newe sawt he made.
He leet taken alle the cors
- 2750 Of the men and of the hors,
And caste into the watyr of oure welle
Us to poysoun and to quelle;
Dede he nevere a wers dede
To Crystene men for no nedē.
- 2755 Thorwgh that poysoun and that brethe,
Fourty thousand toke theyr dethē.
Sone aftyr newe yer, is noug̃ht to hyde,
The thrydde caas us gan betyde.
A schyp come saylande in the see
- 2760 Chargyd with whete gret plenté,
With wylde fyr and armes bryght,
To helpe the Sarezynes for to fyght.
The Crystene token to red, saun fayle,
They wolde the schyp for to assayle,
- 2765 And so they dede to oure damage!
The wynd blew with gret rage;
The Sarezynes drowgh up here sayl,
And ovrysayleyd oure folk, saun fayl,
That there were lost syxty score
- 2770 Of the beste bodyes that weren bore!
This was the begynnyng of oure care
That we have had this sevēne yare,
And yit, sere kyng, thou schalt here more
That has grevyd us ful sore.
- 2775 On Seynt Jamys even, verrayment,
The Sarezynes out of Acres went,
- put; to death*
It happened
Dashed out
- saw*
And moved swiftly
came; fighting power
- before we knew it*
- armed might*
Germany
- Eleven thousand; army*
- assault*
He ordered all the corpses [to be] taken
- kill*
- on no account*
stench
- [there] is nothing to conceal*
The third predicament afflicted us
sailing
Loaded abundantly with wheat
- agreed*
- overwhelmed our folk*
So that; sixty score (twelve hundred)
were born
grief (hardship)
- eve (24 July)*

	Weel a myle us besyde,	<i>Fully a mile</i>
	And pyght up pavylouns round and wyde,	<i>pitched (set)</i>
	And sojournd there a long whyle,	
2780	And alle it was us to begyle.	
	Oure Crystene men that were wyght,	<i>brave</i>
	Erl, baroun, squyer, and knyght,	
	Seyghen the Sarezynes have ryhchesse,	<i>Saw; riches</i>
	And we of alle good dystresse,	<i>And we of all prosperity [have] scarcity</i>
2785	And thoughte to wynne to oure pray	<i>booty</i>
	Of that tresore and that noblay.	<i>wealth</i>
	Fyfty thousynd hem armyd weel,	<i>armed themselves fully</i>
	Bothe in yren and in steel,	
	And wenten forth to batayllyng.	<i>combat</i>
2790	The Sarezynes sawgh here comyng,	<i>their</i>
	And flowen asyde swythe faste,	<i>moved aside very fast</i>
	And oure men comen aftyr in haste,	
	And gunnen to ryde swythe gret raundoun	<i>with great speed</i>
	Tyl they come to here pavyloun.	
2795	They founde therinne no ferede:	<i>armed troop</i>
	They wende they hadde ben flowen for drede.	<i>believed; put to flight</i>
	They founden there whyt bred and wynes,	
	Gold, sylvyr and bawdekynes:	<i>Oriental silk cloths (brocade)</i>
2800	Vessel of sylvyr, coupes of golde,	
	More thenne they take scholde.	<i>could take</i>
	Some stood and some sat doun,	
	And eet and drank gret foysoun;	<i>great abundance</i>
	And aftyr mete the pavylouns newe,	
	With there swerdes doun thay hewe,	
2805	And chargyd hors with vytayle,	<i>loaded; provisions (food)</i>
	As nyse men scholde, saun fayle!	<i>As foolish</i>
	Gold and sylvyr in males they pytte,	<i>in bags; shoved</i>
	And with here gerdeles they hem knytte.	<i>their belts they fastened them</i>
	Whenne that ylke man hadde his charge,	<i>each man had his cargo (burden)</i>
2810	Home they wolden, withouten targe.	<i>delay</i>
	The Sarezynes seygh wel here wendyng	<i>their movement</i>
	And comen aftyr faste flyngyng:	<i>came fast rushing</i>
	At schorte wurdes, a gret route,	<i>In short; a great crowd</i>
	And besette oure hoost aboute.	<i>surrounded our army</i>
2815	There here males doun they caste,	<i>bags</i>
	Agayn the Sarezynes they foughten faste;	
	And there were lost thousandes fyftene,	
	Noble men, hardy and kene.	
	This caas grevyd us so sore	
2820	That we wende have ben forlore;	<i>considered ourselves to be lost</i>
	And God Almyghty, hevene kyng,	<i>Unless</i>
	Sente us sone socouryng.	<i>assistance</i>
	The doughty eerl of Champayne,	<i>(see note)</i>

- And goode knyghtes of Bretayne,
 2825 And Randulf, the Glamvyles. *(see note)*
 And Jhon the Neel and hys brother Myles,
 And Bawdewyne, a clerk ful mery,
 The Erchebysschop of Cauntyrbery,
 And with hym come hys nevewe, *nephew*
 2830 A baroun of gret vertewe,
 Huberd Gawter of Yngelande, *(see note)*
 Agayn the Sareczynes for to stande;
 And manye knyghtes of Hongry,
 And mekyl othir chevalry. *Hungary nobles*
 2835 Thenne heeld we strong bataylle,
 But an hard caas us fel, saun faylle. *situation befell us*
- At Myghylymasse, it moste be told,
 The wedyr gan to wexe cold.
 Than fel bothe rayn and hayl
 2840 And snowgh fyve foote deep, saun fayle.
 Thondyr, lyghtnyng, wedyr towgh,
 For hungryr oure folk it slowgh;¹ *severe*
 For hungryr we loste, and colde wyndes,
 Of our folk sixty thousyndes!
- Thenne oure goode hors we slowe,
 2845 Dede sethe and eete the guttys towe.
 The flesch was delyd with deynþe:
 Therofe had no man plenté.
 Al to peses we carf the hede,
 2850 And on the coles we gan it brede, *coals; cooked*
 In watyr we boylyd the blood:
 That us thoughte was mete ful good! *food*
 A quarter of whete men us solde
 2855 For syxty pound of floryns tolde! *florins; counted out*
 For fourty pound men solde an oxe,
 Though it were byt lytyl woxe. *grown*
 A swyn for an hundryd floryn,
 A goos for half mark of gold fyn, *pure gold*
 2860 And for an hen, to syke thynges, *two*
 Men gaf of penyes, fyftene schillinges,
 For an hen ay, penyes unlevene, *hen's egg; eleven*
 And for a pere, syxe or sevene, *pear*
 And for an appyl, penyes sexe;
 And thus began oure folk unwexe,
 2865 And dyed for hungryr and for woo. *to decline misery agreed then*
 The ryche men token to rede tho
 A ryche dole for to dyghe *A rich share (portion) to allot*

¹ Through hunger, our folk it [the weather] slew

- To barouns and to pore knyghte.
 Twelve penyes men gaf to everyche,
 And syxe to othere that were nougnt ryche,
 And foure to the smale wyghtes;
 Thus, the ryche here dole dyghtes.
 Therwith the more and lasse,
 Boughte hem flesch of hors and asse.
 They myghte have non othir thyng,
 For whyt tourneys, ne for sterlyng.
 I have thee told, sere kyng, here
 Of oure men al the lere,
 And the damage of Acres hoost.
 But blesyd be the Holy Goost,
 And Marye that bar Jhesus,
 That thou art comen among us!
 Thorwgh thyn help we hopen snelle
 The Sarezynes hoost doun to felle!"
- Kyng Richard wepte with hys eyen bothe,
 And thus he sayde to hym, forsothe:
 "Sere bysschop, bydde thou for us,
 That myght me sende swete Jhesus,
 Hys foos alle to destroye,
 That they no more us anoye!"
- Kyng Richard took leve and leep on stede,
 And prycyd out of that felawred.
 He rod aboute the clos dyke
 Toward Acres, sykyrlyke,
 Tyl he come to the hospytale
 Of Seynt John, as I fynde in tale.
- There leet he pyghte hys pavloun,
 And arerede hys mate-gryffoun,
 That was a tree castell ful fyne
 To assaute with many Sarezyn,
 That he myghte into Acres seen.
- He hadde thryttene shyppe full of been.
 Whenne the castel was framyd wel.
 They sette therinne a magnel,
 And commandyd hys men belyve,
 To brynge up many a bee-hyve,
 And beet on tabours and trumpes to blowe,
 And made a sawt al in a throwe.¹
- Kyng Richard into Acres cyté
 Leet keste the hyves gret plenté.
 It was hoot in the someres tyde.
 The bees bursten out on every side
- everyone
common men
persons of higher and of lower station
bought themselves; donkey
Not for French or English currency
story
swiftly
after that
plead
So that sweet Jesus might dispatch me
foes
leaped onto
rode; body of knights
around the moat
came
in [the] narrative
There he ordered his pavilion to be pitched
And erected (raised) his mate-gryphon
siege tower very fine
bees
well constructed
mangonel
without delay
drums
Ordered the hives cast in great number

¹ *And make an assault all in a short space of time*

	That were anoyyd and ful of grame;	anger
	They dede the Sarezynes ful gret schame,	
2915	For they hem stungge in the vysage,	face
	That alle they gunne for to rage,	
	And hydde hem in a deep selere,	cellar
	That non of hem durste come nere;	
	And sayden kyng Richard was ful fel,	<i>very crafty (fierce)</i>
2920	Whenne hys flyes byten so wel!	
	Anothir gyn Kyng Richard upsette,	
	That was callyd Robynette,	
	A strong gyn for the nones,	
	And caste into Acres harde stones.	
2925	Kyng Richard, the conquerour,	
	Callyd in haste hys mynour,	<i>miner (see note)</i>
	And bad hym myne up to the tour	
	That is callyd Maudyt Colour.	
	And swoor hys oth be Seynt Symoun,	<i>oath</i>
2930	But yif it were ibrought a doun	<i>unless</i>
	Be noon the uttermeste wal,	<i>By; outermost</i>
	He scholde hym hewe to peses smal.	
	The mynours gunne to myne faste;	
	The gynours ben and stones cast.	<i>bees</i>
2935	The Sarezynes hem armyd alle,	
	And runne anon unto the walle.	<i>immediately</i>
	In whyte schetys they gunne hem wryen,	<i>sheets; took cover</i>
	For the bytyng of hys flyen,	<i>flying insects</i>
	And sayde, "This man dos us strong pyne,	<i>pain (injury)</i>
2940	Whenne he wole bothe throwe and myne.	
	We sawe nevere kyng so begynne:	
	It is gret doute he schal us wynne! ¹	
	Kyng Richard stood in his mate-griffoun,	
	And sawgh here dedes in the toun:	
2945	And whedywardes the Sarazenes flowen,	<i>In whatever direction; fled</i>
	Archers seygh and to hem drowen,	<i>Archers saw and to them drew (shot)</i>
	And arweblasters with quarell smerte,	
	Thorwgh legges and armes, hed and herte.	
	The Frenssche men with gret noblay,	<i>nobleness</i>
2950	Halp to myne that ylke day	
	That outemeste wal was doun caste,	<i>So that</i>
	And many a Sarezyn slayn in haste.	
	That day Kyng Richard spedde so thor	<i>triumphed so there</i>
	That he was holden a conqueror:	<i>considered</i>
2955	For betere he spedde that day or noon	<i>before</i>
	Then the othre in the sevene yer hadde don.	

¹ There is reason to fear that he will defeat us

	The Sarezynys myghten nought doure:	endure
	They flowen into the heyghe toure,	high
	And lyghten torches abouten the wal,	
2960	Men myghte it sen ovyr al.	[So that]
	The torchys caste a gret lyght	
	That betokenyd a newe fyght	
	That was comen fro Yngelonde,	
	Where thorwgh they myghte nought withstonde, ¹	
2965	But yf Saladyn, the Sawdan,	Unless
	Come to helpe with many a man.	
	Saladyn was ten myle thenne,	thence (from that place)
	And seygh the torches lyghtly brenne.	saw; burn radiantly
2970	They gaderede here folk togedere,	
	As thykke as rayn falles in wedere.	adverse weather
	They assemblyd on a playn	
	Besyde Acres, on a mountayn.	
	Syxti thousand footmen, I fynde,	
	Knehches of hay he made hem bynde,	Bunches
2975	To goo before hastelyke	
	To fylle ful the Crystene dyke.	
	Soo they have taken here red,	So they have agreed
	To doo the Crystene men to ded.	
	Aftyr comen barouns and knyghtes,	
2980	An hundryd thousand stronge in fyghtes.	
	Be ordre they comen in here maners, ²	
	Of red sendel were here baners,	sendal (costly fabric)
	With thre gryffouns depayntyd weel,	(see note)
	And of asure a fayr bendl.	azure; ornamental band
2985	Sone therafyr come rydande as fele	as many
	Of bolde barouns by gentyl stèle.	with noble armor
	Here gonfanouns and here penseles,	Their pennons; company standards
	Were weel wrought of grene sendeles,	sendal (linen)
	And on everylkon, a dragoun	
2990	As he faught with a lyoun.	
	The fyrste were rede, and thyse were grene.	
	Thenne come the thrydde bataylle bedene:	battalion all together
	Fyve and syxti thousand knyghtes,	
	In ynde armyd to all ryghtes. ³	(see t-note)
2995	Aftyr come, whyte as the snow,	
	Fyfty thousand in a rowe.	
	Ther among was Sere Saladyn,	
	And hys nevewe, Myrayn-Momelyn.	(see note)
	Here baner whyt, withouten fable,	without lie

¹ For which reason, they might not hold out

² According to rank, they came following their custom

³ In ynde [fabric dyed with indigo], armed in the best manner

3000	With thre Sarezynes hedes of sable That were schapen noble and large; Of balayn, bothe scheeld and targe. No man cowde telle the route: They besette the Crystene al aboute.	<i>black (see note)</i>
3005	The footmen kast in knehches of hay To make the horsmen in redy way, And fylde the dyke ful upryghte, That al the hoost entre in myghte. The Sarezynys hadden entry negh,	<i>whalebone (baleen); light shield</i>
3010	But God Almyghty thertoo segh. The cry aros into the Crystene hoost, “Susé seynours, has armes tost! ¹ But we have the betere socour, We beth forlore be Seynt Savour!”	<i>count; host of soldiers</i>
3015	Thoo myghte men see many wyght man, Hastely to hys armes ran And wenten quykly to the dyke, And defendyd hem hastelyke. There was many gentyl heved	<i>bunches; (see note)</i>
3020	Quyky fro the body weved; Scheldes, many schorn in twoo, And many stede stykyd alsoo. And many a knyghte loste his armys, And many a stede drewe theyr tharmes,	<i>nearly</i>
3025	And manye a doughty man, saun faylle, There was slayn in that bataylle. Kyng Richard was syke thoo, Al Crystyndom to mekyl woo!	<i>Yet; saw</i>
3030	He myghte hym nougth of hys bed stere, Though his pavyloun hadde ben on fere. Therfore the kyng of Fraunce leet crye Among the Crystene cumpayne That no man scholde, for dedes doute,	<i>(see note)</i>
3035	Passe the clos dyke withoute; But holde them all within That the Sarasynes sholde them not wyn; And thoo that were in icomen Of the Saryzynes that were inomen,	<i>defended themselves</i>
3040	Fol hastly were they don to dede: For them yede no raunsoun to mede!	<i>head</i>
	Why Kyng Richard so syke lay The resoun I yow telle may: For the travaylle of the see	<i>severed</i>
		<i>stabbed</i>
		<i>dragged their entrails</i>
		<i>ill then</i>
		<i>[was brought] into great woe</i>
		<i>stir (move)</i>
		<i>Even if; fire</i>
		<i>for death's fear</i>
		<i>Pass beyond the moat on the outer side</i>
		<i>So that; defeat them</i>
		<i>And those that had come in</i>
		<i>that were captured</i>
		<i>put to death</i>
		<i>no ransom did any good as fee</i>
		<i>exertion of the journey</i>

¹ *Onwards, lords, all to arms at once!*

- And strong eyr of that cuntree,
 3045 And unkynde cold and hete,
 And mete and drynk that is nought sete
 To hys body that he there fonde,
 As he dede here in Yngelonde.
 Rychard bad hys men seche
 3050 For some wys clerk and sertayn leche,
 Crystyn othir Sarezyn
 For to loken hys uryne.
 And every man sayde hys avys,
 But ther was no man so wys
 3055 That myghte don his sorwe sese,
 Ne of hys paynes hym relese.
 Sory were the folk Englysch,
 For here lorde laye in grete anguysch;
 So was the Crystene hoost eke,
 3060 For Rychard lay so sore seke.
 On knees prayden the Cristene hoost,
 To the Fadyr, and Sone, and Holy Goost,
 Be nyght and day with good entent:
 “Geve Kyng Richard amendment!”
 3065 For love of his modyr dere,
 Here Sone grauntyd her prayere.
 Thorwgh hys grace and his vertu,
 He turnyd out of hys agu.
 To mete hadde he no savour,
 3070 To wyn, ne watyr, ne no lycour,
 But aftyr pork he was alongyd;
 But though his men scholde be hongyd,
 They ne myghte in that cuntree,
 For gold, ne sylver, ne no moné,
 3075 No pork fynde, take, ne gete,
 That Kyng Richard myghte ought of eete.
- An old knyght was with Richard Kyng;
 Whenne he wiste of that tedyng,
 That the kynges maners were swyche,
 To the styward he spak, prevylyche:
 “Oure lord kyng sore is syke, iwis,
 Aftyr pork he alongyd is;
 And ye may non fynde to selle.
 No man be hardy hym so to telle!
 Yif ye dede, he myghte deye!
- Yow behoves to don als I schal seye,
 That he wete nought of that.
 Takes a Sarezyn, yonge and fat;
 In haste that the thef be slayn,
- unnatural (unwholesome)*
wholesome
- search*
trustworthy physician
or
examine
opinion
- make; cease*
Or
- such anguish*
- will (spiritual attitude)*
recovery (relief)
- their*
- acute fever*
He had no appetite for food
- was craving*
- by any means*
- report*
conditions; such
- indeed*
is craving
for sale
- Let no man have the audacity to tell him so*
- You need to do as I shall say*
So that; know nothing
- Make sure the wretch be slain in haste*

3090	Openyd, and hys hyde of flayn, And soden ful hastily, With powdyr and with spysory, And with saffron of good colour. Whenne the kyng feles therof savour,	<i>skin flayed boiled very quickly seasoning; spices</i>
3095	Out of agu, yif he be went, He schal have thertoo good talent. Whenne he has a good tast, And eeten weel a good repast, And soupyd of the broweys a sope,	<i>smells the odor Out of his fever, if he is passed appetite</i>
3100	Slept astyr, and swet a drope, Thorwgh Goddes myght and my counsayl, Sone he schal be fresch and hayl."	<i>And drunk of the broth (stew) a mouthful sweat a drop</i>
	The sothe to saye at wyrdes fewe, Slayn and soden was the hethene schrewe;	<i>vigorous; healthy boiled; rogue (devil)</i>
3105	Before the kyng it was forth brought. Quod hys men: "Lord, we have pork sought: Etes and soupes of the broweys swote.	<i>gone and gotten Eat and drink of the sweet broth</i>
	Thorwgh grace of God it schal be youre boote." Before Kyng Rychard karf a knyghte;	<i>remedy carved</i>
3110	He eet fastere than he kerfe myghte. The kyng eet the flesch and gnew the bones,	<i>gnawed</i>
	And drank wel astyr, for the nones; And whenne he hadde eeten inowgh,	<i>turned themselves; laugh</i>
	Hys folk hem turnyd away and lowgh.	<i>drew</i>
3115	He lay styll and drowgh in hys arme, Hys chaumbyrlayn hym wappyd warme. He lay, and slepte, and swette a stounde	<i>wrapped</i>
	And become hool and sounde.	<i>a while</i>
	Kyng Richard cladde hym and aros,	<i>dressed himself</i>
3120	And walkyd abouten in the clos; To alle folk he hym schewyd, Glad was bothe leryd and lewyd, And thankyd Jhesu and Marye	<i>enclosed area showed himself</i>
	That he was out of his maladye.	<i>the learned; the unlettered (see note)</i>
3125	The Sarezynes spedde day and nyght The dyke to wynne with here myght.	<i>hastened</i>
	The barbycanes they felden a doun	<i>outer fortifications</i>
	And had nygh entred an in icome.	
	Whenne Kyng Richard therof herde,	
3130	As a wood man he spak and ferde: "Armes me in myn armure,	<i>mad man; behaved</i>
	For love of Cryst, oure creature!	<i>creator</i>
	To fyghte I have gret delyte	
	With houndes that wil us do despyte.	
3135	Now I me fynde hool and lyght. This day schal I prove my myght	<i>I find myself healthy; relieved of illness</i>

	Yif I be strong as I was wone, And yif I strokes dele cone, As I was wont in Yngeland.	<i>accustomed to be am able to deliver strokes accustomed</i>
3140	Have I myn ax in myn hand, Al that I mete schal me fele, And swylk dole I schal hem dele That evere for love of here Mahoun, They schole have here warysoun."	<i>I shall vanquish torment; deliver to them Muhammad reward fittingly</i>
3145	He was armyd to alle ryghtes, And hys footemen, squyers and knyghtes, And the Crystene alle bedene. Wondyr was that hoost to sene!	<i>Christians all together</i>
3150	The sothe to say, and nought to hele, The hethene were twoo so fele.	<i>truth; conceal twice as many</i>
	Before wente his Templers, His Gascoynes and his Ospytalers; Oure kyng among the Sarezynes ryt And some to the sadyl he slyt.	<i>(see note)</i>
3155	A kyng he hytte above the scheeld, That hed and helm fleygh into the feeld. Another he has a strok ibrought, That al hys armure halp hym nought. Into the sadyl he clef the ferthe:;	<i>rode split</i>
3160	Al that he smot it fleygh to the erthe. Blythe was the Crystene felawrede Of Kyng Richard and of hys dede; For non armour withstood hys ax No more than a knyf dos in the wax.	<i>cleaved (split) the fourth flew company</i>
3165	Whenne the Sawdon seygh hym so strong, He sayde the devyl was hem among; For Kyng Richard ryght doun slowgh. With al hys hoost he hym withdrawgh, And fleygh quyk with hys barounnage	
3170	Into a toun men calles Gage. But sertes, al the rerewarde Was islayn with Kyng Rycharde.	<i>fled rear guard by King Richard were troubled</i>
3175	The Sarezyns that in Acres ware, Were anoyyd and ful of care Whenne they seyghen the Sawdon flee, And Kyng Richard doutryght slee. Thus al the day tyl it was nyght,	<i>slay [Saracens] outright</i>
3180	They and the Crystene heeld the fyght. At even whenne the sunne was set, Every man drowgh to hys recet. The Crystene, bothe pore and ryche, Wente withinne the clos dyche	<i>shelter</i>

- To reste, for they were wery.
 Kyng Richard leet make a cry,
 Trusty folk that nyght the paleys to kepe,
 Whyl that othere lay and slepe.
- The Sarezynys that were withouten,
 Of Kyng Richard so sore hem douten,
 For he hadde the prys iunne.
- Away thay ryden and swythe runne,
 That nyght to fle and to hyde,
 That non of hem durste hym abyde
 The mountenaunce of ten myle.
- When Kyng Richard hadde restyd a whyle,
 A knyght hys armes gan unlace.
 Hym to counforte and solace,
 Hym was brought a sop in wyn:
 “The hed of that ylke swyn
 That I of eet,” — the cook he bad, —
 “For feble I am, feynt and mad.
 Of myn evyl now I am fere;
 Serve me therwith at my sopere!”
 Quod the cook, “That hed I ne have.”
 Thenne sayde the kyng, “So God me save,
 But I see the hed of that swyn,
 For sothe, thou schalt lese thy!”
 The cook seygh non othir may bee,
 He fette the hed and leet hym see.
 He fel on knees and made a cry,
 “Loo, here the hed, my lord, mercy!”
 Hys swarte vys whenne the kyng seeth,
 Hys blake berd and hys whyte teeth,
 Hou hys lyppys grennyd wyde:
 “What devyl is this?” the kyng cryde,
 And gan to lawghe as he were wood.
 “What? Is Sarezynys flesch thus good,
 And nevere erst I nought wiste?
 By Goddis deth and Hys upryste,
 Schole we nevere dye for defawte
 Whyl we may in any assawte
 Slee Sarezynys, the flesch mowe taken,
 Sethen and roste hem and doo hem baken,
 Gnawen here flesche to the bones.
 Now I have it provyd ones,
 For hungryr, ar I be woo,
 I and my folk schole eete moo!”
 On the morwe, withouten fayle,
 The cyté they gunne for to assayle.
 The Sarezynes myght nought endour;
- command
guard
- were so afraid of King Richard
victory
swiftly
- dared to permit him (wait for him)
time needed to travel ten miles
- morsel of bread [dipped]
same
- giddy
Of my sickness I am now afraid
- Unless
discerned that he had no other choice
brought
- (see note)
When the king sees his swarthy (black) face
- And never before did I know it
resurrection
for lack [of food]
As long as
[we] may take the flesh
Boil
- tested; once
before; wretched
- did assail

- 3230 They fledde into the heyghe tour,
And cryeden trewes and parlement
To Kyng Richard that was so gent,
And alsoo to the kyng of Fraunce,
And bad mercy without dystaunse.
- 3235 Anon stood up here latymer,
And cryede lowde with voys cler:
“Heris,” he sayde, “gentyl lordynges,”
I yow brynge goode tydynge
That Saladyn yow sent by me.
- 3240 He wole that Acres yolden bee
And Jerusalem into youre hand,
And of Surry, all the land
To flum Jordan, the water clere,
For ten thousand besauntes be yere;
- 3245 And yif that ye wole noght soo,
Ye schole have pes for everemoo,
So that ye make kyng of Surry
Markes Feraunt, of gret maystry;
For he is strengeste man, iwis,
- 3250 Of Crystyndom and of Hethenys.”
Thenne answeryd Kyng Richard:
“Thou lyes,” he sayde, “fyle coward!
In ylke gaderyng and in ylke a pres,
Markes is fals traytour and les.
- 3255 He has whytyd Saladyns hand
To be kyng of Surrye-land,
And, be the King in Trynyté,
That traytour schal it nevere bee!
He was Crystene be my fadyr day,
- 3260 And siththen he has renayyd his lay
And is becomen a Sarezyn:
That God geve hym wol evele fyn!¹
He is wurs than an hound!
He robbyd syxty thousand pound
- 3265 Out of the Hospytelers hand
That my fadyr sente into this land,
That was callyd Kyng Henry,
Crystene men to governy.
I hote hym goo out of this hoost,²
- 3270 For I swere be the Holy Gost
And be Marye that bar Jhesus:
Fynde I that traytour among us,
- called for a true parley*
high born (noble)
- delay*
translator
- Hear*
- He wishes that Acre be yielded*
- the river Jordan*
bezants (gold coins)
- Provided that*
power (status, skill)
- vile*
In this gathering and in every battle (army)
- faithless*
whitened [with silver, i.e., bribed]
- by*
- in my father's time (reign)*
after that; forsaken his religion
- to protect*

¹ For that, may God may give him a wholly wretched end

² I command him [the Marquis] to come out of his army

	Other be nyght, other be dawe, With wylde hors he schal be drawe."	<i>Either by; or by (see note)</i>
3275	Thenne answeryd the kyng of Fraunce To Kyng Richard withoutte destaunce: "A sufre, sere, bele amys, Thou hast wrong, sere, be Seynt Denys, That thou thretyst that markis	<i>without delay</i> <i>Be patient, Sire, good friend</i> <i>You act unjustly</i> <i>threaten; marquis</i>
3280	That thee nevere yit dede amis. Yif he have ony thyng don ylle, He schal amende it at thy wylle. I am hys borwgh: Loo, here the glove! Tak it, leve sere, for my love!"	
3285	"Nay," quod kyng Richard, "be God, my Lord, Ne schal I nevere with hym acord! Ne hadde nevere be lost Acres toun, Ne hadde ben thorwgh hys tresoun. Yif he yelde agayn my faderis tresour,	<i>guarantor (see note)</i> <i>become reconciled</i> <i>(see note)</i> <i>had it not been</i>
3290	And Jerusalem with gret honour, Thenne my wraththe I hym forgeve, And nevere ellys whyl that I leve." Kyng Phylip was woo therfore, But he durste speke no more:	<i>dignity (reverence)</i> <i>more</i> <i>distressed</i>
3295	For evere he dredde of dentys hard To underfonge of Kynge Richard; And whenne the latymer herde this, That kynge myght not be Syr Markys, "Heres," he sayde, "goode lordynges,	<i>feared hard blows</i> <i>to be subjected to from</i>
3300	I yow brynge othir tydynge, Thatmekyl more is to youre wylle: That oure folk may passe styllie, With lyf and leme, hand and arme, Without dente and without harme,	<i>much more; satisfaction</i> <i>in peace</i> <i>limb</i>
3305	And we wole yelde yow this toun, And the holy croys with gret renoun, And syxty thousand presons, thertoo, And an hundrid thousand besauntes and moo, And have ye schole alsoo herinne	<i>(see note)</i> <i>captives</i> <i>bezants</i>
3310	Ryche tresore and mekyl wynne, Helmes and hawberks, syxty thousynde, And other ryhchesse ye may fynde; Whete inowgh and othir tresore, To al youre hoost sevene yer and more,	<i>booty</i> <i>coats of mail</i>
3315	And yif ye wole nought this fonge, We may kepe yow out ful longe, And evere to fynde on of oures For to slen ten of youres. For we have herinnne, withouten fable,	<i>not accept this</i> <i>one</i>

- 3320 Syxty thousand men defensable;
 And we praye, for the love of God,
 That ye wolden taken oure bode.
 Takes the tresore, more and lasse,
 And lat us quyt awey passe!" *armed men (capable of fighting)*
 offer
- 3325 Thenne answeryd Kyng Richard:
 "In myn half, I graunte thee forward,
 So that ye lete us in come,
 It schal be don, al and some."
 They leten hem in come anon, *And allow us to get completely away*
- 3330 They token hem into hostage ylkon,
 And into presoun put them thore.
 Olde and yonge, lesse and mare,
 Moste non out of Acres toun *grant to you the agreement (see note)*
 Provided
 entirely
- 3335 Tyl that payde were here raunsoun,
 And the Holy Croys therwith,
 Ar they moste have pes or grith.¹
 There was founde catel strong *every one*
 None must leave out of Acre
 livestock
 divided up
 Controversy; entering
- 3340 The best tresore hadde Richard, oure kyng.
 Crystene presouns in Acres toun,
 He gaf hem clothis gret foysoun,
 Mete and drynk and armes bryghte,
 And made hem fel for to fyghte, *captives*
 [in] great abundance
 Nourishment; shining arms
 keen
 3345 And took hem into hys partyes
 To venge God of hys enemyes. *armies*
 (see note)
- Kyng Richard in Acres hadde nome
 Of Sarezyns that were thedir icome,
 That were hys strengeste enemys, *had captured in Acre*
 3350 Hardy knyghtes and of most prys,
 Of hethenesse chef lordynges,
 Pynces, dukes sones, and kynges,
 Amyrallys and many sawdan: *greatest*
 of most nobility
 Of heathendom's lords of highest rank
- 3355 Here names nought telle I can;
 In presoun they lay bounden faste.
 To the Sawdon they sente in haste:
 "We bere so manye grete cheynes,
 And there men do us so grete peynes,
 That we may neyther sytte ne lye;
- 3360 But ye us out of presoun bye,
 And with raunsoun us helpe and borwe,
 We schole dye or the thrydde morwe." *Emirs*
- Unless you liberate (free) us from prison
 free (rescue)
 before the third day

¹ Before they might have peace or law and order

- The ryche Sawdon was woo therfore;
 Prynces, eerles, weel twoo score,
 Amyrall, sawdon, and many lord,
 Seyden: "We rede make acord
 With Kyng Richard that is so stoute,
 For to delyvere oure chyldren oute,
 That they ne be hongyd, ne todrawe.
 Of tresore Kyng Richard wole be fawe,
 That oure chyldren may come hom hayl.
 Charges mules and hors, be oure counsayl,
 Of brende gold and of bawdekyn,
 For oure heyres to make fyn.
 Men saye Englyssche love weel gyfte."
 Of gold, weel twenty mennys lyfte,
 Were layd on mule and rabyte,
 Ten eerles alle clad in samyte,
 Alle olde, hore, and nought yungge,
 That were weel avysy of tungge,
 To Kyng Richard the tresore broughthe.
 On knees of grace hym besoughte:
 "Our Sawdon sendith thee this tresore,
 And wole be thy frend ever more,
 For the prisouns that thou dest neme.
 Let hem goo with lyf and leme!
 Out of prisoun that thou hem lete,
 That no man hem slee ne bete;
 For alle they are doughty vassales,
 Kynges sones and amyrales.
 At this tyme the beste doande
 That be in alle Sarezyn lande,
 And oure hoost most trustes too.
 Saladyn loves hem wel alsoo;
 Lese non of hem he wolde,
 Nought for a thousand pound of golde."
 Kyng Richard spak with wurdys mylde,
 "The gold to take God me schylde:
 Among yow partes every charge.
 I brought in schyppes and in barge,
 More gold and sylvir with me
 Then has youre lord and swylke three.
 To hys tresore have I no nede;
 But, for my love, I yow bede
 To mete with me that ye dwelle,
 And aftyrward I schal yow telle,
 Thorwgh counsayl, I schal yow answere
 What bode ye schal youre lord bere."
- counsel; an agreement
- dismembered
- joyful (fain)
- So that; healthy
- Pack mules
- pure (refined); rich cloth (brocade)
- heirs; payment
- nearly twenty men's loads
- Arabian horse
- gray-haired
- well learned of language
- the captives; seized
- May you let them out of prison
- So that; nor beat them
- the most valiant ones
- And most trustworthy to our army
- God prevents me
- divide every cargo
- three others such as him
- request
- That you remain to dine with me
- message (offer)

- They grauntyd hym with good wylle,
 3410 Kyng Rychard callyd hys marchal styll,
 And in counsayl took hym alone:
 "I schal thee telle what thou schalt don,
 Pryvely, goo thou to the presoun;
 The Sarezynys of most renoun,
 3415 That be comen of the ryhcheste kynne,
 Pryvly sée hem therynne;
 And ar the hedes off thou smyte,
 Looke every manrys name thou wryte,
 Upon a scrowe of parchemyn.
 3420 And bere the hedes to the kechyn,
 And in a cawdroun thou hem caste,
 And bydde the cook sethe hem faste.
 And loke that he the her off stryppe
 Of hed, of berd, and eke of lyppe.
 3425 Whenne we scholde sytte and eete,
 Loke that ye nougħt forgete
 To serve hem herewith in this manere:
 Lay every hed on a platere;
 Bryng it hoot forth al in thy hand,
 3430 Upward hys vys, the teeth grennand
 And loke that they be nougħt rowe.
 Hys name faste above hys browe,
 What he hyghte and of what kyn born.
 An hoot hed bryng me besorn;
 3435 As I were weel apayde withal,
 Faste therof ete I shall,
 As it were a tendyr chyke,
 To se hou the othere wyl lyke."
- The styward, so says the jeste,
 3440 Anon dede the kynges byhestē.
 At noon, "a laver," the waytes blewe,¹
 The messangerys nougħt ne knewe
 Rychardis lawe ne hys custome.
 Sayde the kyng, "Frendes, ye are welcome!"
 3445 To hem he was cumpanyable.
 They were set a syde-table,
 Salt was set on, but no bred,
 Ne watyr, ne wyn, whyt ne red.
 The Sarezynes saten and gunne to stare,
 3450 And thoughten, "Allas, hou schal we fare?"
 Kyng Richard was set on des
 With dukes and eerles, prowde in pres.
- consented to him
marshal; privately; (see note)
- Secretly
- before
See to it that you write every man's name
scroll of parchment
- kitchen
cauldron
boil them well
removes the hair
- See to it*
- hot
face; grinning
raw (uncooked)
fix
was named
- As if I were completely well satisfied*
- chicken
- story
commandment
- knew not at all
- genial
at a table apart
set out (placed)
- dais (raised platform)
noble among the crowd

¹ At noon, "to the washbasin" the guards blew [a trumpet]

- Fro kechene com the fyrste cours,
With pypes and trumpes and tabours.
- 3455 The styward took ryght good yeme
To serve Kyng Richard to queme,
Lest astyr mete hym tydde harm.
A Sarezynys hed, also warme,
He broughte oure kyng — was it nought leued!
- 3460 His name was wreten in hys forheved!
The messaungerys were servyd soo,
Evere an hed betwyxe twoo.
In the forehed wreten hys name:
Therof they had all grame!
- 3465 What they were whenne they seyen,
The teres ran out of here eyen;
And whenne they the lettred redde,
To be slain ful sore they dredde.
- Kyng Richard hys eyen on hem threwe,
Hou they begunne to chaunge here hewe.
Fore here frendes they syghyd sore,
That they hadde lost forevere more.
Of here kynde blood they were.
- 3475 Thenne they myghte weel forbere
For to pleye and for to leyghe!
Non of hem wolde hys mes neyghe,
Ne therof eeten on morsel.
The kyng sat and beheeld fol wel.
- 3480 The knyght that scholde the kyng serve,
With a scharp knyf the hed gan kerve.
Kyng Richard eet with herte good:
The Sarezynes wenden he hadde be wood.
Every man sat styll and pokyd othir;
- 3485 They sayden, “This is the develys brothir
That sles oure men and thus hem eetes!”
Kyng Richard thoo nought forgetes;
Abouten hym gan loke ful yerne
With wrathful semblaunt and eyen sterne.
- 3490 The messangers thoo he bad:
“For my love bes alle glad,
And lokes ye be weel at eese!
Why kerve ye nought off youre mese,
And eetes faste as I doo?
- 3495 Tel me why ye louren soo?”
They seten styll and sore quook;
They durste neyther speke ne look.
In the erthe they wolde have crope,
To be slain fol weel they hope;
- paid great heed
properly (*at his pleasure*)
harm should befall him
- unlettered
on his forehead
in this way
- From that they received every sorrow (rage)*
When they saw who they were
eyes
- violently (cruelly)*
- deeply
- kindred
abstain
laugh
- dish draw near
one
- with great enjoyment
believed; had gone mad
- forgets nothing
very intently
countenance
- then; requested
may you be
- And see to it you be well at ease*
food
vigorously
- look so dejected (frightened)
trembled severely
- crawled
fully expected

	There was non answeryd a word.	
3500	Quod Kyng Richard: "Beres fro the bord The mete that ye before hem sette, And other mete before hem fette." Men broughten bred, withouten bost, Venysoun, cranes, and good rost,	<i>bring</i> <i>without arrogance (meekly)</i>
3505	Pyment, clarré, and drynkes lythe. Kyng Richard bad hem alle be blythe. Was non of hem that eete lyste, ¹ Kyng Richard here thoughte wel wyste, And sayde: "Frendes, beth nougħt squoymous,	<i>Spiced wine, clary; pleasant</i> <i>knew</i> <i>squeamish</i>
3510	This is the maner of myn hous, To be servyd ferst, God it woot, With a Sarezynys hede al hoot; But youre maner, I ne knewe! As I am kyng, Crysten and trewe,	<i>God knows it</i>
3515	Ye schole be therof sertayn, In saf condyt to wende agayn; For I ne wolde, for no thyng, That wurd of me in the world scholde spryng, That I were so vylayne of maners	<i>In safe-conduct to return again</i> <i>ill-bred of manners (ill-mannered)</i>
3520	For to mysdoō messangeres." Whenne they hadde eaten, the cloth was folde, Kyng Richard gan hem to beholde: On knees they askyd leve to gon, But of hem alle was ther nougħt on	<i>harm</i> <i>tablecloth</i> <i>not even one</i>
3525	That in message was thedyr come, That hym hadde levere have ben at home, ² With wyf, frendes, and here kynde, Thenne al the good that was in Ynde!	<i>But that on a mission came there</i> <i>kindred (kinfolk)</i> <i>wealth</i>
3530	Kyng Rychard spak to an old man: "Wendes hom and tell thy Sowdan, Hys malycoly that he abate, And says that ye come to late. To slowghly was youre terme igesseyd, ³	<i>Travel</i> <i>So that he lessen his sorrow</i> <i>came</i>
3535	Or ye come the flesch was dressyd That men scholden serve with me Thus at noon and my meyné. Say hym it schal hym nougħt avayle Though he forbarre oure vytaile,	<i>Before; prepared</i> <i>household (retinue)</i>
3540	Brede, wyne, flesshe, fysshe and kunger, Of us non schal dye for hungryr,	<i>block our food supplies</i> <i>conger eel</i>

¹ *There were none of them who cared to eat*

² *Who would not have preferred to have been at home*

³ *The time [goal estimated] allowed was too long*

	Whyle that we may wenden to fyght, And slee the Sarezynes dounryght, Wassche the flesche and roste the hede.	<i>go outright</i>
3545	With oo Sarwzyn I may wel fede, Wel a nyne or a ten, Of my goode, Crystene men."	<i>one; fully feed No less than</i>
	Kyng Richard sayd: "I you waraunt, Ther is no flesch so norysshaut, Unto an Ynglyssche Crysten man,	<i>nourishing</i>
3550	Partryk, plover, heroun, ne swan, Cow, ne oxe, scheep, ne swyn, As is the flesh of a Saryzyne!	<i>Partridge</i>
	There he is fat and therto tendre, And my men are lene and sclendre.	
3555	Whyl any Sarezyn quyk bee Lyvande now in this cuntree, For mete wole we nothyng care:	<i>As long as; be alive Living</i>
	Aboute faste we schole fare, And every day we schole eete	<i>stoutly (vigorously); proceed</i>
3560	Al so manye as we may gete. To Yngelond wole we nought gon, Tyl they be eeten, everylkon."	<i>Just as go every single one</i>
	The messangerys agayn hom tournyd, Before the lord they comen and mournyd.	<i>mourned</i>
3565	The eldeste tolde the Sawdan Kyng Richard was a noble man, And sayde, "Lord, I thee werne, In this world is non so sterne!	<i>mighty assure you fierce</i>
	On knees we tolde hym oure tale,	
3570	But us ne gaynyd no gale. Of thy gold wolde he non; He swor he hadde betere won Of ryche tresore thenne hast thou.	<i>But talking did not benefit us</i>
	To us he sayde, 'I geve it yow, Tresore of sylvr, gold, and palle, Deles it among yow alle.'	
3575	To mete he bad us abyde, We were set at bord hym besyde, That stood Rychardes table negh;	<i>fine cloth Divide dinner; stay table</i>
	But non of us before hym segh, No bred brought forth, whyt ne sour, But salt, and non othir lycour.	
3580	What mes fyrst before hym come, Weel I beheld, good keep I nome, A knyght broughte fro the kechyn	<i>before himself saw leavened drink</i>
	An hed soden of a Sarezyn!	<i>dish (course of food)</i>
3585	Withouten her, on a plater brode,	<i>paid close attention boiled head hair</i>

	Hys name beforne hys hed-schode, Was iwaren aboven hys yghe.	<i>crown of head eye</i>
3590	Me standes non awe for to lye, Whos hed it was, my feres aske, It was the Sawdones sone of Damaske! At borde as we sate in fere, We were servyd in this manere:	<i>I have no fear so as to lie companions ask sultan of Damascus's son together</i>
3595	Evere an hed betwen tweye. For sorwe we wende for to deye! Ther come before my felaw and me The kynges sone of Nynyve. Hys of Perce hym that sat me by;	<i>two expected to die (see t-note)</i>
3600	The thrydde, hys of Samary; The ferthe, hys of Egypte: Thoo ylkon of us hys eyen wypthe! ¹ The fylfthe, hys of Auffryke,	<i>His [the king's son] of Persia Samaria</i>
3605	For sorwe thoo we gan to syke, Us thoughte oure herte barst ryght insundyr! Lord, yit thou myght here a wundyr. Before the kyng a knyght in haste,	<i>Africa then; to sigh burst apart immediately</i>
3610	Karf off the hed, and he eet faste. With teeth he gnew the flesch ful harde, As a wood lyoun he farde, With hys eyen stepe and grym,	<i>Carved from; ate vigorously gnawed mad; carried on glaring and fierce</i>
3615	He spak and we behelde hym. For drede we wende for to sterve. He bad us that we scholde kerve Oure mes and eeten as he dede.	<i>expected to die</i>
	To Mahoun we boden oure bede, Fro deth that he be oure waraunt! He segh oos make soure semblaunt, For drede hou we begunne to quake!	<i>Muhammad; offered our prayer protector saw us make an agonized (fearful) expression</i>
3620	Oure mes he bad hys men uptake, And othir mete thoo us fette, Hoot whyte bred before us sette, Gees, swannes, cranes, venysoun,	<i>take up our course food then to go and get</i>
3625	And other wylde foul gret foysoun, Whyte wyn and red, pyment and clarré, And sayde: 'Ye be welcome to me. Bes blythe, yif it be youre wylle;	<i>abundance</i>
	Dos gladly and lykes nought ylle, For I knew nought nothyng youre gyse.	<i>do not be displeased custom</i>
3630	In my court, this is the servyse: Be servyd ferst, I and myn hynys, With hedes hote of Sarezynys.'	<i>provision of food (sequence of dishes) household</i>

¹ Thereupon each one of us wiped (dried) his eyes

	Of hym and hys we stoden swylk eye, For drede and dool we wende to deye.	<i>stood in such terror From fear and grief we expected to die</i>
3635	Non of us eet morsel of bred, Ne drank of wyn, whyt ne red, Ne eete of flesche, baken ne brede, So sory were we thenne for drede.	<i>baked or roasted distressed</i>
	Aftyr mete we gunne take leve,	
3640	He spak to us wordes breve: 'Ye schole gon in saf coundyte. No man schal do yow dysspyte.' He sente thee certayn answe:	<i>few words safe conduct injury</i>
	Or that we myghte come there,	<i>Before</i>
3645	Men of ryhcheste kyn were slawe, He geves ryght nought though thou withdrawe ¹ And hyde stor al fro hys hoost.	<i>slain provisions</i>
	He says, and hys men make boost:	
	He schal nought lete on lyve	<i>spare one life</i>
3650	In al thy land, chyld, ne wyve, But slee alle that he may fynde, And sethe the flesch and with teeth grynde: Hungyr schal hem nevere eyle!	<i>woman never afflict them</i>
	Into Yngelond wole he nought seyle	
3655	Tyl he have maad al playn werk!" His clothis of gold unto his scherk Saladyn began torase for yre. Kynges, prynces, and many a syre	<i>smooth as finished stone (level, flat) undergarment (see note) to tear from anger lord</i>
	Seyden allas that they hadden lorn	
3660	Here gentyl heyres of here bodies born, That were so wyghte men and stronge. "Weylaway!" they sayden, "We leve to longe. Herde we nevere swylke mervayle!	<i>Their noble heirs valiant live</i>
	It is a devyl, withouten fayle.	<i>(see t-note)</i>
3665	Allas, this werre was begunne! Now Richard has Acres wunne. He has ment, yif he may go forth	
	To wynne est, west, south, and north,	<i>planned; advance</i>
	And ete oure chyldren and us!	
3670	Lord Saladyn, we rede thus: Sende to hym, and beseke hym eft,	<i>advise</i>
	For hem that ben on lyve left.	<i>Dispatch [a mission] and beg him once more remain alive</i>
	Lete hem goo, yif so he wolde,	
	Geve hym, siththe he wole no golde,	<i>since he desires no gold</i>
3675	Goode males, for the nones, Ful of ryche, precyouse stones, Chargyd in harneys and in coffre.	<i>bags, for the occasion</i>
		<i>Loaded in saddle packs and treasure chests</i>

¹ *He cares not at all though you carry off*

- 3680 Soo that he wole, thou hym profere,
 To lete Jhesu and Mary,
 To geve hym land a gret party
 That he be in pes, and lete the werre.
 For he is comen from so ferre,
 Wylt thou noghte that he his travayle lese.
 Graunte hym come hym self and chese
 The landes that hym thynkith best,
 And make hym Sawdon heyst
 Aftyr thyself, and ryhcheste kyng;
 Conferme it hym and hys ospryng.
 Yif he be payed so to doo,
- 3690 Swythe in pes he come thee to.
 Thowgh he have thy folk ischent,
 Thou schalt forgeve thy maltaalent.
 As thy brothir love hym and kysse,
 And he schal thee teche and wysse
 In werre to ben bold and wys,
 Of al the world to wynne the prys.
 And so shall ye leve and be frendes
 With joye to your lyves endes.”
- 3700 Saladyn by hys serjauntes
 Sende Kyng Richard these presauntes,
 And besoughte hym of hys men
 That he hadde in hostage then,
 And yif he wolde Jhesu forsake,
 And Mahowne to lord take,
 Of Surrye he wolde make hym kyng,
 And of Egipte, that ryche thyng,
 Of Darras, and of Babyloyne,
 Of Arabye and of Cessoyne,
 Of Affryk, and of Bogye,
 And of the lond of Alysaundrye,
 Of grete Grece, and of Tyre,
 And of many a ryche empyre,
 And make hym he wolde Sawdoun anon
 Of al Ynde unto Preter Jhon.”¹
- 3715 Kyng Richard answeryd the messangeres:
 “Fy upon yow losyngeres,
 On yow and Saladyn, youre lorde!
 The devyl hange yow be a corde!
 Gos and says to Saladyn
- 3720 That he make to morwe fyn
 For alle hys dogges in hostage,
- you proffer to him
 To forsake
 a great deal
 So that; give up (abandon); war
 choose
- most powerful
 Ratify it [by charter] to him and his offspring
- Quickly in peace that he arrives and departs
 killed
 ill will
- teach; guide
 preeminence (distinction)
- sergeants (officers)
 Sent
 begged him for
- Muhammad
 Dara(?) (a fortress on the Persian front)
 Cesson (Kesoun) (a bishropic east of Edessa)
 the Buqaia(?)
- Fie upon you rascals
 make payment

¹ *Of all of India as far as [the lands off] Prester John (central Asia)*

- Or they schole dye in evyl rage!
 And yif I mowe leve a fewe yere,
 Of alle the landes ye have nempnid here,
 I schal hym lete nought half foote
 So God do my soule boote!
 I wolde nought lese my lordes love
 For al the londes under heven above.
 And but I have the croys to morwe,
 They schole dye with mekyl sorwe.”
- They answered at the frome,
 They nyste where the croys was become.
 Quod Kyng Rychard: “Siththen it is soo,
 I wot weel what I have to doo.
- Youre Sawdon is nought so slye,
 So queyntly to blere myn yghe.”
 He callyd his knyghtes sone anon,
 And bad hem into Acres gon,
 “And taken Sarezynes syxty thousanddes
 And knytte behynde hem here handes,
 And ledes hem out of the cyté,
 And hedes hem withouten pyté
 And so schal I telle Saladyn
 To pray me leve on Appolyn!”
- They were brought out of the toun,
 Save twenty he heeld to raunsoun.
 They were led into the place ful evene;
 There they herden an aungell of hevene,
 That seyde, “Seygnours, tues, tues,
 Spares hem nought — behedith these!”
- Kyng Richard herde the aungelys voys,
 And thankyd God and the Holy Croys.
 There were they behedyd hastelyke,
 And casten into a foul dyke;
 Thus Kyng Richard wan Acrys.
 God geve hys soule moche blys!
- Hys doughty dedes, who so wyl lere,
 Herkenes now, and ye mowe here.
- Merye is in the tyme of May
 Whenne foules synge in here lay.
 Floures on appyl trees and perye,
 Smale foules synge merye,
 Ladyes strowen here boures
 With rede roses and lylle floures.
 Gret joye is in frith and lake,
 Beste and bryd plays with his make.
 The damyseles lede daunse;
- might live
mentioned
leave (allow) him
help my soul; (see t-note)
- Unless
- at once
knew not; (see note)
- know
crafty
- In this way cunningly to hoodwink me*
- commanded them to go
(see note)
- secure their hands behind them
- behead
answer
believe in Apollo
- all the way
(see note)
- Lords, kill, kill
- learn
- (see note)
- song
- pear
- bestrew; chambers
- woodland meadow
- mate

- 3770 Knyghtes playe with scheld and launse
In joustes and turnementes they ryde,
Many a caas hem betyde,
Many chaunces and strokes hard!
So befel to Kyng Richard,
Kyng Richard Phelyp to feste bad;
Aftyr mete, thoo they were glad,
Rychard gaf gyftes gret wones,
Gold and sylvyr and precyouse stones;
To herawdes and to dysours,
To tabourrers and to trumپours
Hors and robes to bere his los;
- 3775 Kyng Richard gaf castelles and tounnes
To hys eerlys and to barounnes,
To have therinne here sustenaunce.
- 3780 Kyng Richard bad the kyng of Fraunce:
“Geve of thy gold and of thy purchase
To erl, baroun, knyght and serjaunt of mace!
- 3785 Frely aquyte thou hem here travaylle;
They swonke for thee in bataylle.
Yif thou have eft with hym to done,
They wole be the gladdere eftsonne
To helpe thee at thy nede.”
- 3790 Kyng Phelyp took therof non hede,
But layde thertoo a def eere
And gaf hym ryght non answere:
Kyng Richardes wordes he took in vayn.
Richard began unto hym sayn:
- 3795 “Among us be pes and acord;
- 3800 Graced be Jhesu Cryst, oure Lord,
That gaf us myght this toun to wynne!
To ryde forth lat us begynne
Saladyn the Sawdon to anoye
And fonde hym for to destroye.
- 3805 Yif he scounfyte us in bekyr,
Yif nede be, we mowe be sekyr,
Yif God us have lyf ischape,
And we may hedyr ascape,
And come quyk withinne the walle,
- 3810 For Saladyn and hys folk alle,
And the gates be weel ischet,
We be sekyr of strong recet.”
- Kyng Richard gan Phelyp to telle:
“I rede we here no lengere dwelle.
- predicament
- invited
- in great abundance
- heralds; minstrels
- drummers
- his praise
- generous
- gathering
- support
- gain
- Generously reward them their service
- toiled
- If you have dealings with him again
- the next time
- deaf
- absolutely no
- seek
- defeat; in battle
- must be secure
- If God ordains us to have life
- to this place [Acre] escape
- From
- fastened
- sure of strong shelter

- 3815 Ryde we forth the cuntré to seche,
And Phelyp, doo as I thee teche.
Myn hoost I schal parte on three,
And Kyng Phelyp, tak thy meyné,
Depart hem in hostes tweye,
3820 And looke thou doo as I thee seye.
Toun, cytee, and castel, yif thou wynne,
Slee alle the folk that be therinne.
In Goddes name, I thee forbede,
For gold, sylvyr, ne for no mede,
3825 That they may profere and geven,
Ryche ne pore, lat non leven,
Hosebonde ne wyf, mayde ne grome,
But yif he wole take Crystyndome!"
Phelyp the wurdes undyrstood.
- 3830 Anon he gan to chaunge mood
That kyng Richard at hys devys,
Sette hym and hese at so lytyl prys.¹
Phelyp to hym was cumpanyable;
He gan to glose and make fable,
3835 And thankyd hym with glad semblaunt,
And sayde, "Brothir, I thee graunt,
To doo as thou sayst, sekyrly,
For thou art wysere man than I,
And of werre canst wel more."
3840 Netholes, he was agrevyd sore.
For drede, he and hys men so dede
As Kyng Richard hadde hem bede,
In aventure that he hente knokkes.
Hys men he delyd in twoo flokkes;
- 3845 Richard, with hys hoost, wente hys way,
And fro hym to wynne pray.
With love they departyd asundyr,
But now ye may here a wundyr.
Frenssche men arn arwe and feynte,
- 3850 And Sarezynys be war and queynte,
And of here dedes engynous;
The Frenssche men ben covaytous.
Whenne they sytten at the taverne,
There they ben stoute and sterne,
- 3855 Bostfyl wurdes for to crake,
And of here dedes, yelpyng to make.
Lytyl wruth they are and misprowde;
Fyghte they cunne with wurdes lowde,
And telle no man is here pere;
- army; divide in three
troops
Divide; two armies
- not under any inducement
offer
let none live
young man
receive Christianity
- Because King Richard in his judgment*
- genial
He used fair words and told untruths
bearing
- know considerably more
- asked them
In fear that he would receive blows
squadrons
- booty
- are timid and weak
shrewd and crafty
military actions ingenious
greedy
- brave and daring
speak
boasting
haughty (arrogant)
are able
proclaim; equal

¹ Appraised him and his [people] at such little value

3860	But whene they comen to the mystere, And see men begynne strokes dele, Anon they gynne to turne here hele, And gynne to drawe in here hornes ¹ As a snayl among the thornes.	<i>time of peril (show-down)</i> <i>deliver</i>
3865	Slake a bore of here boost! Kng Phelyp anon with hys hoost, A strong cyté he besette That was callyd Taburette. With hys hoost he layde it aboute;	<i>Scare off a boar by their boast</i> <i>besieged</i> <i>Mount Tabor</i> <i>surrounded it</i>
3870	The Sarezynes myghte neyther in ne oute, Lest they scholden be tohewe. On the walles armyd they hem schewe, Out of toureles and of kyrnelles, Sette up baners and penselles,	<i>cut to pieces</i> <i>are seen</i> <i>turrets; embrasures</i> <i>standards</i>
3875	And manly gan hem to defende. There to dye the Frenssche wende. Trumpes lowde for bost they blowe, But durste they neyther schete ne throwe With bowe, slynge ne arweblast	<i>themselves</i> <i>expected</i> <i>shoot</i>
3880	To make the Sarezynes with agast; Ne the cyté for to assayle. But of the toun the chef amyrayle, Hys name was callyd Terryabaute:	<i>terrified</i> <i>chief emir</i>
3885	"Lord, ar thou geve us assaute, Alle the folk of this toun Profere hem to knele a doun, And rewefully with oo cry, To seke thee myldely of mercy;	<i>before</i> <i>Offer; kneel themselves</i> <i>one</i>
3890	And the toun they wolen unto thee yelde, And alle the goodes that they welde. Man, wumman, every Sarezyn, Grauntith thee with herte fyn Every man to paye a besaunt.	 <i>possess</i>
3895	Sere, on swylk a comenaunt, That thou graunte that they crave: Here lyves and lemes for to have, Bestes, catel, and tresore, And that they wole for everemore	<i>true</i> <i>bezant</i> <i>covenant</i> <i>request</i> <i>limbs</i>
	Of thyn heyres holden this toun."	<i>For your heirs</i>
3900	Phelyp of hem took raunsoun: For mede he sparde hys foon. Thus with hem he was at on, And bad hys folk, up lyf and leme, No good fro hem to beneme,	<i>For reward; foes</i> <i>in agreement</i> <i>upon life and limb</i> <i>goods; take away</i>

¹ And begin to pull in their horns (reduce their ardor)

- 3905 Meete ne drynk, catel ne cloth.
 Alle they sworen hym hool oth
 To ben hys men that were there;
 And hys baner they uprere
 On a schaft in the heyeste tour
 With flour delys of gold and asour.
- solemn
raise up
- 3910 Thoo they hadde this iunne,
 To breke sege thenne they begunne.
 They chargyd in waynes and in cartes,
 Swerdeis and speres, scheeldes and darteres.
 Kyng, eerles, barouns, knyghtes and squyers,
 Ryden ryally on trappyd destiners,
 The foote men yeden on here feete;
 Ryght soo they helden the heyghe strete,
 That they turne nought, ne outraye.
- fleur-de-lis; azure*
Though
To end the siege
They loaded in wagons
- 3915 They trumpyd, and here baners dysplaye
 Of sylk, sendel, and many a fane:
 Ful ryghte way wenten to Archane.
 Phelyp of hem took raunsoun,
 Ryght as he dede at the othir toun,
 And leet hem leve forth in pes,
 But for the lesse, the more he les.
- Rode regally on well-equipped steeds*
went
Just so they followed the main road
nor became disorderly
- 3920 Kyng Richard with hys hoost gan ryde,
 And wente be anothir syde,
 With many an eerl and baroun
 Iboun of Ynglyssche nacyoun:
 All hardy men and stronge of bones,
 And weel armyd for the nones.
 They seten on stedes, goode and stronge,
 Many Gascoyn was hem among,
- standard (flag)*
Arqah (Arka, Archas?)
- 3925 3930 3935 3940 3945 3950
- And so ther were of Lombardy,
 Wol goode knyghtes, and hardy,
 And folk off the coost of Alemayn,
 And hys eme, Henry of Chaumpayn,
 And hys maystyr, Robert of Leycetere,
 Among hem alle was non hys betere.
 Fouk Doyley and Thomas Multone
 That evere yit was here wone
 In fyght fyrst for to bede,
 To helpe here kyng weel to spedē.
 Off the coost of Braundys with hym nam,
 A noble baroun that hyghte Bertram,
 And hys clergy, and hys freres,
 And Templeres, and hys Hospytaleres.
 The numbre was by ryght assent
 Of hors-men an hondryd thousand,
- depart out*
Except for the poor, the rich he set free
- Kyng Richard with hys hoost gan ryde,
 And wente be anothir syde,
 With many an eerl and baroun
 Iboun of Ynglyssche nacyoun:
 All hardy men and stronge of bones,
 And weel armyd for the nones.
 They seten on stedes, goode and stronge,
 Many Gascoyn was hem among,
 And so ther were of Lombardy,
 Wol goode knyghtes, and hardy,
 And folk off the coost of Alemayn,
 And hys eme, Henry of Chaumpayn,
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 Off the coost of Braundys with hym nam,
 A noble baroun that hyghte Bertram,
 And hys clergy, and hys freres,
 And Templeres, and hys Hospytaleres.
 The numbre was by ryght assent
 Of hors-men an hondryd thousand,
- way*
Nobly (doughty)
Germany
nephew
- custom*
request
prosper well
From; took
was named
monks (comrades)
- mutual agreement*

	And of foote men, swylke ten, Garscoynes, Lumbardes, and Englyssche men. Al becoveryd were feeldes and pleynes With knyghtes, footmen and with sweynes.	<i>ten times as many</i>
3955	Kyng Richard hovyd and beheeld, And devysyd hys hoost in the feedl, And to hys hoost he sayde thus: “Folk inowe we have with us.	<i>soldiers below the rank of knight</i> <i>waited</i> <i>arrayed (made ready)</i> <i>enough</i>
3960	I rede we departe hem in three, That on part schal wende with me; That othir, certayn for alle cas, Schal lede of Multoun, Sere Thomas,	<i>advise; divide them</i> <i>one</i> <i>certainly, in all events</i>
3965	And Fouke Doyly schal lede the thrydde. On lyf and leme, now I yow bydde, Toun, cyté, castel, yif that ye wynne, Spares non that is therinne.	<i>On [penalty off]; command</i> <i>Unless; consent</i> <i>baptismal font</i>
3970	Sleys hem alle and takes here good; But yif they graunte with mylde mood To be baptyzed in fount-ston: Elles on lyve loke ye lete non!”	<i>Otherwise, see to it that you let none live</i>
	Kyng Rychard with hys cumpany Wenten to Sudan Turry; Thomas, a knyght engynous, Wente with hys hoost to Orglyous;	<i>Sidon and/or Tyre?</i> <i>skillful</i>
3975	And Sere Fouke, the Doyly, Wente to the cyté of Ebedy. Every man belayde hys toun aboute. No Sarazyn durste come withoute,	<i>encircled</i>
3980	For the sege was so strong and hard. But speke we now of Kyng Richard That Sudan Turry has belayd. The Sarezynes at the fyrste brayd,	<i>besieged</i> <i>assault</i>
3985	Here brygges wounden up in haste, And here gates barryd faste; Hem to defende they gunne asaye. Kyng Richard hys baner leet dysplaye.	<i>To defend themselves they strove</i>
	Whenne Sarezynys saygh it arerde, Of hym they were sore aferde; For drede they begunne to quake.	<i>raised</i>
3990	Here wardayn has hys counsayl take; He was callyd Grandary. In the cyté, he leet make a cry:	<i>warden (governor)</i> <i>Great Honor</i>
3995	Ilke a man that myghte armes bere, Goo to the wal the toun to were. The Sarezynes armyd forth lepe	<i>Any man</i> <i>defend</i>
	Upon the walles the toun to kepe,	<i>guard</i>

	Stout in touret and in hurdys.	<i>hurdles (palisades)</i>
	Richard bente an arweblast of vys,	<i>drew back an arbalest</i>
	And schotte it to a tour ful evene,	<i>fully all the way</i>
4000	And it smot thorwgh Sarezynes sevne.	<i>pierced through</i>
	Ded fyl the dogges vyle,	<i>fell</i>
	But lystenes of a queynte gyle!	<i>heed; strategem</i>
	Kyng Richard leet hys folk apparayle,	<i>make preparations</i>
	On that on half the toun to assayle.	<i>other side of</i>
4005	The toun folk drowgh to that on syde,	<i>one</i>
	Kyng Richard sente of hys men that tyde,	
	On heyghe laddres for to gon in	
	That weren iwrought of queynte gyn.	<i>of clever invention</i>
	With yrene hokes, goode and stronge,	
4010	On the walles they gunne hem honge.	
	Sevne men myghten gon in on brede;	<i>across</i>
	Thus men ovyr the walles yede,	<i>went</i>
	Three thousande or the Sarezynes wende,	<i>before; knew</i>
	So they gan the toun defende.	
4015	The Crystene comen in or they weten;	<i>before; knew</i>
	They schotten to hem and harde smeten,	<i>hastened; struck</i>
	Gret peple of hem doun felle,	<i>Many</i>
	But thoo the cunstable herde telle	<i>But when; constable</i>
	That the Crystene were in comen,	
4020	Ten thousand he has i-nomen;	<i>taken</i>
	The other, he leet kepe the toun.	<i>guard</i>
	"For these," he sayde, "gos no raunsoun.	
	Thar hem no mercy crave!	<i>Of these let them not beg mercy</i>
	Kyng Richard schal hem nevere save;	
4025	Anon-ryght they schole deye!"	<i>Immediately</i>
	Whenne Kyng Richard herde hem so seye,	
	For scorn he gan to lawghe schrylle,	<i>In scorn</i>
	And bad hys men be of good wylle,	
	"And prove we this toun to wynne,	<i>strive</i>
4030	Rescue this folk that be withinne."	
	The Sarezynes kydden here myght	<i>exercised their power</i>
	The Crystene to sle doun-ryght	<i>outright</i>
	That were comen ovyr the walle.	
	Oure folk togedere heeld hem alle;	<i>pressed them hard in battle</i>
4035	Arwes and quarelles to hem drowen:	<i>Arrows and bolts shot at them</i>
	Alle that thay hytten anon thay slowen.	
	With egre mayn gaf hem bekyr.	<i>With fierce strength attacked them</i>
	Of good help for they were sekyr	<i>certain</i>
	Of Kyng Richard that was withouten.	<i>From</i>
4040	Oure Crystene men ran abouten,	<i>hastened</i>
	And some to the gates they sterte,	<i>stabbed</i>
	Alle that they founden thorwgh they gerte.	
	And threwen hem out of the tour,	

- And cryeden: "Sere kyng, do us socour!
 4045 Savely thou schalt in come,
 In lytyl whyle, it schal be nome!"
 Thus they gunne Kyng Richard grete,
 And the brygges doun thay lete,
 And setten the gates up on brode.
 4050 Kyng Richard was the fyrste that in rode.
 And next hym, Roberd Touneham,
 Robert of Leyctre and Sere Bertram.
 These reden in the vawmewarde;
 To slee the houndes, non ne sparde.
 4055 Kyng Richard, hys ax in hond he hente,
 And payde Sarezyns here rente!
 Swylke levery he hem delte,
 Al that he hytte, anon they swelte.
 They slowe every Sarezyn,
 4060 And took the temple of Appolyn.
 They felden it doun and brende Mahoun;
 And al the tresore of the toun
 He gaf to knyght, squyer and knave,
 Al somekyl as they wolde have.
 4065 Sarezynes none on lyve he lafste;
 But in a tour on an hygh schafste,
 Kyng Richard sette up hys baner,
 And wan the toun on this maner.
- Now beth in pes, lystenes apas!
 4070 I schal yow telle of Sere Thomas,
 The noble baroun of Multone,
 That lay with many a modyr sone¹
 At Orglyous, a strong castel.
 Lystenes now what chaunce befel!
- 4075 The Sarezynes for felonye,
 Soone senten out a spyye
 That hadde ben Crystene in hys youthe.
 Many an evyl wrenche he couthe!
 He come to Thomas and thus sayde,
- 4080 And thoughte to have hym betrayde:
 "Sere, I am a Crystene man.
 I brak presoun and out I wan.
 Truste ryght wel to my speche.
 Yif thou wylt doo as I thee teche,
- 4085 Thou schalt wynne hem in a whyle.
 In al the toun ther is no gyle;

¹ Who was encamped with many a mother's son (man)

	The sothe to thee, I am beknowe."	<i>known</i>
	Quod Thomas: "Byndes hym in a throwe!"	<i>quickly</i>
	Al is les that the thef saith;	<i>lies; thief</i>
4090	He is at the Sarezynes faith.	<i>under</i>
	He was sent us to beswyke.	<i>deceive</i>
	Hys comyng schal hym evele lyke;	<i>His arrival shall distress him</i>
	Therfore, he schal anon dyen.	
	So schal men teche hym to lyen!	
4095	And hys eeren in twoo slyttes,	<i>ears; split open</i>
	And to hys feet a strong roop knyttes,	
	And hanges hym up tyl he dye."	
	Quod the renay: "Mercy I crye!"	<i>apostate</i>
	To no vyle deeth ye me dooth!	
4100	Al that I can, I schal seye soth.	<i>know (am able)</i>
	Yif ye me fynde in falshede,	
	Other in wurd, other in dede,	<i>Either in word</i>
	That ye mowe evere see or wryten,	<i>confirm</i>
	Anon myn hed ye ofsmyten!	<i>cut off</i>
4105	I was sent to betraye yow;	
	I schal yow telle: herkenes how!	
	Before the gate is a brygge —	
	Lestnes weel what I schall sygge —	<i>say</i>
	Undyr the brygge ther is a swyke	<i>trap</i>
4110	Coverde clos, joynande queyntelyke, ¹	
	And undyrnethe is an hasp	<i>fastening</i>
	Schet with a stapyl and a clasp;	<i>Closed</i>
	And in that hasp a pyn is pylt.	<i>pin; placed</i>
	Thou myght bewar, yif thou wylt —	
4115	Me were wol loth that thou mystydde —	<i>fare badly</i>
	Though thou and thy folk were in the mydde,	<i>If</i>
	And the pyn smeten out were,	<i>knocked out</i>
	Doun ye scholden fallen there	
	In a pyt syxty fadme deep;	<i>fathoms</i>
4120	Therfore, bewar and tak good keep.	
	At the passyng ovr the trappe,	
	Many on has had ful evyl happe.	<i>Many a person</i>
	Be peays it closes togedere aghen;	<i>By [counter]weight</i>
	Where it is no man may seen."	<i>(see t-note)</i>
4125	"Now, Sarezyn, anon me rede,	<i>at once advise me</i>
	Hou we schole doo at this nede?"	<i>peril</i>
	"Thou has horsmen and putaylle;	<i>footsoldiers</i>
	Er thanne thou the toun assaylle,	<i>Before the time</i>
	Ye have with yow goode engynes,	
4130	Swylke knownen but fewe Sarezynes.	<i>Such [machinery]</i>

¹ *Covered so as to conceal [it] (tightly), joined together ingeniously*

	A mangenel thou doo arere, And soo thou schalt hem weel afere. Into the toun thou slynge a ston grete, And also, swythe thou me lete Passe into the toun aghen;	<i>machine for hurling stones</i> <i>terrify</i> <i>swiftly</i>
4135	And also soone thou schalt seen The toun they schole yelde soone; But I bydde thee a bone: Yif I doo thee wynne this toun, That thou geve me my warysoun."	<i>request; favor</i> <i>reward</i>
4140	Quod Thomas: "Thertoo I graunte." They departyd with that comenaunte. The engyne was bent and set al preste; A gret ston into the toun was keste.	<i>agreement</i> <i>made all ready</i>
4145	They slowe men and houses doun bare Or ony man of hem was ware. "We be ded! Help, Mahoun!" they cryede; In every syde, away they hyede To hyden hem for woo and drede.	<i>bore (thrust) down</i> <i>Before</i> <i>hurried</i>
4150	The renay into the toun yede And sayde to the wardayn, Orgayl: "We be dede, withouten fayl! He that the ston to yow threwe, Al youre tresoun fol wel he knew:	<i>apostate (traitor); went</i>
4155	How youre brygges gos insundyr, And al the tresoun that is therundyr, And hou it gos aghen be peys. Bes war, barounnes and burgeys!	<i>bridges</i> <i>works by a counterweight</i>
4160	It helpes yow nought youre gates to schette Hym and hys men out for to lette. Yif ye fyghte and yow defende, Moo stones he wole yow sende,	<i>shut out</i>
	Schende yow and the toun doun bete. Stondynge hous wil he non lete;	<i>To defeat</i> <i>allow</i>
4165	It is betere let hym in stylle Than hereinne that he yow spylle; Thenne we may be trust to leve." But whenne he hadde this counseil geve,	<i>peaceably (meekly)</i> <i>lay waste (kill)</i> <i>expect to survive</i>
	As he hem redde, they deden anon.	<i>Hardly had he this counsel given</i>
4170	"Mercy, Thomas!" they cryeden echon. "Have here the keyes of this cyté; Doo therwith what thy wylle bee, Yif soo thou graunte us oure lyves,	<i>advised; at once</i>
	And oure chyldren, and our wyves."	<i>If as a result</i>
4175	Thomas of Multoun the keyes fong, And another ston inslong To Sere Mahouns habitacle,	<i>seized</i> <i>cast</i> <i>dwelling (settlement)</i>

- And smot out a gret pynacle.
Out com the warden, Orgayl,
4180 And an hundryd knyghts in his parayle:
Barfoot, ungyrt, withouten hood.
“Mercy, Thomas! Spylle nought oure blood!
Tak thee alle the goodes that we have.
With that thou wylt oure lyves save,
4185 Lat us passe awey al nakyd.”
“Brekes the brygge,” quod Thomas, “that ye han makyd,
And lyme and ston throwes in the pyt,
Or, be Jhesu that in hevene syt,
Alle therinne, ye schole brenne,
4190 That non schal goo, ne out renne,
Of yow alle, pore ne ryche,
But yif ye fylle weel the dyche
To the banke, al in a resse,
That we anon may faste in presse.”
4195 The amyral therof was blythe,
And brak the brygges al soo swythe,
And lym and ston keste in the pytte.
Anon it was feld and fordytte
Up to the banke, maad al playn
4200 In lengthe and brede, ful trust, certayn
That twenty men, othir besyde,
On armyd stedes myghten inryde,
Withoute drede have entree;
Thus, they come to that cytee.
4205 The toun folk comen, alle and some,
And fayre hym they gunne welcome,
Cryede mercy with lowde stevene.
Agayn on Crystene man they were sevene
In that cyté of Sarezynes.
4210 Gold and sylvyr and bawdekynes
To Sere Thomas anon they profere,
And with good wyl to hym ofere
Landes, houses, and tresore,
Of hym to holde for evere more.
- knocked down; turret
clothing (attire)
not wearing armor
spare
mortar
burn
Unless
at once
enter
filled up; covered
flat
completely sound, indeed
one and all
graciously
voice
one
precious silks (brocades)
apostate
promised
- 4215 Before Thomas com the renay,
“Mercy, Lord, thynk, I thee pray,
For this toun what thou me hyghte
As thou were a gentyl knyghte.
No more wole I that thou me geve,
4220 But mete and drynk whyl that I leve.

- For wollewarde on my bare feet,¹
 I schal walken in snowgh and sleet,
 Me to amende of my synne,
 The joye of hevene for to wynne!”
 4225 To a preest, he schroof hym clene.
 The comenaunt that was hem betwene,
 Thomas grauntyd with good wylle;
 Thus with hym he lefte styllie,
 In werre and pes whan he gan wende,
 4230 Evere unto hys lyves ende.
- Lordyngs, heres to my pleynte!
 Ye schal here of a tresoun queynte,
 Hou the Sarezynes have bespoken
 Of Crystene men to ben awroken;
 4235 Hou the amyral hem redde:
 “Whenne the Crystene be to bedde,
 And they ben in here fyrste sleepe,
 We schole come armyd, on an hepe.
 On schal dwelle the clos withinne,
 4240 The gate to unschette and unpynne,
 And stilly to unschette the lok.
 We schole come prevly in a flok,
 And slee Thomas of Multone,
 And with hym, every modyr sone
 4245 That he has with hym brought.”
 Theroft Sere Thomas wyste right nought.
 They soden flesch, rost and brede,
 And to the soper faste they yede.
 Plenté ther was of bred and wyn,
 4250 Pyment, clarry, good and fyn:
 Of cranes, swannes, and venysoun,
 Partryhches, plovers, and heroun,
 Of larkes, and smale volatyle.
 The Sarezynes, al for a gyle,
 4255 Of strengeste wyn gaf hem to drynke.
 They were wery, and lest weel wynke;
 They slepte faste, and gunne to route.
 The Sarezynes, they were alle withoute,
 And comen armyd to the gate.
 4260 The renay stood redy therate.
 They knokked on the wyket;
 He leet it stande styllie ischet,
- absolved him fully*
covenant
- treated peaceably (left alone)*
- listen; charge (grievance)*
- spoken out*
Upon; avenged
advised
- together (as a group)*
One shall remain within the stronghold
- secretly*
troop
- boiled; roasted and fried*
- bird*
crafty trick
- very much wanted sleep*
snore
- small door (window)*

¹ Lines 4221–23: *By wearing woolen clothing next to my skin, / And by walking on my bare feet in snow and sleet / To atone for my sins*

- And tolde Thomas that he herde,
Al togeder hou it ferde. what
how things went
- 4265 Sere Thomas no bost gan make;
Anon hys folk he gan to awake.
“For Goddys love,” he hem bed,
Dyghte yow tyt or ye ben ded!”
They styrten up and were afayde *Prepare yourselves quickly*
- 4270 For that he hadde to hem sayde.
They armyd hem swythe yerne,
And wenten out by a posterne
Er thenne the Sarezynys wyste;
That whyle they hovyd and gunne to presten, *waited and gathered together*
- 4275 With strengthe wolde in have wunnen,
The Crystene to the gatys runnen,
And schetten faste with the kaye.
By that began to sprynge the daye.
Bowe and arweblast the Cristene bente, crossbow
- 4280 Thorwghout every stret they wente,
And schotten arwes and quarel;
Many Sarezyn ded doun fel. dead
They ne lefte, be way ne hous, by street or
No man levande in Orglyous, living
4285 Burgeys, ne wyf, ne children ying. young
Whenne they had maad this rekenyng, settled this account
He gaf hys men, withouten othis, assuredly
All the tresore and the clothis,
- Sylvyr and gold, every grot, every bit
- 4290 Every man hadden hys lot.
Ther was non soo lytyl page
That ne hadde to hys wage
Of gold and sylvyr and gret tresore
To be ryche for everemore.
- 4295 Thomas leet, or he wente then, *released; before he departed*
Out of presoun the Crystene men,
Every pylgrym and palmere,
Gaf hem rente and hous there, income
- 4300 With hem stabled the toun aghen; *brought order to; again*
Who so com ther myghte weel seen,
In ylke an hygh chef touret, on high
Kyng Richardes armes were upset. raised
- Lordynges, now ye have herd
Of these townes, hou it ferd;
- 4305 Hou kyng Richard with hys maystry power
Wan the toun of Sudan Turry;
Orglyous wan Thomas Multone,
And slowgh every modyr sone. *Thomas Multon defeated Orglyous*

- 4310 Of Ebedy we schal speke,
That faste now hath here gate steke,
Whenne Fouke Doyly it bylay,
That entre in nought he may.
The cyté was strong and stoute;
Sevene myle it was aboute.
- 4315 Thrytty pryse toures be tale,
In every tour, a cheef amyrale.
Folk of armes, by ryght ascent,
Numbre ther were fyfty thousand.
With other smal putayle
- 4320 That there come in to the batayle,
That ne cowde no man acounte
To how manye they wolde amounthe.
Sere Fouke broughte goode engynes,
Swylke knewe but fewe Sarezynes.
- 4325 In every half he leet hem arere,
His enemyes a newe play to lere.
A mangenel he leet bende,
To the prys-tour a ston gan sende;
- 4330 That ston whanne it out fleygh,
The Sarezynes that it seygh,
“Allas!” they cryeden, and hadden wondyr,
“It routes as it were a thondyr!”
- 4335 On the tour the ston so hytte,
That twenty feet awey it smytte.
To another a ston he threwe,
For to make hem game newe.
- 4340 Al that on syde he smot away,
And slowgh dogges of fals fay.
They beet doun the toures all
In the toun and on the walle.
- 4345 A prys tour stood ovyr the gate;
He bente hys engyne and threwe therate
A gret ston that harde drof,
That the tour al torof,
- 4350 The barre, and the hurdys,
The gate barst, and the portecolys.
Therto he gaf another strook
To breke the bemes alle of ook,
- 4355 And slowgh the folk that therinne stood.
The othere fledden, and were nygh wood,
And sayden it was the develys dent.
“Allas, Mahoun! What has he ment,
- 4360 This Ynglyssche dogge that hyghte Fouke?
He is no man: he is a pouke
- 4365 That out of helle is istole!
- securely; locked up*
- splendid towers by count*
- foot soldiers*
- On every side*
- game to teach*
- great tower*
- resounds*
- brought destruction*
- faith*
- struck*
- broke into pieces*
- barrier; bulwark (palisade)*
- portcullis*
- oak*
- fiend*
- came stealthily*

	An evyl deth moot he thole For us beseges faste. Yif he moo stones to us caste, Al this toun wole be doun bete.	<i>may he suffer</i> <i>By</i>
4360	Stondande hous wole he non lete!" Sere Fouke gan hym apparaylle, With his folk the toun to assaylle. Or he the toun with strengthe wan, There was slain many a man!	<i>permit</i> <i>prepare himself</i>
4365	The toun dykes on every syde, They were depe and ful wyde. Ful of grut no man myghte swymme, The wal stood faste upon the brymme. Betwen hem myghte no man stande.	<i>moats</i> <i>mud</i> <i>brink</i>
4370	The archers al of this lande Schotten in with arewes smale; The toun folk ne gef no tale. The Sarezynes wenten up on the walles,	<i>paid no attention</i>
	And schotten with areweblast and spryngalles,	<i>catapults</i>
4375	And with quarelles they gunne hem stonye. Of oure folk, they slowen monye: Envenymyd here takyl was. But whenne Fouke Doyly seygh that caas,	<i>did inflict pain on them</i>
	That hys men scholde be slawe,	<i>Poisoned their weapons (arrows) were</i>
4380	He bad hem to withdrawe: "And brynges trees, and manye a bowgh." To don hys wylle folk come inowgh. Crystene men maden hem a targe	<i>branch</i>
	Of dores and of wyndowes large.	<i>shield</i>
4385	Some caughten a bord and some an hach, And broughten to tymbyr, and thach, And grete schydes, and the wode, And slunge it into the mode,	<i>gate</i> <i>thatch</i>
	And the thach above theron,	<i>beams; the wood</i>
4390	That Crystene men myghte on gon To the wal, and stonde sekryr, And hand be hand to geve bekyr: A sory beverage there was browen!	<i>mud</i>
	Quarellys and arweys thykke flowen;	<i>safely</i>
4395	The Ynglyssche slowen that they oftoke, Durste no man over the walles loke, That the Crystene hem ovrthrewre. And wylde fyr ovr the walles they blewe:	<i>battle</i>
	Many an hous, anon ryght,	<i>Great harm was there inflicted (see note)</i>
4400	Bycome upon a fayr lyght, Many a lane and many a strete. The Sarezynes, thoo, for hete,	<i>apprehended</i>
		<i>Lest; cast them down (destroy)</i>
		<i>Became thereafter a fair (bright) light</i>
		<i>fire (heat)</i>

- Drowgh out godes, and faste gan flye:
“Allas!” and “Help!” lowde gan they crye.
4405 The Ynglyssche men herden the cry,
They were stronge and wel hardy;
To wynne the toun weel they wende.
They withinne weel hem defende.
Though it were soo that on doun falle,
4410 Another styrte upon the walle
In the stede there he stood,
And weryd it weel with herte good.
Among the toun folk was no game;
To counseyl they gaderyd hem insame.
4415 Thenne sayde the chef amyrale:
“Lordynges, lystnes to my tale!
This sege is gret, thys fyr is stronge;
Thus may we nought dure longe.
To slen us they have gret desyre,
4420 They have set oure toun afyre!
Pes of hym tydes us no graunt,
But it be at swylke a comenaunt
That we oure god, Mahoun, forsake,
And Crystyndom undyrtake,
4425 And trowe in Jhesu and Mary.
Despyt it wore, and velony¹
That we scholde leve on fals lay!
So arme hym, every man that may,
That strong is wepene for to bere,
4430 And fonde we this toun to were!
Of hoost, we have swylke ten
As he has of Crystene men
To fyghte with us now hedyr brought.
Bes bold and doutes hym ryght nought!
4435 Betere it is that we outrenne
Thenne as wrechches in hous to brenne,
And frye in oure owne gres!
Englyssche be feynte and herteles:
Of mete and drynk they have defawte.
4440 We scholen hem slee alle in asawte,
And fallen hem alle in the feelde.
Hangyd be he that this toun yelde
To Crystene men whyl he may leve!”
But whenne he hadde this counseyl geve,
4445 Every man hys armes on keste,
- expected
defended themselves well
one
jumped
place
defended well
mirth
gathered themselves all together
speech (argument)

It happens to us that he will not grant peace
Unless
Muhammad
- believe; false religion

strive; to defend
Of the army; ten times

hither
fear him not at all
engage [in battle]

burn up; grease
faint and cowardly
lack
assault

threw on

¹ Disobedience (shame) it were, and villainy (wickedness)

- And to hym they come alle preste;
For to fyghte they were ful fel.
To here temple they wente ful snell;
Ylke a man armyd in hys queyntyse,
4450 And made there here sacrefysye
To Mahoun and to Jubiterre,
That he hem helpe in here werre:
“We hadde nevere nede or now,
And here we make hym oure avow:
4455 The prys this day yif that we wynne,
That we schole nevere blynne
For to fyghte with Crystene schrewe
Tyl that they ben al tohewe.”
In foure partyes they delte here route,
4460 And at the foure gates they issuyd oute.
- The fyrste hoost Sere Arcade ledde,
All aboute on brede they spredde.
Sere Cudary ledde that othir,
And with hym, Orphias, hys brothir.
4465 The thrydde hoost with hym gan lede
Sere Materbe, wyght in wede;
Sere Gargoyle ledde the ferthe.
There they rede, al the erthe
Undyr the hors feet it quook.
4470 Sere Fouke beheeld and gan to look.
Here folk were rengyd in that playn,
Foure score thousand, for sothe to sayn,
Of footmen, knyghtes, and squyers,
And of lordes with baners.
4475 Ther were syxty amyrales,
The soth to say, in sertayn tales.
On stedes weel trappyd, armyd they ryden,
Redy batayle to abyden.
- Sere Fouke gan hys folk ordeyne,
4480 As they scholden hem demeyne.
Formeste he sette hys arweblasteres,
And aftyr that, hys gode archeres,
And aftyr, hys staff slyngeres,
And othere with scheeldes and with speres.
4485 He devysyd the ferthe part
With swerd and ax, knyf and dart.
The men of armes com al the last.
Quod Fouke: “Seres, beth nought agast,
Though that they ben moo than wee!”
4490 They blyssyd hem and fel on kne:
- ready
very spirited (fierce)
very swiftly
battle trappings
- before
victory
cease
slain
army
- far and wide*
- valiant in armor
- Where they rode*
shook
- arrayed
- tallies
- await
- put in order
conduct themselves
- [soldiers armed with] staff and slings*
- arrayed (made ready)
- afraid
- blessed themselves*

- “Fadyr, and Sone, and Holy Gost,”
 Quod Fouke, “Kepe the Crystene hoost!
 Mary milde oure erande bede!
 Thy Chyld us helpe at our nede,
 And kepe oure honour, we thee preye!
 Prest we ben for thee to deye,
 And for Hys love that deyde on roode!”
- The Sarezynes with egre mode,
 Here wepenes begunne for to grype.
 They trumpyd anon and gunne to pype.
 To fyghte the Crystene were ful swyft;
 Ylke a lord hys baner gan uplyft,
 Of kynde armes of hys owen,¹
 That his men scholde hym knowen,
 And to folewe hym that tyde
 In the bataylle where they gan ryde.
 Sarazynes comen with gret wylle
 When the Crystene myghte drawe hem tylle.
- To schete the arweblasteres hem dresse,
 And the archeres to hem gesse.
 Sere Fouke leet sette up a standard
 With armes of the Kyng Richard.
 Whenne the Sarezynes it sen,
 They wende Richard hadde there iben.
- Among hem alle in bataylle thore,
 Of hym they were adred ful sore.
 Knygthes and amyralles prowde,
 “Kylles doun ryght,” they cryeden lowde.
 “Brynges the cyté out of cares!
- Hangyd be he that hys foo spares!”
 Sere Archade took a gret launse,
 And come prykande with bobaunce.
 To Fouke Doyly he gan it bere,
 And with anothir, Fouke mette hym there.
- Ryght in pleyn cours in the feelde,
 He hytte hym upon the scheelde.
 Ryght thorwghout the herte it karff:
 The mysbelevyd paynym starff.
- With bost come Sere Cudary
 Agayn a Crystene knyght hardy.
 With a fawchoun he gan hym smyte;
 Sekyrlly, it wolde weel byte.
 In the nekke he hytte hym withal,
 That the hed trendelyd off as a bal.
- Guard
deliver our own message*
- Prepared*
- Until; reach them
shoot; took up position
aimed at them; (see t-note)*
- believed*
- outright*
- pride (fierceness)
did it bear*
- full charge*
- unbelieving heathen died
Violently*
- falchion*
- indeed
rolled down*

¹ Consisting of his own hereditary coat of arms

- 4535 On a rabyte com Orphias,
For bost he prekyd a gret pas.
A gret fawchoun in hand he bar:
“Come fyght with me now hoo that dar!”
Sir John Doyly, Sir Foukes nevew,
A yonge knyghte of gret vertew,
In hande he took a spere long:
The schafte that was bothe stife and strong,
And on hys scheeld, he smot hym soo
That it cleved evenen in twoo,
And slewe hym there sekyrly,
And sayde, “Dogge, there thou ly
And reste thee there tyl domysday,
For thou art payyd of thy pay!”
Togedere whenne the hoostes mete,
The archers myghten no more schete.
Men of armes, the swerdes out breyden,
Balles out of hoodes soone ther pleyden.
Swylke strokes they hem geven,
That helme and bacynet al torevien,
That on the schuldre fel the brayn;
The Crystene men slowen hem with mayn.
The foote folk and sympyl knaves,
In hande they henten ful goode staves.
Ther was no Sarezyn in that flok
That, yif that he hadde had a knok
With a staff wel iset
On helm other on bacynet,
That he ne yede doun, saun fayle,
Off hys hors top over taylle.
Sone withinne a lytyl stounde,
The moste party yede to grounde.
The lordes saygh hou that they spedde;
Anon hastyly they fledde:
Into the toun they wolde agayn.
Sere Fouke and hys men therof were fayn
The paas to kepe and to lette;
On every half they hem withsette,
That non of hem ne myghte ascape.
The Crystene on hem gan faste to frape.
Whenne the foot folk weren islawe,
Grete lordynges doun they drawe
Of stedes and rabytes trappyd;
Anon here hedes were of clappyd.
That Jhesu hem helpyd it was wel sene;
The Sarezynes weren islayn alle clene,
Strypyd hem nakyd to the serke;
- Arabian steed
Through pride; galloped at great speed
- who*
wages
brandished
shattered
vigor
Who
went down
head over heels
part fell
fared
eager
road; guard; hinder movement
side; blocked them
strike
From; Arabian horses caparisoned
struck off
shirt

- But whene they hadde maad al pleyn werk,
Sere Fouk, that noble man and wyse,
With trumpes he leet blowe the prys.
No man woulde tho dogges berye:
Crystene men resten and maden hem merye.
Of good wyn ylke man drank a draught,
And whenne that they herte hadde caughte,¹
Colyd hem, and keveryd here state,
Anon they broken the toun gate.
Syre Fouk with his men inrode,
No Sarezyn there hym abode.
Every Sarezyn that they mette,
With swyche wessayl they hem grette
For the love of here Mahoun,
That by the schuldre they schoof the croun.
The footemen come behynde,
And slowgh alle that they myghte fynde.
Man, wumman, al yede to swerde,
Bothe in hous and eke in yerde.
The Crystene men the fyr gan quenchē;
There was more good than man myghte thenchē
Of sylvyr and gold in that cytē,
The Crystene men hadde gret plentē.
Ful curteysely seyde Sere Fouke,
“Every man hys wynnnyng brouke
Amonges yow alle to dele and dyghte.”
For good was no nede to fyghte.
Crystene men Sere Fouke lete,
In every lane and every strete,
To take keep and to wake,
By nyght and day warde to make,
For to save weel afyn
Fro the Sawdon Saladyn.
On the toun wal, on every corner,
He leet sette up a baner
Upon schaft brode dysplayde,
With Kyng Richardes armes portayde,
In sygne, to bere record
That Kyng Richard was here ovrlord.
- Whenne he hadde stabelyd the toun,
With hys hoost he wente boun
To Orglyous to Sere Thomas.
- unornamented
sound the call [that the game is taken]
bury
waited for him
toast [of death] (see note)
shaved off the head
went
goods; think
keep
distribute
goods
Sir Fouke caused Christian men
observe; remain awake
watch
defend completely
to show (to testify)
brought order to
armed (prepared)

¹ Lines: 4588–89: *And when they had regained their heart (courage) / Refreshed themselves, and recovered their health*

- Forth they wenten a gret pas
 4625 To Kyng Rychard to Sudan Turry,
 And he hem took and sette hym by.
 Every man tolde other is chaunce.
 To hem come the kyng of Fraunce.
 Unto Acres they gan turne,
 4630 Aftyr swynk there to sojurne,
 To dwelle and reste hem a stounde,
 To hele hem that hadde gret wounde.
 Upon a day aftyrward,
 Kyng Phelyp eet with kyng Richard,
 4635 Dukes, eerles, and barouns,
 Men of Fraunce of most renouns;
 With hem alle, the knyghtes free
 That they broughten fro beynde the see.
 Thomas of Multone, Fouke Doyly,
 4640 Erles and barouns, sekyrly,
 Of Yngelond, Gascoyne, and of Spayne,
 Of Lumbardy, Gyan, and Alemayne.
 Trumpes blewen, tabours dasschen,
 Mete was greythid, they gunne to wasschen.
 4645 They were set doun at a table,
 And weel iservyd, withouten fable,
 To here talent of flesch and fysch,
 Frenssche men, Lumbardes, Gascoynes, Ynglysch.
 Of ryche wyn ther was plenté,
 4650 Pymtent and ryche clarré.
 Aftyr mete the cloth was drawe;
 Of here comynge, Rychard was fawe.
- Aftyr mete they maden game;
 They begynne to speke insame.
 4655 Quod kyng Richard: "Every man telle
 Hou he has don, hou hym befelle.
 Whoo has ben in most dystresse,
 And who has don the moste prowesse."
 Quod Rychard: "I myself wan Sudan Turry,
 4660 Of the folk hadde I no mercy.
 Alle tha that ther wore, I and myn hoost slowgh,
 And wunne therinne tresore inowgh;
 Crystene men therinne wone."
 Thomas gan hys dedes mone:
 4665 "And I wan Castel Orglyous;
 Maydyn and grome, hosebonde and spous,
 Myn hoost slowgh, and non ovyrhaf,
 Al the tresore that hem I gaf."
 Thoo tolde Fouke Doyly:
- placed him beside
his exploits*
- After toil in battle there to lodge*
- Gascony*
Aquitaine; Germany
roll
Food; prepared
- appetite*
- joyful*
- together*
- All those*
- remain*
did speak of his deeds
- boys (youth)*
spared
- Then spoke*

- 4670 “And I wan the cyté of Ebedy,
 Gaynyd hem no mercy to crye:
 What scholde dogges doo but dye?
 Al the flok hoppyd hedeles!
 In this manere I made pes:
4675 Destroyyd alle hethene blood.
 To Crystene men al the good
 I gaf that I therinne fond,
 And stablyd it into Crystene hond.”
 Quod Phelyp: “And I dede nought soo,
4680 Taburet and Archane I wente too.
 The folk come of bothe cytees,
 Cryde mercy, and fylle on knees.
 For every hed I took raunsoun;
 They yoldes to me every toun,
4685 And up thay sette my baner:
 We weren at on in this maner.
 To sloo men was me nevere leeff.”¹
 Kynge Richard took it to greff,
 And on hym gan to loke rowe:
4690 “Cursyd be he that thy werk alone!
 Thou were weel wurthy mawgrý to have,
 Sarezynes that thou woldyst save!
 For to graunte hem lyf for mede,
 Thou dost God a gret falshede!
4695 Thou hast don us gret schame:
 Thou were wurthy to have blame!
 Alle swylke werkes I refuse,
 And thou, sere kyng, yif thou it use,
 Thou dedyst nought as I thee bad!
4700 Yif thou be eft in fyght bestad,
 Thou schalt fynde hem, everylkon,
 They schole ben thy moste foon.
 Yif thou haddyst hem alle slain,
 Thenne myghtyst thou have ben fayn,
4705 And wunnen al the good therinne.
 Now is it eft newe to begynne,
 And that thyself now schalt sen.”
 Quod Phelyp: “I wole wende aghen
 For to prove yif it be soth.
4710 Whether the folk me gyle doth,
 Be aboute me to anoye,
 I schal hem brenne, sloo, and stroye!
 They schole nevere have grith!”
- To cry mercy availed them not
were beheaded
settled
did
came out of
yielded
thus in unison
took it amiss
angrily (violently)
to be reproached
wickedness
permit it
again beset in fight
chief enemies
it is once again a new undertaking
If; deceive me
Strive to offend me
mercy*

¹ *To slay men was to me never acceptable (pleasing)*

- Quod Richard: "Yif I wende thee with,
 4715 The betere hap thee may betyde." *fortune*
 On morwen they begunne to ryde
 With here hoost to Taburet.
 The folk withinne the gatys schet;
 They callyd, "Phelyp, feynete coward!
 4720 False wrechche, thou broke foreward!
 Thou gaf us lyf for raunsoun.
 Thee tydes no more of this toun
 Henne to the worldes ende!" *This town is obliged to you no more
From now*
 Quod Kyng Rychard: "Phelyp, tak in mende
 4725 I sayde thee soth — now may thou wete!" *take in mind
know*
 Anon hys baner doun they smete,
 And brak it up in gret despyt,
 Twoo peces brak it also tyt,
 And out into the dyke it thrownen,
 4730 And setten up on of here owen, *one*
 And bad hym: "Now doo thy beste!"
 Quod Richard: "Frendes, haves no reste!
 This toun assayle we now swythe.
 Every man hys strengthe kythe
 4735 On these dogges to ben wroken!" *exercise (exert)
be avenged*
 Whenne kyng Richard thus hadde spoken,
 The Crystene men gunne make a scryke. *battle cry*
 Anon they wunne ovyr the dyke.
 The folk on the walles above
 4740 To defende faste they prove, *stroved*
 In al that they may and cunne.¹ *timbers*
 Stones and stokkes they threwen dounne; *hurt*
 Summe of the Crystene they herte.
 For drede, archeres abak they sterte.
 4745 The Sarezynys they gunne grete:
 Arwys, qwarellys, thykke they schete,
 And slowen that they ovyrtoke. *reached*
 Ovyr the walles durste no man loke.
 The Crystene the walles undyrmyn.
 4750 Quod Richard: "I schal nevere syne
 Sytte on grounde, drynke, ne eeten,
 Tyl I have this toun igeten."
 In the dyke the wal ovyrthrew;
 The hoost wan in, and on hem hewe
 4755 With swerdes, axes, and kene knyves,
 And slowen men, chyldren, and wyves.
 The hoost wolde no lengere be thare;

¹ *In all [ways] that they were able and knew*

- Toward Archane gunne they fare.
 The folk of the toun the gatys schet,
 Kyng Phelyn out for to let, *leave*
 And sayden: "Coward, goo thy way!
 Here hast thou lost thy pray. *booty (prize)*
 Thou gaf us lyf for tresore:
 Of this toun tydes thee no more.
- 4765 Al at ones thy pay thou grepe; *you get nothing else*
 Here hast thou lost thy lordschepe.
 Thou art a fals, faynt wrehche!
 Hangyd be he that of thee rehche!
 Al that thou may doo us, thou doo!" *All at once you obtained your payment*
- 4770 For that they despysyd hym soo,¹ *that cares for (heeds) you*
 Kyng Richard swoor and was agrevyd:
 "The Sarezynnes therinne that misbelevyd,
 Schal non of hem be savyd quykke!" *hold false beliefs*
 Arwes, quarelles flowen thykke;
 The Crystene men the gates brente,
- 4775 They broke the walles, and in they wente.
 The Sarezynes fledden, awey gunne fyken,
 The Crystene folwen, slen, and styken,
 And gaf alle here folk here bane;
 Thus Kyng Phelyn wan Archane. *None of them shall save their lives*
- 4780 Quod Richard: "Phelyn, tak to thee
 The goodes of ayther cyté;
 Thus thou myghtyst have don or this. *before this*
 Certes, Phelyn, thou art nougħt wys.
 Thee be forgeven the fyrste gylt: *transgression*
- 4785 Thou may bewar, yif that thou wylt.
 Now be we frendes bothe,
 But, sykyrly, we schole be wrothe,
 Swylke folyes, yif thou haunte, *engage in such folly (impudence)*
 Sarezynys lyf, yif thou graunte.
- 4790 Bewar, though thou gold coveyte:
 In this land, do us no dysseyte!
 Yif thou be eft founden with gyle *deceit*
 Wherethorwgh we fallen in peryle, *again; falseness (deceit)*
 Be thee chyld in oure lady barme,
- 4795 Goo schalt thou nougħt withouten harme!
 Of gold schalt thou have thy fylle!" *Through which we should come into peril*
 He gan to moorne, and heeld hym styll;
 He glouryd, and gan to syke, *Were you a child on our lady's breast*
 With Kyng Richard gan hym evyl lyke,
- 4800 *He was troubled and remained silent*
glowered; sighed
With King Richard he became upset

¹ Because they disparaged him to such an extent

- For wordes he gan to hym deyl. *uttered*
 Kyng Richard gan hym to counseyl:
 "Be trewe, doo as I thee teche.
 Goo we forth this cuntré to seche,
 To sloo oure foos and wynne the croys!" *invade*
 4805 Kyng Phelyp withouten noys
 Sayde: "In me schal be no delay
 To helpe thertoo, that I may."
 Kyng Richard and Phelyp with here hoost
 Wenten forth be the see coost.
 Ageynes hem comen here naveye,
 Cogges, drowmoundes, many galeye,
 Barges, schoutes, crayeres fele
 That were chargyd with all wele,
 4815 With armure, and with othir vytaylle,
 That nothyng in the hoost scholde fayle. *wealth (goods)*
be lacking
- It was before Seynt James tyde,
 Whenne foules begunne merye to chyde, *25 July*
 Kynge Richard turnde his ost to pas *twitter*
 4820 Toward the cyté of Cayphas,
 Evere forth be the maryn,
 By the rever of Chalyn.
 Saladyn it herde telle
 And come flyngande aftyr snelle, *Haifa*
 4825 With syxty thousand Sarezynes kene,
 And thoughte to doo Crystene men tene;
 And ovrtooke the rerewarde,
 And begunne to bekyr harde.
 Hastely swerdes they drowen, *sea-coast*
rushing; quickly
- 4830 And many a Crystene man they slowen.
 Unarmyd was the rerewarde,
 They fledde in haste to Kyng Richardre.
 Whenne Kyng Richard wiste this,
 The Sawdon slowgh hys men iwis, *learned*
 4835 On Favel of Cypre he sat, falewe,
 Also swyft as ony swalewe.
 In this world at grete nede
 Was nevere founde a better stede.
 Hys baner anon was unfolde; *brownish yellow [colored horse]*
 4840 The Sarezynes anon it gan beholde.
 Thoo that myght the baner see,
 Alle they gunne for to flee.
 Kyng Richard aftyr hem gan ryde,
 And they withturnyd hem that tyde, *Just as; swallow*
 4845 And smot togedere with swylke raundoun
 As yif al the world scholde fall doun. *place*
Those who
And they turned around at that time
so much speed (violence)

	Kyng Richard before smot With hys ax that byttryly boot; He them tohewed and tocarfe: Manye undyr his hand gan sterfe. Never was man in erthe ryght That better with hem gon fyght, And manye Crystene, I telle yow sekyr, Hente here deth in that bekry Thorwgh a carte that was Hubertes Gawtyr, That was set al in a myr. For Saladynes sones theder came And the harneys them bename. The cartere les his hand ryght;	<i>struck first (in front)</i> <i>slashed (bit)</i> <i>cut (dismembered); cut to pieces</i> <i>died</i>
4850	Hente here deth in that bekry For Saladynes sones theder came And the harneys them bename. The cartere les his hand ryght;	<i>Received</i> <i>On account of; cart</i> <i>all fixed; mire (bog)</i>
4855	There was slayn many a knyght. For the harneys kepyd fourty, And therof were islayn thrytty. Kyng Richard hyyd thedyr with thate; Yet almoost he came to late!	<i>fighting gear (armor and weapons) they seized</i> <i>lost</i>
4860	In honde he helde his axe good, Many Sarezyn he leet blood! Ther was non armure, varrayment, So good that myghte withstande his dent.	<i>bore</i> <i>he bled (wounded)</i> <i>armor, truly</i> <i>stroke</i>
4865	And the Longe Spay that tyde, Layde on be every syde, That doun it wente al that he smot With hys fawchoun that byttry bot;	<i>[William] Longespée</i> <i>Delivered blows</i>
4870	And the batayle was dotoous, And to his folk wol perylous, For the hete was so strong, And the dust ros hem among,	<i>fiercely struck (bit)</i> <i>uncertain</i> <i>very</i>
4875	And forstoppyd the Crystene onde, That they fylle ded upon the sonde. Moo dyede for hete, at schorte wurdes,	<i>smothered; breathing (life)</i>
4880	Thenne for dent of spere or swordes. Kyng Richard was al most ateynt, And in the pouder nygh adreynt. On hys knees he gan doun falle,	<i>in short</i> <i>Than by</i> <i>overcome</i>
4885	Help to Jhesu he gan calle, For love of His modyr, Mary; And as I fynde in hys story,	<i>dust; suffocated</i>
	He seygh come Seynt George, the knyght, Upon a stede, good and lyght, In armes whyte as the flour	<i>(see note)</i>
4890	With a croys of red colour. Al that he mette in that stounde, Horse and man he felde to grounde, And the wynd gan wexe lythe;	<i>cross</i> <i>place</i> <i>grew gentle</i>

- 4895 Sterne strokes they gynne to kythe. *delivered*
 Whenne Kyng Richard seygh that syght,
 In herte he was glad and lyght,
 And egyrly, withouen fayle,
 The Sarezynes he gan assayle.
 Bertram Braundys, the goode Lumbard,
 Robert Tourneham, and Kyng Richard,
 Alle that agayn hem gan dryve,
 Soone they reste hem of here lyve.
 The Sarezynes fledden to recet
 To the mount of Nazareth, withoute let.
 They were so hyyd at the spore,
 Thatmekyl of here folk was lore.
 Kyng Richard wente a gret pas
 Toward the cyté of Cayphas,
 And thankyd Jhesu, Kyng of gloriye,
 And Marye, his modyr, of that victorie.
 Alle they maden gret solas
 For the wynnyng of Cayphas.
- 4915 At morwen, kyng Richard leet crye
 Among hys hoost that they scholde hye *hurry*
 Ever more forth be the maryn
 To the cyté of Palestyn.
 There here pavylouns they telte,
 And al to longe there they dwelte,
 For to abyde here vytayle
 That comen by watyr, saun fayle.
 Certes, that was the werste dwellyng
 That evere dwellyd Richard, oure kyng!
 That whyle the Sawdon Saladyn,
 Sente many a Sarezyn
 To bete adoun manye castelles,
 Cytees, tounes, and tourelles.
 Fyrst they bete doun the castele
 That was callyd Myrabele;
 And aftyr the castel Calaphyne
 That was ful of good engyne.
 Of Sessarye they fellyd the wal,
 And the tour of Arsour al.
 Jaffe castel they bete adoun,
 And the goode castel Touroun.
 Castel Pylgrym they felden there,
 And the goode castel La Fere;
 The castel of Seynt George Dereyn,
 They felde doun and made al pleyn,
 The walles they felde of Jerusalem,
- 4925 *Henceforth onward by the coast*
 (*see note*)
 pitched
 await; provisions
- 4930 *During that time*
 raze (level)
 Caesarea
 Arsuf
 Jaffa; razed
Castle Toron (Le Toron des Chevaliers)
Castle Pilgrim (Chateau Pelerin)
- 4935 *St. George LaBane (the defender)*

- 4940 And eke the walles of Bedlem,
Maydenes castel they lete stande,
And the castel of Aukes land.
Be that coost were no moo leten,
But they were feld and doun beten;
And this he dede withouten lette,
For Richard scholde have no recette.
Whenne he hadde thus idoo,
Kyng Richard he sente untoo,
And seyde he wolde the nexte morwe
Mete hym in the feld with sorwe,
And with a launce to hym ryde,
Yif that he durste hym abyde.
Undyr the forest of Arsour,
He wolde asaye hys valour.
- 4945 *Bethlehem*
Perverse Land? (see note)
spared
razed
without interruption
In order that; refuge
- 4950 Kyng Richard made it nought towgh,
But for that tydyng faste he lowgh,
Hee leet crye in hys hoost
In the name of the Holy Gost
That they scholden, with vygour,
- 4955 *anger*
dared face him
test
not difficult
- 4960 That nyght reste before Arsour,
And dyghten hem al redy than,
At morwen to fyghte with the Sawdan.
On Seynt Marye even, the natyvyté,
This ylke bataylle scholde be.
- 4965 Many was the hethene man
With Saladin that come than:
Of Inde, of Perse, of Babyloyn,
Of Arabye and of Cessoyne,
Of Aufryk and of Bogye,
- 4970 Of al the lond of Alysaundrye,
Of grete Grece and of Tyre,
And of many another empire;
Of moo landes than ony can telle,
Save He that made hevene and helle.
- 4975 That nyght was Kyng Richard before Arsour,
Undyr the forest of Lysour.
With hym ther were of Yngeland
Wyse knyghtes, doughty of hand;
- 4980 Manye Frensche folk and Templers,
Gascoynes and Hospytaleres,
Of Provynce, a fayr cumpayne,
Of Poyle and of Lombardye,
Of Gene, of Sesyle, and of Tuskayn;
- 4985 There was many a doughty man
Of Ostrych and of Alemayn
That weel cowde fyghte in the playn.
- resolve (determination)*
very
Cesson (Kesoun)
North Africa; the Buqaia(?)
strong of hand
Provence; sizable (excellent)
Apulia
Genoa; Sicily; Tuscany
Austria; Germany

- Of Crystene knyghtes that were hende
The fayreste hoost to the worldes ende.
And ye schal here as it is wrete,
Hou the batayle was ismete.
- nearby
written
fought
- 4990
- Saladyn come be a mountayn,
And ovyspradde hyl and playn,
Syxty thousand sayde the spye,
Was in the fyrste cumpayne,
With longe speres on heye stedes.
Of gold and asure were here wedes.
Syxty thousynd comen aftyrward
Of Sarezynes stoute and hard,
With many a pensel of sykelatoun,
And of sendel grene and broun,
Almost come fyve and fyfty thousinde
With Saladyn that comen behynde;
They comen alle stylle nought fer behende,
Here armure ferde al as it brende.
- battle gear
(see note)
sendal
- 4995
- 5000
- 5005
- 5010
- 5015
- 5020
- 5025
- 5030
- Thre thousand Turkes comen at the laste,
With bowe Turkeys and arweblaste.
A thousand taboures and yit moo,
Alle at ones they smeten thoo:
Al the erthe donyd hem undyr.
There myght men see a syghte of wundir.
Now speke we of Richard, oure kyng,
Hou he com to batayle with hys gyng.
He was armyd in splentes of steel,
And sat upon his hors, Favel.
- continually
Their armor appeared as if it burned
- drums; even more
struck then
resounded
- Weel hym lovede baroun and knyght,
For he cowde weel araye a fyght!
The fyrste batayle to the Templeres
He gaf, and to the Hospytaleres,
And bad hem goo in Goddes name,
The feend to schentschepe and to schame.
- troop
plates
- Well baron and knight loved him
prepare a fight
- confound
- Jakes Deneys and Jhon de Neles,
Before they wenten in that pres.
In this world thenne were there
No betere knyghtes thenne they were.
Forth they prekyd, as I fynde,
With knyghtes fully twenty thousynde,
And the Sarezynes they mette,
With grymly launse they hem grette.
Many Sarezyn hadden here fyn,
- In front
- rode; read
- deadly
their end
- Muhammad and Apollo
And those of ours who received death
- And wenten to Mahoun and Appolyn;
And tho that caughten deth of oure,
Wenten to Cryste, oure Saveoure.

- Jakes Deneys was a noble knyght;
 To slee paynymys he ded hys myght.
 5035 He prekyd before his folk to rathe
 With hys twoo sones, and that was scathe,
 Thre thousand Turkes comen with boost,
 Betwen Jakes and hys hoost,
 That non help myghte come hym too,
 5040 For no thynge that they cowde doo.
 Ne he ne myghte hym withdrawe,
 For the folk of hethene lawe.
 It was gret scathe, by Jhesu Cryste;
 Kyng Richard therof nought ne wiste,
 5045 For he was yit al behynde
 To ordeyne othir twenty thousynde
 Thoo scholde the Duke of Burgoyne
 Lede, and the Eerl of Boloyne.
 These comen and deden here devers
 5050 Agayn the hethene pawteners;
 And Jakes and hys sones twoo
 Almost weren islayn thoo.
 He layde on every syde ryght,
 And steryd hym as noble knyght.
 5055 Twenty he slowgh, and ayther sone ten
 Of the vyle, hethene men.
 And nyne sethyn hys hors was felde,
 And evere he coveryd hym with his schelde.
 He had non help of Templere,
 5060 Ne of non othir Hospytalere.
 Nevertheles doughtely he faught:
 The Sarazynes yet felde hym naught.
 He layde on with his sworde,
 And evere he sayde, “Jhesu, Lord,
 5065 I schal dye for Thy love:
 Resseyve my soule to hevene above!”
 The Sarezynes layde on with mace
 And al tofrusschyd hym in the place,
 Hym and hys sones bothe;
 5070 Therfore Kyng Richard was ful wrothe.
 Whenne Kyng Richard wiste this,
 That ded was Jakes Denys,
 “Allas!” he sayde, “that is wronge!
 Behynde I dwellyd al to longe!”
 5075 He smot Favel with spores of golde,
 Sewe hym that sewe wolde!
 A launse in hys hand he heelde;
 He smot an amyral in the scheelde.
 The dynt smot thorwgh the hethene herte:
- did all he could
to provoke
was a pity
arrogance (threats)*
- On account of
misfortune
nothing knew*
- make ready
Whom*
- duty
scoundrels*
- then*
- conducted himself
each son*
- And nine after*
- crushed him*
- Follow after him who would follow*

- 5080 I undyrstande it gan hym smerte!
Kyng Richard hys honde withdrawgh:
With that launse a kyng he slowgh.
So he dede an amyrayle,
And fyve dukes withouten fayle.
- 5085 With that ylke launse selve
Kyng Richard slowgh kynges twelve.
The thryttenethe to the chyn he kerff;
The launse barste, the Sarezyn sterff.
Hys ax on his fore arsoun hyng:
- 5090 Anon it took Richard, oure kyng.
On he hytte on the schuldyr bon
And karf hym to the sadyl anon!
And of som he pared so the croune
That helme and hed fel adoun!
- 5095 Non armure iwrought with hand
Myghte Kyng Richardes ax withstande.
Of my tale bes nought awundryd:
The Frenssche says he slowgh an hundrid,
Whereof is maad this Ynglyssche sawe,
- 5100 Or he reste hym ony thrawe.
Hym solewyd many an Ynglyssche knyght,
That egyrly halp hym for to fyght,
And layden on as they were woode
Tyl valeys runnen al on bloode.
- 5105 The Sarezynes sayden in here pavlouns,
The Crystene ferdan as wylde lyouns;
And that Rycharde with theyr folke fares
As hende grehoundes do with hares.
Upon here steedes, manly they lepen;
- 5110 Swerdes and speres, manly the grepen.
Manye man there slowgh othir;
Many a Sarezyn loste there his brothir,
And manye of the hethene houndes,
With here teeth gnowgh on the groundes.
- 5115 Be the blood upon the gras,
Men myghte see where Richard was!
Brayn and blood he schadde inowgh;
Many an hors hys guttes drowgh.
There was a manye an empty sadyl,
- 5120 That it bewepte the chyld in the cradyl.
He thoughte rescue Jakes Denayn,
And ar he come, he was islayn.
For he and hys sones anon
Were tofrusschyd, flesch and bon.
- 5125 He ledde hym to hys pavyloun,
In despyt of here god Mahoun.
- did cause him pain*
- very same lance*
- pierced*
- died*
- front saddlebow; hung*
- One*
- astonished*
- (see note)*
- narrative (history, poem)*
- rested hymself; at all*
- said*
- behaved*
- (see note)*
- bit the dust (died)*
- dragged his guts*
- empty*
- So that the child in the cradle mourned it*
- crushed*
- betook himself to his [Saladin's?]*
- In defiance of their god, Mahoun*

- Thoo delte Richard on ylke a syde,
The Sarezynes durste no lengere abyde.
Syxe thousand and sevene score,
At onys he drof hym before
Up agayn an hygh cleve.
They fledde as deer that hadde ben dreve;
And for the drede of Kyng Richard,
Off the clyff they fell dounward,
And al tobarste, hors and men,
That nevere non com to lyve than.
That seygh the Sawdon, Saladyn:
He was ful sekyr hys lyf to tyn.
He lefte hys pavylouns and hys tente,
And fledde away verramente.
- Whenne Kyng Richard seygh hym fleande,
He sewyd aftyr, faste flyngande.
To sloo the Sawdon was hys thought,
But, for he myghte hym overtake nought,
Of a footman a bowe he took,
He drowgh an arwe up to the hook,
And sente it to the Sawdon anon,
And smot hym thorwgh schuldyr bon;
Thus, the Sawdon with dolour,
Fledde fro the batayle of Arsour.
- Syxti thousand there were slawe,
Sarezynys of hethene lawe,
And of Crystene but ten score:
Blyssyd be Jhesu Cryst, therfore!
- Kyng Richard took the pavylouns
Of cendeles and of sykelatouns.
They were schape of casteles,
Of gold and sylvir were the penseles.
Manye were the noble geste
- Theron were wryten of wylde beste:
Tygrys, dragouns, leouns, lupard,
Al this wan the kyng Richard.
Bounden coffres and grete males
He hadde there withouten tales.
- Of tresore they hadde somekyl wone,
They wiste nowher where here goodes to done.
- Kyng Richard wente with honour,
Into the cyté of Arsour,
And rested hym there all nyght,
And thanked Jhesu ful of myght.
- On the morowe Kynge Rycharde arose;
Hys dedes were riche and his los.
Of Naples he callyd Sere Gawter
- [blows] on every side*
- once
- cliff
- driven
- burst apart
- after
- certain; lose
- fleeing
- followed; galloping
- since
- barb
- pennons
- splendid narrative; (see note)
- without number
- much seized
- their plunder to store
- admirable; praise

- That was his maystyr Hospitaler.
 5175 He bad hym take with hym knyghtes,
 Stronge in armes, stoute in fyghtes,
 And agayn to the feelde tee
 There the batayle hadde ibee, *go*
Where
 And lede Jakes, the noble baroun,
 Into Jerusalem toun,
 And berye his body there in erthe,
 For he was man that was wel werthe.
 Al was don withoute cheste, *strife*
command
 Hastyly Kyng Richardes heste.
 5185 Thus, Kyng Richard wan Arsour,
 God graunte hys soule mekyl honour!
- At morwen he sente to the kyng of Fraunce,
 And sayde to hym withoute bobaunce: *arrogance*
Nineveh
 “Wende we to Nynyvé
 5190 That is a swythe strong cyté.
 For hadde we that toun iwunne,
 Thenne were oure game fayre begunne. *auspiciously*
Macedonia
 Hadde we that and Massedoyne,
 We scholde wende to Babyloyne. *Egypt*
 5195 Thenne myghte we safly ryde *in every direction*
 An hundryd myle by ylke a syde.”
 Richard and Phylyp in Arsour lay.
 A messanger thenne come to say
 That the Sarezynes wolde abyde *stand their ground (halt)*
 5200 And in batayle to hem ryde.
 In the pleyn Odok, sothe to seye,
 There they wele leve or deye.
 Kyng Richard hem answerid anon:
 “I schal yow telle, be Seynt Jhon! *immediately*
- 5205 And I wiste what day it wore, *If I knew what day [the battle] would be*
 I scholde mete with hym thore!” *then*
 The messanger sayde, by his lay, *law*
 That it scholde be on the sevenyght day. *seventh*
 That tymе come, as he telde,
 5210 The Sarezynes comen into the feelde
 With syxty thousand and weel moo. *considerably more*
 Kyng Richard come ageynes hem thoo.
 Hys hoost he delte in foure manere,
 As they sayde that ther were: *divided in four ways*
- 5215 Fouke Doyly be that on syde; *one*
 Thomas be that othir to abyde,
 Kyng Phelyp, the thrydde part,
 And the forthe, Kynge Richard.

- Thus they besette hem withoute¹
 5220 The Sarezynes that were bolde and stoute.
 In every hoost Crystene men,
 Sarezynes baners outputte then.
 The Sarezynes wenden thenne anon,
 They hadde ben Sarezynes, everylkon.
- Then raised Saracen banners
 believed then
- 5225 Soone so Richard seygh this,
 That the Sareczyns hoost beclosyd is,
 His owne baner was soone arerde.
 Thenne were the Sarezynes sore aferde,
 And abaschyd hem in a thowe.
- As soon as
 surrounded
- 5230 The Crystene gan the baner to knowe,
 They smeten on in that stounde,
 And slowgh many an hethyn hounde.
 Kyng Richard upon Favel gan ryde,
 And slowgh dounryght on ylke a syde,
- And became afraid in a moment
 recognized
 battled on
- 5235 And alle his folk dede alsoo,
 Alle foure hostes layden too,
 Many Sarezyn they schente.
 Allas, an hoost from hem wente;
 By the kyngys syde of Fraunce,
- killed
- 5240 The hoost passyd by a chaunce,
 Into Nynyvé agayn thoo;
 Therfore was kyng Richard woo.
 The Sarezyns that they founde thore,
 They yeden to dethe, lesse and more,
- by a favorable circumstance
- 5245 The numbre that there to dethe yede,
 Fystene thousand as I yow rede.
 Kyng Richard wente with his meyné
 Toward the cyté of Nynyvé.
 Kyng Phelyp wente hym by
- suffered death; the poor and the rich
 went
 recount to you
 army
- 5250 With a gret hoost, sykyrly,
 Tyl they come to Nynyvé,
 And tylde here pavylouns besyde the cyté.
 Kyng Richard on morwen whenne it was day,
 To armes he comaundyd alle that may,
- travelled with him
- 5255 And hastily, withoute pytee,
 To assayle that cyté
 With arweblast and with other gynne,
 Yif they myghte the cyté wynne.
 Alle the folk withouten chydynge,
- pitched
- 5260 Deden Kyng Richardys byddyng.
 The gynours mangeneles bente,
 And stones to the cyté they sente.
 Harde stones in they threwe:
- siege machine
 quarrelling
 operators of siege engines drew back

¹ *Thus they arranged themselves in front of*

- The Sarezynes that wel knewe!
 5265 Arweblast of vys with quarel,
 With staff slynges that smyte wel,
 With trepeiettes they slungen alsoo,
 That wroughte hem folmekyl woo,
 And blew wylde fyr in trumpes of gynne,
 5270 To mekyl sorewe to hem withinne.
- Now seygh the Sarezynes, ylkone,
 That they scholde to deth gone.
 A messenger anon they sente;
 To Kyng Richard forth he wente.
 5275 And prayed, yif hys wille be,
 Of batayle between thre.
 Three of hem, and three of hys,
 Whether of hem that wynne the prys
 And who that haves the heyere hand
 5280 Have the cyté and al here land,
 And have it for evere more.
 Kyng Richard grauntyd hem thore,
 And bad hem come hastily.
 The messenger wente in on hy,
 5285 And sayde to the amyrayle,
 That Kyng Richard, withouten faylle,
 Weel armyd with spere and scheelde,
 Wolde mete hem in the feelde,
 And with hym othere twoo barouns,
 5290 Noble men of gret renouns,
 For to fyghte with swylke three
 As ye wole sende of this cytee.
 Thenne on rabutes were they dyght,¹
 Three amyralles, bolde and wyght.
 5295 Here names I schal yow telle anon,
 What they hygthen, everylkon.
 Sere Archolyn in fyrist rod,
 Coudybras hovyd and abode,
 Sere Galabre hovyd styllle
 5300 To see who wolde ryde hym tylle.
 Kyng Richard, the noble knyght,
 Agayn Sere Archolyn hym dyght.
 They smete togedere dyntrys sare,
 He ne schal kevere nevere mare!
 5305 And he gef Richard a sory flat
 That foundryd bacynet and hat.²

*bolt**slings attached to staffs**trebuchet**tubes of clever design**great agony (grief)**victory**victory**agreed; then**on high**valiant**were named**lingered and waited**remained motionless**ride towards him**readied himself**painful blows**recover ever again**painful blow*¹ *Then on Arabian horses they were placed (made ready)*² *That knocked to the ground his unvisored helmet*

- Kyng Richard was agreyyd sore
 For the strok that he hadde thore.
 King Richard took his ax ful strong,
 And on the Sarezyn fast he dong
 On the helm above the crown:
 He clef hym to the sadyl arsoun.
 Hys lyf, for sothe, nought longe leste,
 For Kyng Richard was his preeste.
 5310 Sere Cowderbras forth gan ryde;
 Sere Thomas thoughte hym to abyde.
 They reden togedere, as we rede,
 That bothe to the erthe they yede.
 Up they styrten in that stounde,
 5320 And smeten togedere with grym wounde.
 They foughten ful sore with fawchouns kene;
 Strong batayle was hem bytwene.
 Cowderbras, for felonye,
 Smot Sere Thomas, withouten lye,
 5325 On hys spawdeler of his scheelde,
 That it fleygh into the feelde.
 Thomas was agreyyd sore,
 And thoughte to anoye hym more.
 He took to hys mase of bras
 5330 That fayleyd hym nevere in no cas,
 And gaf hym a sory wafe
 That his helme al toclefe.
 And al tobrosyd his herne panne;
 Kyd he was a doughty manne.
 5335 Out of hys sadyl he hym glente,
 And with the rabyte forth he wente.
 Sere Galabre hovyd stylle
 To see who wolde ryde hym tylle.
 He nyste whethir hym was most gayn¹
 5340 For to fyghte or turne agayn.
 Sere Fouke Doyly weel it say:
 Loth hym were he scapyd away.
 To hym he prekyd upon a stede,
 Agayn hym that othir yede.
 5345 With egry ire togedere rode
 That eyther stede to grounde glode,
 And brak here nekkes in that stounde,
 That they lay ded upon the grounde.
 Here speres scheveryd in the feeldes,
 5350 So eythir hytte othir in the scheeldes.
- greatly annoyed*
vigorously dealt blows
saddlebow
lasted not at all long
combat
fierce blow
sharp daggers
ruthlessness
shoulder-armor; away from his shield
fell
grasped
painful blow
helmet split in two
And completely shattered his brainpan
Made known; [Thomas]
betook himself
departed
remained still
towards him
turn back
saw
He did not wish for him to escape
galloped
went
fierce fury
fell
shattered
So greatly

¹ *He knew not whether it was most advantageous*

	Eyther gaf othir strokes felle:	<i>fierce</i>
	Dere they gunne here lyves selle. ¹	
	Galabre was stout and wyght,	<i>valiant</i>
	That Fouke ne myghte hym hytte nought ryght,	
5355	But at the laste he gaf hym on	<i>one</i>
	That he brak his schuldre bon	
	And hys on arme ther too:	<i>next to it</i>
	Thenne was hys fyghtyng doo.	<i>done</i>
	On knees he fyl doun and cryde: "Creaunt,	<i>I submit (surrender); (see note)</i>
5360	For Mahoun and Termagaunt!"	<i>For the sake of</i>
	But Sere Fouke wolde nought soo:	
	The hed he smot the body froo.	
	The lordynges of that cyté	<i>[Nineveh]</i>
5365	Agayn hem comen and fellen on kne,	<i>Before him came and kneeled</i>
	And the keyes with hem they broughte.	
	Of mercy Kyng Richard besoughte:	<i>begged King Richard for mercy</i>
	Yif he wolde save here lyff,	
	They wolde be crystenyd, man and wyff,	<i>woman</i>
	And wenden with hym, withouten fayle,	<i>go to fight</i>
5370	In the brest of every bataylle,	<i>front</i>
	And of hym, holden that cyté.	
	Kyng Richard grauntyd with herte free.	<i>agreed willingly</i>
	A bysschop he leet come anon,	
	And dede hem crystene, everylkon,	
5375	Lytyl,mekyl, lasse and more,	
	In that tyme crystynyd wore.	
	Kyng Richard a whyle there lefte styll;	<i>remained quietly</i>
	The comounners servyd hym at wylle.	
	Of alle that he with hym broughte,	
5380	Betere myghte thay serve hym noughte.	
	The chef Sawdon of Hethenesse	<i>Muslim territory</i>
	To Babyloyne was flowen, iwisse.	<i>had fled</i>
	His counseyl he ofsente that tyme,	<i>sent for</i>
	There semblyd many a bold paynyme.	<i>assembled</i>
5385	Syxty thousand there were telde	<i>counted</i>
	Of gylte spores in the feelde,	<i>gilded spurs (knights)</i>
	Withouten footmen and putayle	<i>foot soldiers</i>
	That ther come in to batayle.	
	As he sayde that was the spye	
5390	That tolde the folk on bothe partye,	<i>counted; sides</i>
	Twoo hundryd thousand of hethene men	
	To batayle hadde the Sawden.	
	Lystnys lordes, yungge and olde,	
	For His love that Judas solde.	
5395	The men that love treweth and ryght,	

¹ For a great price did they barter their lives

- Evere he sendes hem strengthe and myght:
 That was there ful weel sene.
 Oure Crystene hoost, withoute wene,
 Was, as we in booke fynde,
- 5400 No more but foure score thousynde.
 Kyng Richard thrytty thousand ladde,
 For Phelyn and hys men were badde.
 Fyfty thousand hadde hee,
 By that on syde of that cytee
- 5405 That kepte withinne Sarezynes stoute:
 Was non so bold to passen oute,
 And Kyng Richard on that othir syde lay,
 On batayll redy every daye
 With mangenels and with spryngelles,
- 5410 With manye arewes and quarelles.
 Was no Sarezyn so stoute
 Ovyr the walles to loken oute.
 The cyté was so ful strong withinne,
 That no man myghte unto hem wynne.
- 5415 Oure stronge engynes, for the nones,
 Broken here walles with harde stones,
 Here gatys and here barbycan.
 Be ye sekyr, the hethene man
 Gaf the encountre hard and strong
- 5420 That manye a man was slain among.
 For hadde Phelyn trewe bee
 At that sege of that cytee,
 Hadde ther non iscapyd than,
 Hethene kyng, ne Sawdan,
- 5425 That they ne hadde be slain dounryght:
 For Kyng Richard ever upon the nyght,
 Whenne the sunne was gon to reste,
 With hys hoost he wolde be prest,
 Gaf the bataylle hard and smerte,
- 5430 That no paynym myghte withsterte,
 And slowgh hem doun gret plenté,
 And wylde fyr caste in to the cytee.
 The Sarazynes defendyd hem faste
 With bowe Turkeys and arweblaste.
- 5435 Hard fyght was hem bytwene:
 So sayde thay that it sene.
 Quarellys, arwes, al so thykke flye
 As it were thondyr in the skye,
 And wylde fyr the folk to brenne.
- 5440 A counsayl took the hethene menne
 To fyghte with hem in the feelde:
 They wolde nought the cyté yelde.
- very well seen*
without doubt
- than eighty thousand*
- worthless*
[Saladin]
- one*
- While*
- make [his] way to them*
- fortified gate or bridge*
Be assured
- Waged the combat*
- honorable*
- then*
- Who would not; killed outright*
at all times
- ready*
swiftly
- mount resistance*
- strongly*
- flew as thick*
a thunderstorm
- burn*
- A decision made*
against them

- Of Kyng Richard myghte they nought sped
To take trewes for no mede.
- 5445 "For no thyng," sayde Richard than,
"Tyl I have slawe the Sawdan,
And brend that is in the cytee!"
The latemere tho turnyd aghee
To that other syde of the toun,
And cryeden "Trewes!" with gret soun
To the false kyng of Fraunce;
And he hem grauntyd with a myschaunse
For a porcyoun of golde.
- Ellys hadde the toun ben yold,
And the Sarezynes islayn;
But the Sowdan was full fayne,
And alle here folk on Richard felle,
For that othir syde was stytte.
Kyng Richard wende that Phelip foughte,
And he and hys men dede ryght noughte,
But maden hem merye al that nyghte,
And were traytours in that fygthe.
He loyed nought crownes for to crake,
But doo tresoun and tresore take.
- 5460 5465 Tho Kyng Phelyn to Richard sende,
Hou he myght him no lenger defende:
For hungryr, he and his men alsoo
Moste breke sege and goo.
Woo was kyng Richard than,
And sayde, "Traytour, false man!
For covaytyse of tresour
He dos hymself gret dyshonour
That he schal Sarezynys respyt gyve.
It is harme that swylke men lyve!"
- 5470 5475 He brekes sege and gynnes to withdrawe:
Thenne were the Sarezynes wundyr fawe;
Gret joye made hem among,
Carollyd, trumpyd, and merye song.
- The nexte day aftyr than,
5480 Messangeres comen fro the Sawdan,
And grette Richard in fayr manere,
And sayden: "Sere, yif thy wyl were,
My lord, the Sawdon to thee sente,
Yif thou wylt graunte in presente:
5485 Thou art strong in flesch and bones,
And he doughty for the nones,
Thou doost hym gret harme, he says,
- From; succeed
no (any) price*
- burned those who are
translator; then turned back*
- ill fortune*
- surrendered*
- very joyful
descended upon (engaged with)*
- hoped*
- And yet he [Philip]; nothing*
- must end the siege*
- happy*
- Danced; merrily*
- If you will permit, at present*

- And destroyyst hys countrys,
Slees hys men and eetes among.
Al that thou werres, it is with wrong.
Thou cravyst herytage in this lande,
And he dos thee weel to undyrstande
That thou hast ther too no ryght!
Thou sayst thy God is ful of myght:
Wylt thou graunte with spere and scheelde,
To deraye the ryght in the felde,
With helme, hawberk, and brondes bryght,
On stronge stedes, goode and lyght,
Whether is of more power,
Jhesu or Jubyter?
And he sente thee to say this:
Yif thou wylt have an hors of his?
In all the landes there thou hast gon,
Swylk on say thou nevere non!
Fauvel of Cypre, ne Lyard of prys,
Are nougat at nede as that he is;¹
And yif thou wylt, this selve day,
It schal be brought thee to asay."
Quod kyng Richard: "Thou sayst weel!
Swylke an hors, be Seynt Mychel,
I wolde have to ryden upon,
For myn are wery and forgon;
And I schal, for my Lordes love,
That syttes heyghe in hevene above,
And hys owne hors be good,
With a spere schede hys blood.
Yif that he wole graunte and holde
In this manere that thou hast tolde,
As I moste, God my soule yelde,
I schal hym meten in the feelde.
Bydde hym sende that hors to me;
I schal asaye what that he bee.
Yif he be trusty, without fayle,
I kepe non othir into batayle."
The messanger thenne hom wente,
And tolde the Sawdon in presente,
Hou Kyng Richard wolde hym mete;
The ryche Sawdon also skete,
A noble clerk he sente fore then,
A maystyr nigromacien.
That conjuryd, as I yow telle,
Thorwgh the feendes craft of helle,
- slay and eat his men
wage war on; wickedly
sovereignty
- vindicate; claim
swords
swift
Which
- dispatched you
(see note)
- Such [a] one you never saw not one
of great value
- same
test
- all exhausted
- Even if
[Saladin's]
promise and perform
- release
- I shall ascertain what sort that he be*
- take (desire)
- at once
- fierce
- necromancer

¹ Are useless in time of peril compared to what he is

- Twoo stronge feendes of the eyr
 In lyknesse of twoo stedes feyr,
 Lyke bothe of hewe and here.
 As thay sayde that were there,
 Nevere was ther sen non slyke.
 That on was a mere lyke,
 That other, a colt, a noble stede.
- Both of like color and hair*
- 5535 none such
 like a mare
- Where he were in ony nede,
 Was nevere kyng ne knyght so bolde
 That whenne the dame neyghe wolde,
 Scholde hym holde agayn his wylle,¹
 That he ne wolde renne here tylle,
 And knele adoun and souke hys dame:
 That whyle the Sawdon with schame
 Scholde Kyng Richard soone aquelle.
- in any trouble*
- 5540 mother
 constrain him (the horse)
 run towards her
 suckle his mother
 At that time
 kill
- Al thus an aungyl gan hym telle
 That come to hym astyr mydnyght,
 And sayde: "Awake thou, Goddes knyght!
 My Lord dos thee to undyrstande
 That thee schal come an horse to hande.
 Fayre he is, of body pyghte,
 To betraye thee yif the Sawdon myghte.
 On hym to ryde have thou no drede:
 He schal thee helpe at thy nede.
- A horse shall be made available to you*
- 5545 well built
- Purveye a tree, styf and strong,
 Though it be fourty foote long,
 And trusse it ovrthwert his mane:
 Alle that he metes schal have his bane;
 With that tree he schal doun felle.
 It is a feend as I thee telle.
- Obtain*
- 5550 And fasten it crosswise over his mane
 destruction (death)
 vanquish
- Ryde upon hym in Goddes name,
 For he may doo thee no schame.
 Tak a brydyl," the aungyl seyde,
 "And mak it fast upon hys hede,
 And be the brydyl in his mouth,
 Thou schalt turne hym north and south.
 He schal thee serve al to thy wylle,
 When the Sawdon rydes thee tylle.
- cause you*
- 5555 at you
- Have here a spere hed of steel:
 He has non armure iwrought soo weel
 That it ne wole perce be thou bolde!"
 But whenne he hadde thus itolde,
 Agayn to hevene he is wente.
- you may be sure*
- 5560 departed
- At morwen hys hors was to hym sente.
 Kyng Richard of the horse was blythe,

¹ Would be able to constrain him against his will

	And dyghte hym a sadyl al soo swythe. Both his arsouns weren of yren,	<i>prepared himself saddlebows</i>
5580	For they scholde be stronge and dyren. With a cheyne they gyrde hym faste. ¹ The brydyl upon his hed he caste As the aungyl hadde hym taught.	<i>lasting</i>
	Twoo goode hokes forgat he naught In hys arsoun he sette before.	<i>not</i>
	With wax he stopyd his eeres thore, And sayde, "Be the aposteles twelve, Though thou be the devyl hym selve, Thou schalt me serve at this nede!"	<i>On his saddelbow he placed</i>
		<i>(see note)</i>
5590	He that on the Roode gan blede, And sufryd grymly woundes fyve, And siththen ros from deth to lyve, And boughte mankynde out of helle,	<i>(see note) after that</i>
	And siththen the fendas pousté gan felle, ² And astyr steygh up into hevene, Now God, for his names sevene, That is on God in trynité,	<i>ascended</i>
	In his name, I comaunde thee That thou serve me at wylle!"	<i>the horse at my command</i>
5600	He schook his hed and stood ful styllie.	<i>[The horse]</i>
	At morwe, as soone as it was lyght, And Kyng Richard was thus dygght, Saxe Sawdones with gret route Of the cytee comen oute,	<i>rigged (prepared) a large company</i>
5605	And batayllyd hem on a ryver. With brode scheeldes and helmes cler. That day was told, withoute lesynges, Of sawdons and of hethene kynges,	<i>lined up in formation gleaming counted</i>
	An hondryd and yit wel moo, The leste brought with hym thoo Twenty thousand and yit ten. Agayn on of oure Crystene men,	<i>even considerably more least [powerful] in addition ten one at least</i>
5610	There were a doseyn, be the leste: As men myghten se in here foreste Of Sarezynes, so ferde the hoost:	
	Weel a ten myle of a coost!	<i>appeared a side</i>
	They made scheltroun and batayle byde; Messangerys betwen gan ryde To Kynge Phelyp and to Kyng Richard,	<i>battle formation; awaited</i>
5615	Yif they wolde holde forward	<i>keep the pledge</i>

¹ With a chain they fastened the saddle girth upon him (the horse) securely

² And afterward the devil's power overwhelmed

- That they made the day before.
 The Sarezynes ful redy wore:
 Three hundryd thousand and moo ther bee.
 Kyng Richard lokyd and gan to see,
 As snowgh lygges on the mountaynes,
 Behelyd were hylles and playnes
 With hawberkes bryghte and helmes clere.
 Of trumpes and of tabourere,
 To here the noyse it was wundyr.
- 5625 *lies*
 5630 *Covered*
- As though the world above and undyr
 Sholde falle, so ferde the soun.
 Oure Crystene men make hem boun.
 Kyng Richard hem no thyng ne dradde,
 To his men, "Has armes!" he gradde.
- 5635 *ready*
 feared them not at all
 "To arms!"; called out
- And sayde, "Felawes, for love of the roode,
 Looke ye ben of coumfort good!
 And yif we gete the prys this day,
 Of hethenesse al the nobelay
 For evere more we have wunne.
- See that you are of good comfort
 prize (victory)
- 5640 All the valor of the Muslim world
 will have conquered
- For He that made mone and sunne,
 Be oure help and oure myght!
 Beholdes hou my self schal fyghe
 With spere, swerd, ax of steel,
 But I this day note hem weel,
- 5645 *Unless; use*
 from this time
- Evermore fro henne forward
 Holdes me a feynt coward
 But every Crystene man and page,
 Have this nyght unto his wage
 An hed of a Sarezyn
- 5650 *But rather*
 for his effort
- Thorwgh Goddes help and alsoo myn!
 Swylk werk I schal among hem make
 Of tho that I may ovyrtake,
 That fro this to domysday,
 They schole speke of my pay!"
- 5655 *Such*
- Oure Crystene men ben armyd weel,
 Bothe in yryn and in steel.
 The kyng of Fraunce with his batayle
 Is redy the Sarezynes to asayle.
- 5660 *battalion*
- Above the Sarezynes they ryden,
 And scheltroun pygften and batayle abyden,¹
 And forstoppyd the lande wayes:
 They myghte nought flee into the cuntryaes,
 Ne no socour to hem come,
- 5665 *rode*
 blocked; routes
 the open country
 Nor any help
 Unless; captured
 bragged loudly and pretended
- The Frenssche gunne blowe bost and make

¹ *And set up in formation and awaited battle*

- To sloo Sarezyne and crownes crake,
But in jeste as it is tolde,
Non of hem was so bolde
For to breke the Sarezyne scheltrome
Tyl kyng Richard hym self come.
- Now sewyd Richard with his hoost,
And closyd hem in be another coost,
Betwyxen hem and the cyté,
That no Sarezyn myghte flee.
- Thenne hadde Richard hoostes three:
That on gaf assawt to the cytee,
The othere twoo with hym he ladde.
To bryngen hym his hors he badde
That the Sawdon hadde hym sent.
- He sayde, "With hys owne present
I schal hym mete longe or nyght."
To lepe to horse tho was he dyght;
Into the sadyl or he leep,
Of manye thynges he took keep.
- Hym lakkyd nougnt but he it hadde;
Hys men hym broughte al that he badde.
A quarry tree of fourty foote,
Before his sadyl anon dede hote
Faste that men scholde it brase,
- That it fayleyd for no case:
So they dede with hookes of yren
And good rynges that wolde duren.
Other festnyng non ther was
Then ryne cheynes for alle cas,
- And they were iwrought ful weel.
Bothe in gerthes and in peytrel,
A queyntyse of the kynges owen,
Upon hys horse was ithrowen.
Before hys arsoun, his ax of steel,
- By that other syde, his masuel.
Hymself was richely begoo
From the crest unto the too.
He was armyd wondyr weel,
And al with plates of good steel,
- And ther above an hawberk;
A schaft wrought of trusty werk;
On hys schuldre a scheeld of steel
With three lupardes wrought ful weel.
An helme he hadde of ryche entayle;
- Trysty and trewe his ventayle.
On his crest a douve whyte,
Sygnificacyoun of the Holy Speryte.
- heads split
chronicle
battle formation
went
encircled; side
one assaulted
requested
before
sturdy
did command
Securely; fasten
failed for no reason
They did so
links
binding
upon girths; breastplate
An ornament
put
saddlebow
mace
ornamented
top of the helmet; toe
lance
leopards; fashioned
lavish ornamentation

- Upon a croys the douve stood,
Of gold wrought riche and good.
God hymself, Marye, and Jhon,
As he was nayleyd the roode upon,
In signe of hym for whom he faught.
The spere hed forgat he naught:
Upon his spere he wolde it have,
Goddes hyghe name theron was grave.
- engraved
- Now herkenes what oth they swore
Ar they to the batayle wore. *Before*
Yif it were soo that Richard myghte
Sloo the Sawdon in feeld with fyghte,
Hee and alle hese scholde gon *his [men]*
At here wylle everylkon
Into the cyté of Babyloyne *Cairo*
And the kyngdome of Massedoyne *Macedonia*
He scholde have undyr his hand;
And yif the Sawdon of that land
Myghte sloo Richard in that feeld,
With sweerd or spere undyr scheeld,
That Crystene men scholden goo *Those*
Out of that land for everemoo,
And Sarezynes haven here wylle in wolde. *have their will far and wide*
Quod Kyng Richard: "Therto, I holde,
Thertoo, my glove, as I am knyght!"
They ben armyd and weel adyght; *well equipped*
Kyng Richard into the sadyl leep.
Whoo that wolde therof took keep,
To se that syghte was ful fayr.
The stedes ran ryght with gret ayr, *straight; vigor*
Al so harde as they myghte dure. *as hard; endure*
Aftyr here feet spong the fure. *fire*
Tabours beten and trumpes blowe. *moment*
There myghte men see in a throwe
How Kyng Richard, the noble man,
Encountryd with the Sawdan,
That cheef was told of Damas. *was held to be from Damascus*
Hys trust upon his mere was. *(see note)*
Therfore, as the book telles,
Hys crouper heeng al ful of belles *crupper*
And hys peytrel and his arsoun: *breastplate*
Three myle myghten men here the soun!
The mere gan nyghe, here belles to ryng, *neigh*
For gret pryd, withouten lesyng.
A brod fawchoun to hym he bar;
For he thoughte that he wolde thar

	Have slain Kyng Richard with tresoun	deceitfulness
5760	Whenne his horse hadde knelyd doun As a colt that scholde souke; And he was war of that pouke. Hys eeres with wex were stoppyd faste, Therfore was Richard nought agaste.	suckle <i>But; evil spirit</i>
5765	He strok the feend that undyr hym yede, And gaf the Sawdon a dynt of dede. In hys blasoun, verrayment, Was ipayntyd a serpent. With the spere that Richard heeld,	fearful
5770	He bar hym thorwgh undyr the scheeld. ¹ None of hys armes myghte laste: Brydyl and paytrel al tobraste; Hys gerth and hys styropes alsoo; The mere to the grounde gan goo.	heroic blow <i>On his shield, truly</i>
5775	Mawgrý hym, he garte hym stoupe ² Bakward oyvr his meres croupe, His feet toward the fyrnamente; Behynde the Sawdon the spere outwente. He leet hym lye upon the grene.	went
5780	He smote the feend with spores kene; In the name of the Holy Gost, He dryves into the hethene hoost, And also soone as he was come, He brak asyndry the scheltrome.	spurred
5785	For al that evere before hym stode, ³ Horse and man to erthe yode, Twenty foote on every syde. Whom that he overraughte that tyde, Of lyf ne was here waraunt non!	shattered; formation <i>In that place was no safeguarding of life</i>
5790	Thorwghout he made hys hors to gon. As bees swarmen in the hyves, Crystene men in aftyr dryves, Stryke thorwgh that doun they lygges, Thorwgh the myddyl and the rygges.	went <i>To every part</i>
5795	Whenne they of Fraunce wisten That the maystry hadde the Crysten, They were bolde, here herte they took, Stedes prekyd, schafstes schook. The Kyng Phelyp with a spere,	backs <i>knew</i>
5800	An hethene kyng gan doun bere; And othere eerles and barouns,	victory; Christian <i>regained courage</i>
		overthrew

¹ *He pierced him all the way through under the shield*

² *Despite all he could do, he was compelled to fall*

³ *In spite of all who ever stood in front of him*

- Stronge men of grete renouns,
 Slowen the Sarezynes dounryght.
 Of Yngelond, many a noble knyght
 5805 Wroughte weel there that day. *Performed*
- Of Salysbury, that Longespay
 To grounde he feelde with his brond
 Alle that he before hym fond.
 Next Kyng Richard evere he was,
 5810 And the noble baroun, Sere Thomas,
 Fouk Doyly, Robert Leycetre:
 In Crystenedom, ther were non betre.
 Where that ony of hem come,
 They sparyd neyther lord ne grome,
 5815 That they ne drenen alle adoun. *retainer (youth)*
Lest they not strike all down
- That Sarezynes that weren withinne the toun,
 For gret sorwe that they sen,
 They wepte with bothe here eyen,
 And "Mercy!" lowde thenne they cryde.
 5820 They wolden kaste up the gates wyde,
 And lete hem at here wyl in come.
 The Crystene have the cyté nome.
 Anon hastely withalle,
 5825 They setten baners upon the walle,
 The kynges armes of Yngelande.
 Whenne Saladyn gan undyrstande
 That the cyté yolden was,
 He gan to crye, "Allas, allas!
 5830 The prys of hethenesse is done,¹
 And gan to flee also soone,
 And fayn alle thoo that myghte.
 And Kyng Richard, that noble knyghte,
 Whenne he seygh the Sawdon fleygh,
 "Abyde, coward!" he cryede on heygh,
 5835 "And I schal thee proven fals,
 And thy curseide goddes als."
 Kyng Richard dryves astyr fast;
 The Sawdon was ful sore agast.
 A gret wode before hym he sees,
 5840 Thedyr in wol faste he flees.
 Kyng Richard neyghyd the wode nere,
 He doutyd for encumbrere:
 He myghte nought in for his tree.
 His horse agayn soone tournyd hee
 5845 And mette with an hethene kyng.
 He took his ax out of the ryng,
- sword*
- Nearest to*
- Those*
- at that time*
- happy [were]*
- Stay; in loud voice*
- drew close to the wood*
- was fearful because of encumbrance*

¹ *The nobility (pre-eminence) of the Muslim lands is finished*

- And hytte hym on hygh upon the crest
 And clef hym doun unto the brest.
 Anothir he raughte upon the scheeld
 That helme and hed fleygh into the feeld. *struck*
 5850 Syxe he slowgh of hethene kynges,
 To telle the sothe in alle thynges.
- In the jeste, as we fynde,
 That moo than syxty thousynde
 5855 Of empty stedes aboute yede,
 Up to the feetlakkes in the bloode,
 Astray they yeden with grete pride;
 The man that wolde myght ryde.
 The batayle laste tyl it was nyght,
 5860 But whenne thay weren islayn dounryght
 The Sarezynes that they myghte ovyrtake,
 Gret joye gan the Crystene make,
 Knelyd and thankyd God of hevene,
 Wurschepyd hym and hys names sevne.
 5865 On bothe sydes were folk slawe.
 The numbre of the Crystene lawe
 That lay ded in the feelde,
 To God they gunne the soules yelde:
 There were slawen hundredes three;
 5870 Of Sarezynes was ther more plenté,
 Syxty thousand and yit moo.
 Loo, swylke grace God sente thoo!
 The Crystene to the cyté gon;
- 5875 Of gold and sylvyr and precyous ston,
 They founde inowgh, withouten fayle,
 Mete and drynk and othir vytayle. *provisions*
 At morwen whenne Kyng Richard aros,
 Hys dedes were noble, and his los.
 5880 Sarezynes before hym came,
 And askyd hym Crystyndame. *fame*
 There were crystenyd, as I fynde,
 More than fourty thousynde.
 Kyrkes they maden of Crystene lawe,
 5885 And here Mawmettes leet doun drawe.¹ *Churches*
 And that wolden nought Crystene become,
 Richard leet slen hem, alle and some.
 They departyd the grete tresour
 Among the Crystene with honour,
 Erl, baroun, knyght, and knave,
 5890 As mekyl as they wolde have. *those*
Richard commanded that they be slain
divided

¹ *And caused their Muhammad's [fidols] to be smashed*

- There they sojournyd fourtene nyght.
 On a day they have hem dyght:
 Toward Jerusalem gunne they ryde.
 Kyng Phelype spak a wurd of pryde:
 "Kyng Richard, lystene to me,
 5895 Jerusalem, that ryche cyté,
 Though thou it wynne, it schal be myn."
 "Be God," quod Richard, "and Seynt Austyn,
 And as God doo my soule boote,
 5900 Of my wynnyng noghte half a foote
 Thou ne schalt have of no lande!
 I doo thee weel to undyrstande!
 And yif thou wylt have it," he seyde then,
 "Goo and gete it with thy men!
 5905 Myn offeryng," quod Richard, "loo it here,
 I wyl come the cyté no nere!"
 An arweblast of vys he bente,
 A floryng to the cyté he sente
 That was in signifaunce
 5910 Of Jhesu Crystys honouraunce.
 For yre become syke the kyng of Fraunce;
 The leche sayde withouten dotaunce,
 That he myghte nought hool ben
 But he to Fraunce wolde tourne ayen.
 5915 The kyng hys counsayl undyrstood
 And sayd it was trewe and good.
 His schyppes he leet dyghte, more and lesse,
 And wente home at Alhalewe-messe.
 King Richard on hym gan crye,
 5920 And sayde he dede gret velonye
 To wende hom for maladye
 Out of the lond of Surrye
 To don were Goddes servyse,
 For lyf or deth in ony wyse.
 5925 The kyng of Fraunce wolde hym nought here,
 But departyd in this manere;
 And aftyr that partyng, for sothe,
 Evere yit they were wrothe.
- St. Augustine
help my soul
- see it here
- florin (a gold coin)
was a sign
- physician; doubt
be healthy
Unless
- ordered made ready
the festival of All Saints
King Richard cried out against him
- Until God's service was finished*
- Ever from that time*
- Kyng Richard withouten bost,
 5930 To Jaffe wente with his hoost.
 The kynges pavyloun fair and fyne,
 He leete tylde in on gardyn.
 Othere lordes gan aboute sprede,
 Here pavyloun in a fayr mede.
 5935 Kyng Richard with hys meyné alle,
 Of the cyté leet make the walle,
- He caused to be pitched in a garden*
- retinue*

- That nevere was non in Sarezyneys
So strong wrought and of gret ryhcheys.
That castel was strong and ryche,
In the world was non it lyche.
Theder myght come by the see,
Of every good gret plenté.
He made here warde of noble knyghtes,
Stoute in armes, stronge in fyghtes.
- 5940
- Inowe men myghte wende aboute,
Manye mile withouten doute.
Kyng Richard dwellyd with honure
Tyl that Jaffe was maad al sure.
- Fro thennes to Chaloyn they wente,
And fond the walles al tote.
- 5950
- Large and fayr was that cyté:
Kyng Richard therof hadde pyté.
He besoughte the lordes alle,
Of the cyté to make the walle;
- 5955
- And the lordes, everylkon,
Grauntyd hym hys askyng anon,
Save the Duke of Ostryke:
Kyng Richard he thoughte to beswyke.
- 5960
- Kyng Richard gan to travayle
Aboute the walles, saunfayle,
So they dede, on and othir.
Fadyr and sone, eme and brothir
Made morter and layde ston
With here myght, everylkon.
- 5965
- Every kyng and emperere,
Bare stones or mortere,
Save the duke; ful of prede,
He ne wolde hem helpe for no nede.
- On a day, Kyng Richard hym mette,
And hendely the kyng hym grette,
And bad hym, for hys curteysye,
Make of the walles hys partie;
And he answeryd in this manere:
- 5970
- “My fadyr nas masoun ne carpentere,
And though youre walles scholde al toschake,
I schal nevere helpe hem to make!”
- 5975
- Kyng Richard pykkyd gret errorur;
Wraththe dede hym chaunge colour.
The duke with hys foot he smot
Agayn the brest, God it wot,
- 5980
- That on a ston he ovyrthrewe.
- in Saracen territory
of great opulence; (see t-note)*
- guard*
- Enough; roam about*
- secure; (see t-note)*
- Ascalon*
destroyed
- Austria*
deceive
worked
- So they did, one and another*
uncle (nephew)
- pride*
reason
- graciously*
- share*
- was not*
break apart
- became greatly enraged*
Anger made him
- God knows it*
fell

- It was evyl don, be Seynt Mathewe!
“Fy! a debles, vyle coward!
In helle be thou hangyd hard!
Goo quykly out of oure hoost!
Curs hast thou of the Holy Goost!
By the sydes of swete Jhesus,
Fynde I thee, traytour among us,
Ovyr this ylke dayes thre,
My self schal thy bane bee.
Traytour, we travayle day and nyght,
In werre, in wakyng, and in fyght,
And thou lys as a vyl glotoun,
And restes in thy pavyloun,
And drynkes the wyn, good and strong,
And slepes al the nyght long.
I schal breke thy banere
And slynge it into the revere!”
Home wente the duke ful wroth,
Hys owne lyf hym wax loth.
Of that despyte, he was unblythe
And trussyd hys harneys al so swythe,
And swor by Jhesu in Trynyté,
And he myghte evere his tyme see,
Of Richard scholde he be so awreke
That al the world scholde therof speke.
He heeld hym al to weel forward:
In helle moot he be hangyd hard!
For thorwgh hys tresoun and trecherye,
And thorwgh the waytyng of hys aspye,
Kyng Richard he dede gret schame
That turnyd al Yngelond to grame.
A lytyl lengere hadde he most
Have levyd, for the Holy Gost,
Ovyr kyng, duke, and emperour,
He hadde be lord and conquerour.
Al Crystyanté and al Paynym
Scholde have holden undyr hym.
The Duke of Ostrych hyyd hym faste
Away with his meyné in haste.
With hym the duke of Burgoyne,
The folk of Fraunce and the eerl of Boloyne.
Kyng Richard brak the dukes baner,
And keste it into the rever,
And cryyd on hym with voys ful stepe,
“Home, schrewe! Coward! and slepe!
Come no more in no wyse,
Nevere eft in Goddes servyse!”
- unluckily done*
Fie a devil
- 5985
- maintaining a watch*
parasite
- 5990
- hurl*
- 5995
- His own life grew unpleasant to him*
insult; unhappy
loaded; armor and weapons
- 6000
- If*
avenged
- 6005
- He kept the pledge all too well*
may
- 6010
- covert watch; spying*
- grief*
been permitted to
- 6015
- Heathendom*
- 6020
- against him; loud*
- 6025
- again*

- 6030 The duke awey prekyd thenne.
 For yre his herte began to brenne.
 Kyng Richard lefte with hys Englys,
 Tuskaynes, Lumbardes, Gascoynes, iwis,
 Scottes, Yrysche, folk of Bretayne,
 Gennayes, Bascles, and of Spayne,
 And made the wal day and nyght
 Tyl it were maad strong, aplyght.
 Than Kynge Rycharde with grete pyne
 Had made the walles of Chalyne,
 All his hoost with hym he taas,
 And wente forth a grete paas.
- 6035 *Genoese; Basques*
- 6040 The fyrst nyght in the name of Marye,
 He laye at a towne that hyght Famelye.
 On the morowe he let hym arme wele
 Bothe in yryn and in steel;
 Be the maryn forth he wente
 To Albary, a castel gente
 That was a castel of Sarezynesse
 Ful of stor and gret ryhchesse:
 Bothe fat flesch and lene,
 Whete and ooten, pesen and bene.
- 6045 *sea-coast
splendid
of Heathendom
provisions*
- 6050 Kyng Richard it wan, and sojournyd there
 Thre monethis al plenere;
 And sente spyes every wayes
 For to aspye the cuntrayes.
- 6055 Of castel Daroun, Kyng Richard herde
 Al togedere hou it ferde.
 Al was it ful of Sarezynes
 That were Goddes wytherwynes.
 Kyng Richard hyyd thedyr faste,
 The Sarezynes for to make agaste.
 So longe he wente by hys journey,
 He come thedyr be Seynt James day.
- 6060 *Three months in full
every direction
countryside*
- 6065 He besegyd castel Daroun
 To take the castel and the toun.
 The castel was maad of swylke ston
 That they doutyd sawt ryght non.
 Aboute the castel was a dyke:
 They hadde nevere isen non slyke
 The Sarezynes cryyd in here langage:
- 6070 “Crystene houndes of evyl rage!
 But ye wenden swythe home,
 Here have ye fet youre dome!”
 Whenne Kyng Richard herde that cry,
 He swor hys oth be Seynte Mary,
- (see note)*
- adversaries*
- 25 July*
- did not fear an assault*
- never seen such*
- Unless; travel
received your condemnation*

- 6075 The Sarezynes scholde be hangyd alle,
 Or swylke a cas hem scholde befallie.
 The Crystene asaylyd and they defendyd:
 Many quarel out they sendyd.
 Al that day and al that nyght,
 6080 They and the Crystene heeld the fyght.
 The Crystene sen thay myghte nougth spede;
 Kyng Richard took an othir rede.
 Kyng Richard garte alle the Englys,
 Schere ryssthys in the marys
 6085 To fylle the dykes of Daroun,
 To take the castel and the toun.
 Twoo grete gynnes for the nones,
 Kynge Richard sente for to caste stones.
 By water they were ibrought anon;
 6090 The mate gryffoun was that on
 That was set upon an hel
 To breke doun tour and castel.
 That othir hyghte Robynet,
 That on an othir hyl was set.
 6095 Kyng Richard keste a mangenel
 That threw to an other tourel.
 Kyng Richard dede the ryssches faste
 Bynden, and into the dyke caste,
 And al playne the dykes made.
 6100 The Sarezynes therof hadde no drade,
 For wylde fyr theron they caste,
 The ryssches be comen on fyre in haste,
 And brenden ryght to the grounde,
 Ryght withinne a lytyl stounde.
 6105 Of oure Crystene, many an hundryd
 Were therof gretly awundryd.
 The mangeneles threw away,
 And brak the walles nyght and day.
 The robynet and the mate gryffoun,
 6110 Al that they hytte wente adoun,
 So that withinne a lytyl stounde,
 The outemeste wal was layde to grounde,
 And fyllyd ful the grete dyke,
 And oure men entryd hastelyke.
 6115 Tho oure Crystene men myghten wel
 Entren into Dareyn Castel.
 The eerl of Leyceterre, Sere Roberd,
 The treweste knyght in myddylerd,
 He was the fyrste, withoute fayle,
 6120 That Daroun Castel gan assayle.
- Before; such a fate*
- attain success*
- course of action*
- caused*
- To cut rushes in the marshes*
- machines*
- one*
- hill*
- placed*
- turret*
- level*
- fear*
- rushes*
- a short time*
- astonished*
- continually*
- outermost*
- Then*
- on this earth*
- did attack*

- Up he lyfte hys banere,
And smot upon hys destrere.
The Sarezynes, with mysaventoure,
Fledde up into the heyeste toure;
And manye of hem stoden withoute,
And foughten faste in gret doute.
Agayn the Eerl, Sere Robard,
They gave many a dynt ful hard.
Many an helme was there ofwevyd,
And many a bacynet was clevede.
Scheeldes fele schorn in twoo;
Many stede stekyd alsoo.
Robert Tourneham with hys fawchoun,
There he crakyd many a croun.
- The Longespay, the Eerl of Rychemēound,
Wolde spare non hethene hound.
Among hem come Kyng Richarde,
To fyghte weel no thyng he sparde.
Many on in a lytyl stounde
With his ax he felde to grounde.
Al on foote he gan fyghte.
Whenne the Sarezynes hadden syghte
Hou plenteuous was hys payment,
Non there durste abyde hys dent.
- They wenten quyk, withoute fable,
And slowe here stedes in here stable,
The fayreste destreres and stedes,
That myght bere knyght in ony nedes.
Whete and flour, flesche and lardere,
Al togedere they sette on fere.
They hadden levele to don soo
Thenne with here vytaylles helpe here foo.
By the brethe Richard aspyde,
And slowgh dounright on ylke a syde
- Alle that he myghte ovyrtake,
None amendes must they make.
He gunne asayle the heye tour
With wyghte men of gret valour.
The Sarezynnes in the tour on hygh,
Seygh here endynge day was nygh.
- Wylde fyr swythe in haste
Among the Crystene men they caste.
That fyr fleygh aboute so smerte
That manye Crystene men it herte.
- They myghte nought longe suffre that thrawe;
Anon they gunnen hem withdrawe
A myle fro Daroun Castel.
- spurred; war-horse
with misfortune
- stoutly; fear
- struck off
basinet (under-helmet); split apart
- stabbed
- saw
- abundant
- dared wait for
- slew
- difficult situations
- salted meat
- fire
- They preferred
- smoke
- those
- brave
- Saw
- greatly
- fiercely
- pain

- They caste abrode many fyr-barel,¹
 Soone withinne a lytyl spase,
 Thorwgh the help of Goddes grace,
 The castel become on afyr al
 Fro the tour to the outemeste wal.
 Here houses brende and here hurdys,
 Gret smoke ther arose, iwis.
- The Sarezynes in the heyghe tour
 Were in swyche strong dolour.
 In the hete, they were almost ateynt,
 And in the smoke, nygh adreynt.
 Ten ther cryd at on word:
- “Mercy, Kyng Richard, leve lord!
 Let us goo out of this tour,
 And thou schalt have gret tresour!
 With lyf and leme thou lete us goo,
 A thousand pound we geve thee too.”
- “Nay!” quod Richard, “Be Jhesu Cryst,
 By hys deth and hys upryst,
 Ye schole nevere come adoun
 Tyl payed be youre raunsoun,
 And yit her afyrr be at my wylle,
- Whether I wole yow save or spylle,
 Or elles ye schole here ryght sterfe.”
 “Lord,” they sayde, “we schole thee serve.
 At thy wylle with us thou doo,
 With that we may come thee too.
- To honge or drawe, brenne or sle
 Our fredome, lorde, is in thee.”
- Kynge Richard grauntyd than,
 And comaundyd every Crystene man
 Lete the Sarezynys to borwe²
- Tyl the sunne ros on morwe.
 It was so don, as I fynde.
 Kynge Rycharde let them faste bynde,
 Upon a playn besyde the walle,
 Kynge Richard bad lat brynge hem alle;
- And he that payde a thousand pound
 For hys hed myghte goo sound.
 And that wolde somekyl geve
 Tyl a certayn tyme, he leet hem leve;
 And he that payde no raunsoun,
- Als tyt the hed was stryken doun;
- in a little while*
- burned; their hurdles*
- very great agony*
- overcome*
- suffocated*
- in unison*
- limb*
- resurrection*
- slay*
- perish right here*
- consented then*
- unharmed*
- And those who would so much give*
- to depart (live)*
- Right away*

¹ They threw across the distance many barrels full of wild fire

² To allow the Saracens to ransom [themselves] (pledge surely)

- And thus Kyng Richard wan Daroun.
God geve us alle hys benysoun! *blessing*
- Aftyr the wynnynge of Daroun,
Kyng Richard wente to another toun,
To Gatrys with fayr meyné
To besege that cyté. *(see note)*
- Now herkenes hou he it wan,
And ye shall here of a doughty man,
A stout werreour and a queynte *skillful*
And nevere founden in herte feynete.
- He that was lord of Gatrís
Hadde ben a man of mekyl prys, *worth*
And fel to fyght ageyns hys foo; *fierce*
But that ylke tyme he was nought soo,
- For he was fallen into elde, *old age*
That he myghte non armes welde.
But as he dede a fayr queyntyse, *ingenious ruse*
Herkenes now al in what wyse!
- In myddes the toun upon a stage,
He leet make a marbyl ymage, *statue*
And corownyd hym as a kyng,
And bad his folk, olde and yng,
- That they scholde nevere be aknowe
To Crystene man, hygh ne lowe, *acknowledge (reveal)*
That they hadde no lord of dygnyté
But that ymage in that cyté.
- Kyng Richard, the werreour kene,
There assaute he began bydene. *immediately*
Anon, his mangeneles were bente,
And stones to the cyté he sente.
- The Sarezynes “Mercy!” cryede:
They wolde kaste up the gates wyde,
Yif it were Richardes wylle
That he wolde nought here peple spylle. *kill*
- Kyng Richard grauntyd, withoute les, *without lie*
And they hadde entré al in pes.
Kyng Richard askyd at a word
Of that cyté where was the lord, *in short order*
And they answerde to the kyng
- That they hadde non othir lordyng
But that ymage of marbyl fyn, *ruler*
And Mahoun, here god, and Appolyn.
Kynge Rycharde stode, so sayth the boke,
- And on the ymage he gan for to loke,
How hewge he was wrought and sterne, *their*
And sayd to them all yerne: *massive*

- “O, Sarezynes,” sayde Richard, withouten fayle,
“Of youre lord I have mervayle!
Yif I may, thorwgh my Lord so goode,
That boughte us alle upon the rode,
With a schaft breke his nekke asundir,
And ye may see that grete wundyr.
Wole ye leve alle upon my Lord?”
“Ye!” thay sayden at on word.
- 6260 Kyng Richard leet dyghte hym a schaft
Of trusty tree and kynde craft;
And for it scholde be stronge and laste,
He leet bynde ther too ful faste,
Foure yerdes of steel and yre;
6265 And Kyng Richard, the grete syre,
Leet sette theron a corounnal kene.
Whenne it was redy on tosene,
Fauvel of Cypre was forth fette;
And in the sadyl he hym sette.
- 6270 He rode the cours to the stage,
And in the face he smot the ymage.
That the hede flowe fro the body insundyr,
And slowgh fyve Sarezynes therundyr.
Alle the othere seyde than
- 6275 He was an aungyl and no man;
And alle becomen Crystene thore,
Olde and yng, lesse and more,
And hastely, withouten lessyng,
Here olde lord they leet forth bryng
- 6280 And tolde hys compassement.
Kyng Richard lowgh with good entent,
And gaf hym the cyté with wynne to welde,
Though he levyd Adammis elde.
- To Chaloyn Kyng Richard wente agayn,
Al be the maryn, soth to sayn.
There he sojournyd fourtenyght
With many a noble and doughty knyght.
They pyght pavylyons fayre and well
- 6290 To besuge a strong castel
That was a lytyl besyde hym,
Thre myle fro Castel Pylgrym,
With thykke walles and toures of prydye,
That was callyd Lefrudyde.
- 6295 The Sarezynes seygh the kyng come,
Weel they wende to be benome.
Theyr hertes were full of wo
All by nyght awaye they flo
- I wonder greatly about your lord
redeemed
to pieces
believe
in unison
a shaft made ready for himself
native skill
poles; iron
sharp spearhead
to look upon
brought forth
seated himself
in two pieces
angel (devil) (see note)
there
caused to be brought forth
scheming
cheerfully
with joy to govern
Even if he lived as long as Adam did
by the sea-coast
set up
a little way from him
(see note)
saw
They very much expected to be taken
fled

- The gates they unschette ful yerne,
And fledden awey by a posterne.
open *very quickly*
a side gate (secret door)
- 6305 For al this wyde myddyl erde,
Durste they nought abyde Kyng Richerde.
confront
The noble castel, verrayment,
Kyng Richard wan withoute dent.
without a blow
- Fro thennes he wente to Gybelyn;
6310 Ther the Hosptaleres hadde wondy in,
And Templeres bothe in fere,
And kepten the cyté many a yere.
Whenne Bawdewyn was slain with bronde,
Saladyn took that toun on honde.
*Where; dwelled in
both together
held (defended)
sword
under his control
born*
- 6315 In that cyté was Seynt Anne ibore,
That Oure Lady was of core.
There they pyghte here pavyloun,
And with gret fors they wunne the toun.
And slowgh the Sarezynes all insame
6320 That wolde nought leve in Crysteys name.
*all together
have faith in*
- Thenne ther come most wykke tydynge,
To Quer de Lyoun, Richard, oure kyng:
distressing report
Coeur
- Hou of Yngelond hys brothir Jhon,
That was the fendes flesshe and bon,
Thorwgh help of the barouns some,
The chaunceler they hadde inome,
6325 And wolde with maystry of hand,
Be corownyd kyng in Yngeland
At Estyr day astyrward.
- had seized
dominance of armed might
- 6330 Thenne answerde Kyng Richard:
“What devyl!” he sayde, “Hou gos this?
Telles Jhon of me no more prys,¹
He wenes that I wil nought leve longe;
Therfore, he wyl doo me wronge,
supposes; live
- 6335 And yif he wende I were on lyve,
He wolde nought with me strye.
I wole me of hym so bewreke,²
That al the world therof schal speke!
And Jhon hym corowne at Estyr-tyde,
believed; alive
- quarrel
- 6340 Where wole he thenne me abyde?
There is no kyng in Crystyanté,
Sertys, that schal his waraunt bee.
I ne may leve it for no nede
That Jhon, my brother, wil do this dede.”
*If
face me in battle*
- protector
believe; any reason*

¹ Does John count (appraise) me of no more worth² I will avenge myself to such an extent on him

- 6345 “Yis, certes,” quod the messangere,
He wyl do soo, be Seynt Rychere.”
 Kyng Richard al this tydyng
In herte heeld but as lesyng.
 (*see note*)
 Fro Gybelyn forth thenne he wente,
To Bethanye, a castel gente.
 lying
- 6350 And slowgh there many an hethene man,
And the noble cyté wan.
 Ther come othere messangers
That tolde Kyng Richard, stout and fers,
 That Jhon, hys brothir, wolde bere
Corowne at Estren, he wolde swere.
 armed might
6355 Richard was loth withdrawe his hand
Tyl he hadde wunne the Holy Land,
And slain the sawdon with dynt of sword,
 And avengyd Jhesu, oure Lord;
But he bethoughte hym aftyr then,
 (*decided afterwards*)
That he wolde leve there alle his men,
And with hys prevy meyné
 band of retainers
6360 Into Yngelond thenne wolde hee,
 And asesse the werre anon,
Betwyxe hym and hys borther Jhon,
And come agayn in hyyng,
 in haste
To fulfylle hys begynnyng.
 (*To complete*)
- 6370 And as he thoughte in hys herte,
A stout Sarezyn gan in sterte
That oughte Kyng Richard raunsoun
For the wynnnyng of Daroun.
 (*see note*)
 He spak to the kyng apertelyche,
Among the peple, pore and ryche:
“Sere, thou schalt aquyte me here,¹
 (*rushed in*)
And alle oure other hostagere:
Thorwgh my queyntyse and my gynne,
I schal doo thee gret tresore wynne.
 (*owed*)
- 6375 More then an hundryd thousand pounde
Of floryns, both rede and sounde,
Of Saladynes cheef tresore,
Andmekyl ryhchesse of here store.
 (*openly*)
Therto I laye in hostage my lyff,
And my chyldre and my wyff:
 (*hostages*)
6380 But yif I doo thee to wynne that preye,
On evele deth do me to deye!”
Quod Richard: “Thou myscreaunt,
 (*skill; ingenuity*)
 (*cause*)
 (*pure; unimpaired*)
- 6385 To that, I pledge my life as security
 (*To that, I pledge my life as security*)
 (*Unless; booty*)

¹ *Sire, you will release me from my obligation here*

- So as thou bylevest on Termagaunt,
Tel me now what folk it is,
I wene it is but al feynysts." *company (group)
deceit*
- "Thoo that lede the tresore, saunt fayle,
Sere, they are thre thousand chamayle,
And fyve hundryd ther are alsoo
Of asses and mules, and yit moo *camels*
- That leden gold to Saladin,
Tryyd sylvyr, and tresore fyn,
Flour of whete and spysory,
Clothis of sylk and gold therby." *Refined
spices*
- Sayde Kyng Richard: "So God thee deme,
Is thermekyl peple the tresore to yeme?" *may judge you
protect*
- "Yé, Sere," he sayde, "ther are before
Knygghtes rydande syxty score,
And aftyrward, thousandes ten
Of swythe stronge, hethene men. *riding*
- I herde hem speke in rownyng,
They were aferyd of thee, Sere Kyng." *in whispers (private)*
- Quod Kyng Richard: "They schal it fynde,
Thowgh ther were syxty thousynde,
And I were but myself alone,
I wolde mete hem, everylkone. *tell me right now*
- Doo now, say me anon ryght,
Where may I fynde hem this nyght?"
The Sarezyn sayde: "I thee telle
Where thou wylt abyde and dwelle. *wait and linger
southward*
- Here be southe, mylys ten,
Thou may fynde the hethene men.
There they wole resten and abyde
Tyl more folk come ther ryde." *equipped himself*
- The kyng hym graythid, and wente anon,
Hys barouns aftyr, everylkon.
Al that nyght with fayr covey
They rede forth by the wey. *company*
- Thenne sayde the spye to the kyng:
"Sere, make here thy restyng.
They are loggyd in this toun:
I wyl goo and aspye ther roun. *around*
- Anon, I wole to hem goo,
And brewe hem a drynk of woo,
And saye to hem that Kyng Richard
Is at Jaffe to Yngeland ward.
- They wole leve me with the beste,
Thenne wole they gon to reste.
Thenne may thou to hem wende,
And slou hem alle faste slepende. *believe me completely
slay*

- 6435 “Fy a debles,” quod the kyng,
“God geve thee now an evyl endyng!
I am no traytour, tak thou kepe,
To sloo men whyl they slepe;
And ryght now here I wole abyde,
Tyl I see the Sarezynes come ryde.
- 6440 Be cleer day upon the feeldes,
They schole see cloven helmes and scheldes.
Be they dukes, prynces, or kynges,
Here schole they make here endynges.”
- 6445 The Sarezyn the kyng answerde:
“Thy pere is nougnt in myddyl erde,
Ne non so mekyl of renoun.
Weel may thou hote Coer de Lyoun!
Therfore, I wole it nougnt hele,
- 6450 Ther are of Sarezynes twoo so fele
As thou hast folk in this cuntree,
Certaynly, I telle thee.”
- Quod kyng Richard: “God geve thee care!
Therfore is nougnt myn herte sare;
- 6455 For on of my Crystene men
Is wurth Sarezynes nyne or ten.
The moo ther be, the moo I schal sloo,
And wreke Jhesu of hys foo.”
- Forth wente the spye with then
To aspye the hethene men.
- 6460 Al he spyyd here compassyng
And tolde it Richard, oure kyng.
He gan crye, “Az armes, yare!
Coer de Lyoun! Loo now they fare!”
- 6465 Anon leep Kyng Richard
Upon hys goode stede, Lyard;
And hys Ynglyssch and his Templers
Lyghtly lopen on here destrers,
- 6470 And flynges into the hethene hoost,
In the name of the Holy Goost.
- As the Sarezynes with here nobelay
To the Sawdon were in here way,
Kyng Richard smot hem among;
There aros no blysseful song,
- 6475 But to Termagaunt and Mahoun
They cryede faste, and to Plotoun.
Kyng Richard a kyng gan bere
Thorwgh the herte with a spere.
- 6480 Aftyrward hys ax he drowgh,
And many an hethyn hound he slowgh.
- peer (*equal*)
Nor none so great
be named
conceal
as worthy
- distress
saddened
- And avenge
with that
- plotting
- To arms, make ready
Lo; go
- rushes
- wealth
on their way
struck among them
- (see note)
- did pierce

- Some he clevyd into the sadyl:
 It bewepte the chyld al in the cradyl.
 A kynge he clef unto the arsoun,
 That hym halp nought hys God, Mahoun.
- 6485 Many an hethene Sareyne
 He sente there to helle pyne.
 The Templers and the Hospytalers
 Wunne there manye fayre destrers.
 So longe they foughte, so says the story,
 That Kyng Richard hadde the vyctory
 Thorwgh help of hys gode knyghtys,
 Stoute in armes and stronge in fyghtes;
 And manye scapyd with dedly wounde,
 That ne levyd nought no stounde.
- 6495 They wolde aftyr no more mete
 Kyng Richard be wey ne strete.
 Now may ye here the wynnynge
 That ther wan Richard, oure kyng.
 Hors of prys and gret camayle,
 Fyve hundryd and ten, saun fayle.
 Syxe hundryd hors of grete coursours
 Chargyd al with riche tresours,
 That were in cofres bounden ferlye,
 With fyn sylvyr and gold ful trye.
- 6500 Ther were thre hundryd mules and moo
 That penyss and spyses boren thoo.
 Ther aftyr fyftene hyndryd asse
 Bar wyn and oyle, more and lasse.
 And als manye with whete brede.
- 6505 It was to Richard a gracyous dede!
 When he al this tresore wan,
 Home he wente to hys men than,
 Into the cyté off Bethany the noble,
 With that tresore and the moble.
- 6510 He gaf the ryche and the lowe
 Of his purchas good inowe.
 He gaf hem destrers and coursours,
 And delte among hem his tresours.
 So Richard partyd hys purchas,
- 6515 Of al Crystyndom belovyd he was.
 Therafter, in a lytyl stounde,
 Comen messaungerys of mekyl mounde:
 The Bysschop of Chestyr was that on,
 That othir, the abbot of Seynt Albon,
- 6520 That brought hym lettres speciele,
 Aselyd with the barouns sele,
 That tolde hym his brothir, Jhon,
- The child in the cradle grieved over it*
saddlebow
- the torment of hell*
- not long*
- the booty*
- of worth*
- mighty chargers*
Loaded all
wonderfully
refined
- coins*
- just as*
fortunate
- movable goods*
- gain; goods (wealth) enough*
- divided*
- Thus (After); distributed; goods*
- great nobility*
Chester; (see note)
- (see note)*
Sealed

- Wolde doo corowne hym anon,
At the Pask, be comen dome,
6530 But he the rathir wolde come home,¹
For the kyng of Fraunce with envy
Hath aryvyd in Normandye.
- Quod Kyng Richard: “Be Goddes Payne,
The devyl has tomekyl mayne!
6535 Al here bost and here deray,
They schal abeye it sum day!”
And there he dwellyd tyl Halewemes,
And thenne he passyd to Jaffes.
For sevener yer and yit more,
6540 The castel he gan astore.
Fyftene thousand, I fynde in boke,
He lefte that cyté for to loke,
For to kepe weel that land
Out of Saladynys hand
- 6545 Tyl he agayn come myghte
Frome Yngelond, as he had tyghte;
And thenne he wente to Acres ward,
The doughty body, Kyng Richard.
Now of Saladin speke we,
- 6550 What dool he made and ptyé,
Whenne he wiste of that caas,
That hys tresore robbyd was,
And for hys men that were slawe,
He waryd hys god, and cursyd his lawe,
- 6555 And swor he wolde awroken be,
Myghte he evere hys tyme isee.
Soo that tyme a spye come in,
And sayde thus to Saladin:
“Lord,” he sayde, “be blythe of mode.
- 6560 For I thee brynge tdynges goode,
To thyn herte a blythe present.
Kyng Richard is to Acres went:
For ovr he wole to Yngelonde.
For hym is come swylke a sonde
- 6565 That Jhon, hys brother, I thee swere,
Wole elles hys corowne bere.
Jaffes he hath stored a ryght,
With many a baroun and gentyl knyght.
Fyftene thousand, I wot ful weel,
- 6570 Schal kepen wel that castel.
- Would give himself the crown soon
Easter, by unanimous judgment*
- enmity*
- too much power*
- outray*
- pay a high price*
- All Saints' Day (1 November)*
- stocked with provisions*
- watch over*
- intended*
- suffering; grief*
- found out*
- slain*
- spoke impiously to*
- After*
- happy in spirits*
- gone*
- will cross over*
- such a message*
- Will otherwise*
- defend*

¹ Unless he [Richard] the sooner would come home

- Yif he may so weel spedē,
Tyl he come from his thede.
But see, Lord, withouten fayle,
Fro his body kyttes the tayle.”¹
- 6575 Ofte was Saladyn wel and woo,
But nevere soo glad as he was thoo.
The spye he gaf an hundrid besauntes
That broughte hym that presauntes,
And also a fayr destrere,
- 6580 And a robe ifurryd with blaundenere.
Thenne wolde he no lengere abyde;
He sente abouthe on ylke a syde,
Upon leyme and upon lyff,
Upon chyldrym and upon wyff,
- 6585 That they come to hym belyve
To helpe hym out of londe dryve
Kyng Richard with hys grete tayle.
To hym come many an amyrayle,
Many a duke, and many a kyng,
- 6590 And many ful gret lordyng
Of Egypte and of Arabye,
Of Capados and of Barbarye,
Of Europ and of Asclanoyne,
Of Ynde and of Babyloyne,
- 6595 Of grete Grece and Tyre alsoo,
Of empyses and kyngdomes manye moo,
Of alle hethene land, I fynde,
Fo the Grekyssche see to grete Ynde.
- Charles Kyng ne Alysaundre,
Of whom has ben so gret sclaudre,
He hadde nevere swylke an hoost.
In the cuntré ther he lay acoost,
Fyve myle it was of brede
- 6600 And more, I wene, so God me rede,²
Twenty myle it was of lengthe:
It was an hoost of gret strengthe.
To Jaffe cyté they comen skete;
- 6605 The Crystene men the gates dede schete.
Ther was withinne a lytyl thrawe,
On bothe half, many man slawe.
So strong and hard was that batayle
- 6610 That it ferde withouten fayle,
- return; realm
happy and sorrowful
then
bezants
proposal
ermine?
On limb and on life
without delay
Cappodocia; Barbary
(see note)
- Charlemagne; Alexander the Great*
fame
so great an army
where; nearby
in breadth
swiftly
while
slain
proceeded (seemed)

¹ From his body, [you] cut the tail (cut off the source of support)

² And more, I believe, as God may guide me

- As it hadde ben fro hevene lyght,
Among the swerde that were so bryght,
And evere the Crystene ful weel faught,
And slowen Sarezynes, but it servyd naught;
For it ferde thar, no man axen,¹
As they out of the ground were waxen,
That no slaughter of swerde kene
Myghte there nothyng be sene.
- The Crystene fledde into the castel,
And kepten the gatys swyth wel.
The Sarasyne the cyté nome
To theyr will and to theyr dome.
- Thenne began the Sarezynes
Undyr the wal to make mynes.
The Crystene men, for the nones,
Al tofrusschyd hem with stones.
- The Sarezynys yede abouthe the wal,
And threwe and schotten in oyrr al;
Many a brennande, scharp quarel
They schotten into Jaffe castel.
- They soughten where they myghten beste
Oure Crystene men agreve meste.
At the laste a gate they founde,
Nought faste schet at that stounde.
- There they fond strong metyng
With swerde and speres ful grevyng.
To wedde they lefte a thousynd men,
And of the Crystene were slayn ten.
- The Sarezynes, though they were stoute,
At the gate men putte hem oute.
The Sarezynes, for no nede,
That day ne myghte they nought spedē.
- At nyght be the mone cler,
The Crystene sente a messanger
To Kyng Richard to Acres cyté,
And prayde the kyng for Goddes pyté,
That he scholde to hem come
- Or elles they were al inome.
They tolden hym the harde caas
Of the Sawdonys hoost, hou it was,
And but he come to hem anon,
They were forlorn, everylkon.
- Kyng Richard answeryd anon ryght:
“Weel I knowe the Sawdonys fyght;
- the light of heaven*
- provided no benefit*
- were growing out of the ground*
- sharp*
- defended the gates*
- command*
- Utterly crushed*
- burning, sharp bolt*
- most*
- time*
- combat*
- very punishing*
- They left dead*
- on no account*
- captured*
- circumstances*
- completely lost*
- at once*
- prowess*

¹ How it turned out there, let no man ask

- He wole make a lytyl deray,
And al so tyt he wole hys way,
I nele for hym to hem wende,
But soone I wyll hem socour sende." *attack*
 6660 He callyd to hym hys nevew,
A baroun of ryght gret vertew
That hyghte Henry of Champayn,
And bad hym wende to Jaffe playn.
 6665 "Tak," he sayde, "with thee thyn hoost,
And abate the Sawdonys boost.
Az armys!" anon he gan crye
Among hys hoost: they scholde hyghe
With Sere Henry for to wende,
 6670 Jaffe to socoure and to defende
Agayn the Sawdon, Saladin,
And many a cursyd Sarezyn.
 On morwen wente there with Sere Henry
Many a baroun and knyght hardy,
 6675 Gascoynes, Spaynardes and Lumbarde.
For the byddyg of Kyng Richard,
They wente forth be the maryn
Tyl they comen to Palestyn. *sea-coast*
 6680 Of Saladynys hoost they seye then
Al the cuntré coveryd with hethene men;
And whenne the Sawdon of hem herde,
Swythe towarde them he ferde,
And whenne the Duke Henry it wiste,
 6685 He fledde ayen, be Jhesu Cryste,
That he made no taryng
Tyl he come to Richard, oure kyng,
And seyde he ne seygh nevere, ne herde
In al this wyde myddyl erde
Halvyn-del the peple of men,
 6690 That Saladin has be doune and den.
"No tungge," he seyde, "may hem telle:
I wene they comen out of helle."
Thenne answerde Kyng Richard:
"Fy a debles, vyle coward!
 6695 Schal I nevere, be God above,
Trustene unto Frenssche mannes love!
My men that in Jaffe beth,
They may wytte thee of theyr deth;
For thy defawte, I am adred,
 6700 My goode barouns beth harde bested.
Now, for the love of Seynte Marye,
Schewe me quykly my galye!
Now to schyp, on and othir,
- And right away he will [go] his way*
I will not on account of him go to them
help
nephew
valor
- And diminish the Sultan's pride*
To arms
hurry
- saw*
- knew it*
away
delay
- Half the troops (forces)*
by hill and dale
count them
believe
- Fie on devils*
- blame you for their death*
failure
beset (pressed)

- 6705 Fadyr and sone, eme and brothir,
Alle that evere love me,
Now to schyppe, pour charyté!"
Alle that wepne bere myghte,
They wente to schyppe anon ryghte,
And wente agayn to Jaffe ward
With the noble kyng Richard.
- uncle (*nephew*)
for the sake of
might bear weapon
- 6710 Now herkenes to my tale soth,
Thowgh I swere yow none oth!
I wole rede romaunce non
Of Partinope, ne of Ypomedon,
Of Alisaunder, ne of Charlemayn,
Of Arthour, ne of Sere Gawayn,
Ne of Sere Launcelet de Lake,
Of Beffs, ne Gy, ne Sere Vrrake,
Ne of Ury, ne of Octavyan,
Ne of Hector, the stronge man,
Ne of Jason, ne of Hercules,
Ne of Eneas, ne of Achylles.
I wene nevere, par ma fay,
That in the tyme of here day,
Dede ony of hem so doughty dede
Of strong batayle and gret wyghthede,
As dede Kyng Rychard, saun fayle,
At Jaffe in that batayle,
With hys ax and hys sword:
His soule have Jhesu, oure Lord!
- wish to (will) read (relate)*
Partonope; Ipomedon (see note)
- 6715 6720 6725 6730 6735 6740 6745
- Bevis (*of Hampton*); Guy (*of Warwick*)
Urré
- Aeneas
judge (*believe*); by my faith (*honor*)
- bravery
- May Jesus, our Lord, keep his soul
- It was before the heyghe myd nyght,
The mone and the sterres schon ful bryght.
Kyng Richard unto Jaffe was come
With hys galeyes, alle and some.
They lokyd up to the castel:
They herde no pype ne flagel.
They drowgh hem nygh to the lande,
Yif they myghte undyrstande,
And they ne cowde noughe aspye,
Be no voys of menstralysye,
That quyk man in the castel ware.
Kyng Richard thenne become ful of care.
"Allas!" he sayde, "that I was born:
My goode barouns ben forlorn.
Slayn is Roberd of Leycestre
That was myn owne curteys meystre.
Ylke leme of hym was wurth a knyght!
And Robert Tourneham that was so wyght,
And Sere Bertram, and Sere Pypard,
- flageolet (a flute-like instrument)*
musical instrument (music)
living
- master (high official)*
Each limb
valiant

- 6750 In batayle that were wys and hard;
 And alsoo myn other barouns,
 The best in all regyoun.
 They ben slayne and all totore,
 Hou may I lengere leve therfore?
 destroyed
 live
 early enough
- 6755 Hadde I betyme comen hedyr,
 I myghte have savyd al togedyr!
 Tyl I be wreken of Saladyne,
 Certys, my joye schal I tyne!"
 avenged
I shall forfeit
 unceasingly
- 6760 Thus waylyd Kyng Richard ay
 Tyl it were spryng al of the day.
 A wayte ther com in a kernel,¹
 And a pypyd a moot in a flagel.
 fully dawn of the day
- He ne pypyd but on sythe,
 He made many an herte blythe.
 but one time
 joyful
- 6765 He lokyd doun and seygh the galey
 Of Kyng Richard and his navey.
 Schyppys and galeyes wel he knew,
 Thenne a meryere note he blew,
 And pypyd, "Seynyours! or suis! or sus!"
Lords, arise now! Up now!
- 6770 Kyng Richard is icomen to us!"
 But whenne the Crystene herde this,
 In herte they hadde gret joye, iwis,
 Erl, baroun, squyer, and knyght,
 To the walles they sterten anon ryght,
 certainly
 rushed immediately
- 6775 And seygh Kyng Richard, here owne lord.
 They cryede to hym with mylde word:
 "Welcome, lord, in Goddes name!
 Oure care is turnyd al to game!"
 distress; joy
- Kyng Richard hadde nevere, iwis,
 Halbyn-del somekyl joye and blys.
 Half so much
- 6780 "Az armes!" he cryede, "Makes yow yare!"
 To hem that with hym comen ware:
 "We ne have lyfe but one:
 Sell we it dere, bothe flesshe and bone.
- 6785 For to cleyme oure herytage,
 Slee we the houndes ful of rage!
 Who so doutes for here manace,
 Have he nevere syghte of Goddys face!
 Whosoever fears because of their threat
 May he never
- 6790 Take me myn axe in myn honde
 That was made in Ingelonde.
 Here armure no more I ne doute
 Thenne I doo a pylche cloute!
 fear
 ragged coat

¹ Lines 6761–62: *A lookout came to an opening in a battlement (protective wall) / And piped a blast (note) on a flageolet (wind instrument)*

- Thorwgh grace of God in Trynyté,
This day men schal the sothe isee!"
- 6795 Al ther ferst on lande he leep,
Of a dozeyn, he made an heep.
He gan to crye with voys ful cler,
"Where are these hethene pawtener
That have the cyté of Jaffe inome?"
- 6800 With my pollaxe I am come
To waraunte that I have idoo,¹
Wesseyl I schal drynke yow too!"
- He leyde on ylke a syde ryght,
And slowgh the Sarezynes, aplyghte.
- 6805 The Sarezynes fledde and were al mate,
With sorwe, they runne out of the gate.
In here herte they were so yarwe,
Alle here gates hem thoughte to narwe.
To the walles they fledden of the toun:
- 6810 On every syde they fellen adoun.
Summe of hem broken here swere,
Legges and armes al in fere;
And ylkon cryede in this manere
As ye schal aftyrrward here:
- 6815 "Malcan staran nair arbru;
Lor fermoir toir me moru."
- This is to seye in Englys,
"The Englyssche devyl icome is;
Yif he us mete, we schal deye!"
- 6820 Flee we faste out of hys weye!"
- Out of the toun they fledden ylkone,
That ther lefte never one,
But foure hyndryd or fyve
That Richard broughte out of lyve.
- 6825 At the gate he sette porters,
And stablede up hys destrers.
He leep upon his stede, Favel,
Weel armyd in yryn and in steel.
The folk hem armyd alle in fere
- 6830 That out of the galeys comen were,
And manye comen out of the castel
That were armyd wundyr wel.
- Kyng Richard rod out at the gate;
Twoo kynges he mette therate,
- 6835 With syxty thousand Sarezynes fers,
- First of all of them
pile of corpses*
- scoundrels*
- (see note)*
- He delivered blows on every side
in faith*
- checkmated (put to shame)*
- distress (grief)*
- eager*
- too narrow*
- neck*
- all together*
- each one*
- (see note)*
- remained not one*
- Other than*
- of life (killed)*
- gatekeepers*
- all together*
- fierce*

¹ Lines 6801–02: *To guarantee (provide surety) what I have to do / Wassail [a toast] I shall drink to you (I shall kill you).*

- | | | |
|------|---|---|
| | With armes bryghte and brode baners.
That on upon the hood he hytte
That to the sadyl he hym slytte.
That othir he hytte upon the hood,
That at the gyrdylstede it stood; | <i>one; hood</i> |
| 6840 | And hys Templers and hys barouns,
Fared ryght lyke wood lyouns,
They slowen Sarezynes also swythe
As gres fallith fro the sythe. | <i>crazed
as fast
grass; scythe
saw; choice</i> |
| 6845 | The Sarezynes seyghen no betere won
But flowen awaye everylkon,
Unto Saladynes grete hoost
That fyfene myle lay acoost. | <i>nearby</i> |
| 6850 | Twoo and thrytty thousand, forsothe to say,
The Sowdan loste that same daye,
For theyr armure fared as waxe
Ayenst Kynge Rychardes axe. | |
| 6855 | Many a Sarazyne and hygh lordynge
Yelded them to Rycharde, our kynge.
Rycharde put them in hostage tho:
There were a thousande pryoners and mo. | <i>themselves</i> |
| 6860 | The chase lasted swythe longe,
Tyll the tyme of evensonge.
Richard rode after tyll it was nyght,
So many of them to deth he dyght, | <i>the sixth canonical hour (sunset)</i> |
| 6865 | That no nombre it may accounte.
How many of them it wolde amounte.
Rycharde lefte without the towne,
And pyght there his pavylyowne; | <i>he put to death</i> |
| 6870 | And that nyght with mylde herte,
He comforted his barons smarte.
And ye shall here on the morowe,
How there was a daye of sorowe; | <i>remained (stopped) outside</i> |
| 6875 | For the gretest batayll, I understande,
That ever was in ony londe.
And ye that this batayll wyll lere,
As Kynge Rycharde sate at his souperie, | <i>pitched</i> |
| 6880 | Herken now, and ye shall here!

And gladded his barons with mylde chere,
And comforted them with good wyne,
Two messengers came frome Saladin, | <i>bold</i> |
| | And stode Kynge Rycharde before,
With longe berdes and with hore.
Of two mules they were alyght;
In golde and sylke they were idyght. | <i>encouraged</i> |
| | Eyther helde other by the honde | <i>gray hair
were dismounted
adorned</i> |

- And sayd, "Kynge Rycharde, now understande
 Our lorde, Saladyn, the hygh kynge,
 Hath thee sente this askynge: *petition*
 6885 If that thou were so hardy a knyght,
 That thou durste hym abyde in fyght, *dare to face him*
 Tyll to morwe that it daye ware,
 Of blysse thou sholde ben all bare; *deprived*
 For thy life and for thy barons
 6890 He wyll not gyve two skalons! *scallions*
 He wyll thee take with strength of hondes,
 For he hath folke of many londes,
 Egyens, and of Turkye,
 Of Moryens, and of Arabye, *Moors*
(*see note*)
 6895 Basyles, and Embosyens,
 Well eger knyghtes of defens,
 Egypcyens, and of Surrye,
 Of Ynde Maior and of Capadocye, *Cappadocia* (*see note*)
 Of Medes, and of Asclamoyne,
 6900 Of Samarye, and of Babyloyne, *(see note)*
Samaria; Egypt
 Two hondred knyghtes without fayle,
 Fyve hondred of amarayle;
 The grounde ne may them unneth bere, *scarcely bear them*
 The folke that cometh thee to dere. *injure*
 6905 By our rede, do ryght well, *counsel*
 And tourne agayne to Jaffe Castell.
 In safe warde thou myght there be
 Tyll thou have sente after thy meyné,
 And yf thou se thou may not stonde, *endure*
 6910 Tourne agayne to thyn owne londe."
 In anger Rycharde toke up a lofe,
 And in his hondes it all torofe, *loaf of bread*
 And sayd to that Sarasyne:
 "God gyve thee well evyll fyne, *wretched end (death)*
 6915 And Saladyn, your lorde,
 The devyll hym hange with a cord!
 For your counsell and your tydynge,
 God gyve you well evyll endyne! *May God give you an entirely wretched end*
 Now go and saye to Saladyn,
 6920 In despyle of his God, Appolyn,
 I wyll abyde hym betyme,
 Though he come to morowe or pryme,
 And though I were but my selfe alone, *In contempt*
 I would abyde them everychone; *await; in due time*
 And yf the dogge wyll come to me, *before prime (6:00–9:00a.m.)*
 My pollaxe shall his bane be!
 And saye that I hym defye *face them in combat*
 And all his cursed company in fere. *challenge (declare war on)*
together

- Go now and saye to hym thus:
 6930 The curse have he of swete Jhesus!" *(see note)*
 The messengers wente to Saladyn,
 And told the Sowdane worde and ende. *beginning*
 Saladyn mervayled than
 And sayde it was none ertly man:
 6935 "He is a devyll or a saynt.
 His myght founde I never faynt."
 Anone he made his ordeynynge,
 For to take Rycharde the kynge. *preparation for battle*
 Therof Rycharde toke no kepe,
 6940 But all nyght lay and slepe *paid no attention*
 Tyll ayenst the dawnynge; *about*
 Than herde he a shyll cryenge. *melodious (loud)*
 Thorugh Goddes grace, an aungell of heven
 Tho seyd to hym, with mylde steven: *voice*
 6945 "Aryse, and lepe on thy good stede, Favell,
 And tourne agayne to Jaffe Castell.
 Thou haste slepte longe inough!
 Thou shalte it fynde harde and tough
 Or thou come to that cyté,
 6950 Thou shalte be wrapped and thy meyné. *surrounded (entrapped)*
 After the bataile do by myne hees, *command*
 With the Sowdan thou make thy peas.
 Take trues and let thy baronage *Make truce*
 Unto the flome do theyr pilgrimage, *[Go] to the river*
 6955 To Nazareth and the Bedlem,
 To Calvarye and to Jherusalem,
 And let them wende hom after then,
 And come thou after with thy shypmen,
 For enemyes thou haste, I understande,
 6960 Here and in thyne owne londe.
 "Up!" sayd the aungell, "and well thee spede,
 Thou ne haddest never more nede!"
 Rycharde arose as he wolde wede, *go mad*
 And lepté on Favell, his good stede,
 6965 And sayd: "Lordynges, Or sus! Or sus! *Arise now*
 Thus hath us warned swete Jhesus!
 "As armes," he cryed thare, *To arms*
 Ayenst the Sarasyne for to fare;
 But Saladyn and his tem *troop*
 6970 Was bytwene Jaffe and them.
 That was to Rycharde moche Payne,
 That he ne myght his hoost ordayne, *command*
 But prekyd forth upon Favel,
 And garte hys launse byte fol wel.
 6975 Therwith he slowgh withouten doute, *prepared his lance to pierce*

	Three kynges of the Sawdones route. Hys steed was strong, hymselven good, Hors no man hym non withstood. He hew upon the hethene cors,	<i>troop</i>
6980	That unto grounde fel here hors. Who so hadde seen hys cuntynaunse, Wolde evere had hym in remembraunce. They gunne on hym als thykke to fleen, ¹	<i>Horse nor man, none withstood him cut into bodies</i>
6985	As out of the hyve doth the been; And with hys ax doun he sweepe Of the Sarezyns as bere doth scheepe. Ynglyssche and Frenssche gunne aftir ryde,	<i>bees mowes down bear; sheep</i>
	To fyghte they were ful fressche that tyde; Upon the Sarasynes faste they donge	<i>beat</i>
6990	With swerdes and with sperys, And layden on with al here myght, And slowen the Sarezynes dounryght; But therof was but lytyl keepe:	<i>service (protection) in great quantity</i>
6995	So many ther were upon an hepe That no slaughter in that batayle Myghte be sene, withoute fayle.	
	A myr ther was withouten Jaffes, A myle brod withouten les.	<i>swamp lying</i>
	Mawgré the Sarazynes, Richard the syre,	<i>In spite of</i>
7000	Three thousand Sarezyns drof into the myre. Thoo myghte men se the hethene men	<i>Then</i>
	Lyggen and bathen hem in the fen!	<i>Lying and wallowing in the marsh</i>
	And thoo that wolden have come uppe, They drank of Kyng Richardis cuppe.	
7005	What there were drowenyd, and what were slawe, The Sawdon loste of the hethene lawe,	
	Syxti thousand in lytyl stounde, As it is in Frensch ifounde.	
	Kyng Richard wente again	
7010	To helpe hys hoost with myght and mayn; Now was there, now was here, To governe hys hoost with hys powere.	<i>ability (vigor)</i>
	Seygh nevere man I have herd telle,	
	One man so many to grounde quelle;	
7015	And the moste peryle of the batayle Kyng Richard seygh, withouten fayle; Hys eme, Sere Henry of Champayn,	
	Feld off hys horse doun on the playn.	<i>nephew</i>
	The Sarezyns hadde hym undyr honde,	<i>captive</i>

¹ They spread (went) upon him as thick as flies

- 7020 To selen hym ful faste they fonde. *endeavored*
 It hadde ben hys day laste,
 Ne hadde Kyng Richard comen in haste.
 Kyng Richard cryede with lowde voys:
 "Help, God and the holy croys!"
- 7025 This ylke day myn eme thou schylde *protect*
 Fro deth of these doggys wylde!
 Lordynges," he sayde, "lays upon!
 Letes of these houndes ascape non!
 And I my self schal prove to smyte,
- 7030 Yif my polax can ought byte." *try to strike*
can at all bite
 Men myghten see hym with myghte and mayne,
 Schede the Sarezynys blood and brayn.
 Upon the place that grene was,
- 7035 Many soule wente to Sathanas. *Satan*
 Be the dymmyng of the more, *By the darkening of the marshland*
 Men myghte see where Richard fore. *attacked*
 The Templers comen hym to socour;
 There began a strong stour.
- 7040 Thay layden on as they were wood,
 Tyl valeys runnen al on blood.
 The Longespay was a noble knyghte;
 As a lyoun he gan to fyghte.
 The Eerl of Leycetre, Sere Robard,
- 7045 The Eerl of Rychemound, and Kyng Richard,
 Many Sarezyn they slowgh, saun fayle.
 Soo layde they on in that batayle,
 There these ylke knyghtes rod,
 There was slain a way so brod
- 7050 That foure waynes myghte on mete — *Where*
a path so wide
 So manye Sarezynes les the swete — *four carts might pass*
 On bothe half was many body
 Slayn, strong, bold, and hardy;
- 7055 And at the laste, with gret payne,
 Kyng Richard wan the Eerl of Champayne, *rescued*
 And sette hym upon a stede
 That swythe good was at nede,
 And bad hym wenden by hys syde,
- 7060 With that came a messenger reke *quickly*
 With kynge Rycharde for to speke,
 And sayde, "Sere, pour charyté,
 Turne agayn to Jaffe cytee!
 Helyd is bothe mount and playn."
- 7065 Kyng Alisaundyr, ne Charlemayn,
 Hadde nevere swylk a route *Covered*
an army

- As is the cyté now aboute!
 The gates ben on fyre set,
 Ryght of Jaffe castellet:
 Thy men may nether in ne oute.
 7070 Lord, of thee I have gret doute,
 For ye may nougnt to the cyté ryde,
 In felde what aventure yow betyde!
 And I yow warne, withouten fayle,
 Mekyl apayryd is youre batayle.
 7075 The patryark itaken is,
 And Jhon the Neel is slayn, iwis.
 William Arsour, and Sere Gerard,
 Bertram Braundys, thy goode Lumbard,
 All these ben slayne and many mo!"
 7080 Kyng Richard bethoughte hym thoo,
 And gan to crye, "Turne arere,
 Every man with his banere!"
 And many thousand before hym schete
 With swerdes and with launses grete,
 7085 With fauchouns and with maces bothe;
 Kyng Richard they made ful wrothe;
 They slowen Fauvel undyr hym:
 Thenne was Kyng Richard wroth and grym.
 Hys ax fro hys arsoun he drowgh;
 7090 That ylke Sarezyn sone he slowgh
 That stekyd undyr hym his stede;
 Therfore, he loste hys lyf to mede.
 On foote he was, and he on leyde:
 Manye undyr hys hand ther deyde.
 7095 Alle that hys ax areche myghte,
 Hors and man he slowgh dounryghte:
 What before and what behynde.
 A thousand and moo, as I fynde,
 He slowgh whyl he was on foote;
 7100 That hem come nevere help ne boote.¹
 Saladynes twoo sones come ryde,
 Ten thousand Sarezynes by here syde,
 And gan to crye to Kyng Richard:
 "Yelde thee, thef, traytour, coward,
 7105 Or I schal sloo thee in this place!"
 "Nay!" quod Richard, "be Goddes grace!"
 And with hys ax he smot hym soo,
 That hys myddyl flowgh in twoo.
 The half the body fel adoun,

¹ So that to them came neither help nor remedy

- 7110 And that othir half lefte in the arsoun.
“Of thee,” quod Kyng Richard, “I am sekyr!” *From you; secure*
- Hys brothir com to that bekyr
Upon a stede with gret raundoun.
He thoughte to bere Kyng Richard doun,
And gaf hym a wounde thorwgh the arme
That dede oure kyng mekyl harme:
Upon the spere hed was venym. *with great speed overthrow*
And Kyng Rychard stoutly smot hym
That man and hors fyl ded to grounde. *poison So that*
- 7115 7120 “Lygge there,” he sayde, “thou hethene hounde!
Schalt thou nevere telle Saladyne
That thou madyst me my lyf to tyne!” *to lose*
With that, fyve dukes of hethenys
Come with here hoost, withouten mis, *unquestionably*
Bysette aboute Richard, oure kyng,
And thoughten hym to deth bryng.
Kyng Richard in a lytyl thrawe, *little time*
The fyve dukes hadde islawe,
And fele hyndryd aftyr then *many*
- 7125 7130 Of stronge, hethene men.
And at the laste, though it were late,
Rycharde wanne to Jaffe gate. *succeeded in passing to fully assured*
Thenne were oure Crystene men ful sekyr
That they scholden overcome the bekry. *withstand (win); encounter*
- 7135 The Eerl of Leycestre, Sere Robard,
Broughte oure kyng hys stede, Lyard.
Kyng Richard into the sadyl leep,
Thenne fledde the Sarezynes as they were scheep.
Oure kyng rode aftyr tyl it was nyghte, *plain and valley*
And slowgh of hem that he take myghte.
- 7140 There were slain in playn and den,
Ten hundryd thousand hethene men
That nyght withouten les.
Kynge Richard wan into Jaffes, *attained*
And thankyd Jhesu, kyng of glorye,
- 7145 And hys modyr of that victorye:
For siththen the world was ferst begunne,
A fayrere batayle was nevere iwunne. *For since more fortunate (just)*
- At morwen he sente Robert Sabuyle
7150 And Sere Wylyam Watevyle,
Huberd and Robert Tourneham,
Gawter, Gyffard, and Jhon Seynt Jhan,
And bad hem seye to the Sawden
That hym self agayn fyve and twenty men

- 7155 In wylde feede wolde fyght
 To derayne Goddes ryghte;
 Yif he it wynne, to have the land
 Evere in Crystene mennys hand;
 And yif the Sarezynes myghte hym slee,
 The land scholde evere the Sawdonys bee.
- 7160 And yif he wole nought here hys sawes,
 "Says three yer, three monethis, and thre dawes,
 I aske trewes of the Sawdan
 To wenden home and come agayn than."
- 7165 The messangerys gunne to wende,
 And tolde the Sawdon wurd and ende,
 He wolde nought conseute to that batayle:
 Fyve hundryd agayn Richard, saun fayle!
 At morwen, yif he wolde come,
- 7170 The trewes scholde ben inome,
 Thus he tolde the messangers,
 And they it tolde Richard, the fers,
 The nexte day he made forward
 Of trewes to the Kyng Richard.
- 7175 Thorough all the londe to the flome
 Fro Acres that wolde come.
 Thoo aftyrward all the thre yere
 Crystene men bothe fer and nere,
 Yeden the way to Jerusalem,
- 7180 To the Sepulcre and to Bedlem,
 To Olyvete and to Nazarel,
 To Jaffe and to Mayden Castell,
 And to alle othere pylgrymage,
 Withote harme or damage.
- 7185 Thus Kynge Rycharde, the doughty man,
 Peas made with the Sowdan,
 And syth he came, I unerstonde,
 The waye towarde Englondre;
 And thorugh treason was shotte, alas,
- 7190 At Castell Gaylarde there he was.
 The Duke of Estryche in the castell
 With his hoost was dyght full well.
 Rycharde thought there to abyde;
 The weder was hote in somer tyde.
- 7195 At Gaylarde under the castell,
 He wende he myght have keled hym well.¹
 His helme he abbated thare,
- uncultivated
To vindicate God's just cause
- proposals
Designate
- demand truce
then
- beginning and end
- be received (established)
- noble
- The next day he made an agreement*
- Of truce with King Richard*
- Throughout all the land to the sea*
- Who [Richard] would come away from Acre*
- Mount of Olives; Nazareth*
- (see t-note)
- Austria
- cast (threw) down

¹ *He thought he might have cooled himself off*

- And made his vysage all bare.
 A spye there was in the castell
 7200 That espyed Rycharde ryght well,
 And toke an arblaste swythe stronge,
 And a quarell that was well longe,
 And smote kynge Rycharde in tene
 In the heed, without wene.
- Rycharde let his helme downe fall,
 And badde his men dyght them all,
 And swore by the see and the sonne,
 Tyll the castell were iwonne
 Ne sholde neyther mete ne drynke
 7210 Never into his body synke.
 He let up robynet that tyde
 Upon the castelles syde;
 And on that other halfe the one,
 He set up the matgryffone.
- To the castell he threwe stones,
 And brake the walles, for the nones,
 And so within a lytell tyde,
 Into the castell they gan ryde,
 And slewe before and behynde
- All tho that they myght ayenst them fynde;
 And ever was the quarell by the lede,
 Stycked styl in Rychardes hede.
 And whan it was drawen out,
 He dyed soone, without doute,
- 7225 And he commaunded in all thyng,
 To his fader men sholde hym bryngue.
 That they ne let, for nesshe ne harde,
 Tyll he were at the Font Everarde.
 At Font Everarde, wytterly,
- 7230 His bones lye his fader by.
 Kynge Harry, forsothe, he hyght:
 All Englonde he helde to ryght.
 Kynge Rycharde was a conquerour.
 God gyve his soule moche honour!
- No more of hym in Englysshe is wrought,
 But Jhesu that us dere bought,
 Graunte his soule rest and ro,
 And ours whan it cometh thereto,
 And that it may so be,
- 7240 Saye all amen for charyté.
- wrongfully
without doubt*
- arrow [from a crossbow]; leaden tip*
- soft
Fontevraud*
- peace*



EXPLANATORY NOTES

ABBREVIATIONS: **A:** MS London, College of Arms HDN 58 (formerly: Arundel); **a:** part of the manuscript tradition (see pp. 3–10 of the introduction); **B:** MS London, BL Additional 31042 (formerly: London Thornton); **b:** part of the manuscript tradition (see pp. 3–10 of the introduction); **C:** MS Cambridge, Gonville and Caius College 175/96 (base text); **CT:** Chaucer, *Canterbury Tales*; **D:** MS Oxford, Bodleian 21802 (formerly Douce 228); **DMA:** *Dictionary of the Middle Ages* (ed. Strayer); **E:** MS London, BL Egerton 2862; **H:** MS London, BL Harley 4690; **L:** MS Edinburgh, National Library of Scotland Advocates' 19.2.1 (the Auchinleck manuscript); **ME:** Middle English; **MED:** *Middle English Dictionary*; **OE:** Old English; **OF:** Old French; **RCL:** *Richard Coer de Lyon*. **W:** Wynkyn de Worde's 1509 printed edition (*Kynge Rycharde cuer du lyon*, Oxford, Bodleian Crynes 734; and Manchester, John Ryland's Library Deansgate 15843); **W²:** de Worde's 1528 printed edition (*Kynge Rycharde cuer du lyon*, Oxford, Bodleian S. Seld. D. 45 (1); and London, BL C.40.c.51); **Whiting:** Whiting, *Proverbs, Sentences, and Proverbial Phrases*.

Incipit *Hic incipit vita Ricardi Regis primi.* For a discussion of RCL's application of the terms *vita* (life), "story" (line 4886), and "hystorye" (from the beginning of de Worde's two printings), see Mills, "Generic titles," pp. 126–29; see also his discussion of *Sir Gowther* and *Roberte the Deuyll*, romances whose heroes, like Richard, have demonic pedigrees.

1–35 *Lord Jhesu . . . herkenes before.* Patterned after the formal openings in OF texts, prologues to ME romances may include conventional elements: an invocation (lines 1–4); an exhortation to listen (line 35); a statement of the subject (lines 29–32); praise of the hero (lines 31–32); and a blessing or prayer (lines 33–34), (*Havelok*, ed. Smithers, p. 83n). RCL's prologue stresses the poem's "historical nature and establishes a tone that is both secular and nationalistic" (Turville-Petre, *England the Nation*, p. 122).

As with other members of the *a* group of manuscripts, the prologue is comprised of four-stress couplets. Loomis argues that this prologue is the addition of a Kentish translator of the original Anglo-Norman text (Review, p. 463). In contrast, L opens with two tail-rhymed stanzas followed by five couplets:

Lord Ih[es]u, kyng of glorie,
Swiche auentour & swiche victorie
Pou sentest king richard,
Miri it is to heren his stori
& of him to han in memorie

Pat neuer no was coward.
 Bokes men makeþ of latyn,
 Clerkes witen what is þ[er] in,
 Boþe almaundes & pikard.

10 Romau[n]ce make folk of frau[n]ce
 Of kniȝtes þat wer[e] in destaunce,
 Pat dyed þurh dint of sward:

Of Rouland & of Oliuer
 & of þe oþer dusse per,
 15 Of alisander & charlimeyn,
 & ector þe gret werrer,
 & of danys le fiz Oger,
 Of Arthour & of Gaweyn.
 As þis romau[n]ce of frenys wrouȝt,

20 Pat mani lewed no knowe nouȝt.
 In gest as so we seyn,
 Þis lewed no can freyns non:
 Among an hundred vnneþe on,
 In lede is nouȝt to leyn.

25 Noþeles wiþ gode chere,
 Fele of hem wald yhere
 Noble gestes, ich vnderstond
 Of douȝti kniȝtes of inglond.
 þerfore now ichil ȝou red[e],

30 Of a king douȝti of dede,
 King Richard þe werrour best
 þat men fineþ in ani gest.
 Nou al þat listen þis ginni[n]g,
 Ih[es]u hem grau[n]t god[e] ending.

Compare Brunner, *Löwenherz*, pp. 81n–82n; and see also his discussion of the prosody of L's prologue and related analogues at pp. 25–26. Prologues from the other members of the *b* group — A, D, E, and H — do not survive. As evidence for the intervention of an editor designing the Auchinleck Manuscript, Turville-Petre cites L's unique prologue together with revisions to other texts, (*England the Nation*, p. 114).

- 5 *jeste*. Compare Latin *res gestae*, exploits. In contrast to narratives of argument, a *jeste* (geste) could refer “to any written account of actions — historical or fictitious, secular or divine” (Strohm, “*Storie, Spelle, Geste*,” pp. 348, 354). Accordingly, “jeste” carries a wide range of meanings: “a poem or song about heroic deeds, a chivalric romance . . . a prose chronicle or history, a prose romance or tale . . . a noteworthy deed . . . a military enterprise; entertainment . . . an amusement,” (*MED*, s.v. *gest(e)*, (n.1)). See also Mills, “Generic titles,” p. 130.
- 7 *romaunces*. Derived from *romanz*, originally a linguistic term that referred to vernacular, romance languages, especially French, *romaunce* was later applied to a range of texts; see Strohm, “*Storie, Spelle, Geste*,” pp. 354–56.

- 11–19 *Of Rowelond . . . of Achylles.* Arguing that the *b* version of the romance was “a work of the vigorously heroic type,” Finlayson suggests the heroes listed derive from epics and *chansons de geste*, sources that emphasize historical, not romance figures (“*Richard, Coer de Lyon*,” p. 161; the Introduction discusses the two versions of *RCL*, *a* and *b*). Jordan Fantosme in his *Chronique* gives similar praise to Henry II, illustrating the conventionality of such descriptions within an historical context (*Chronique*, p. 212, lines 112–17); for translation and discussion, see Fleischman, “On the Representation,” p. 286. Compare Trotter’s discussion of the Old French Crusade Cycle, whose references to heroes and incidents in *chansons de geste* established an epic frame of reference and suggested a continuity between the crusades and previous exploits (*Medieval French Literature*, pp. 110–15). ME versions of texts associated with these heroes were found, for example, in L, the Auchinleck MS, which contains a fragmentary version of *RCL* and includes *Of Arthour and Merlin*, *Of Roland and Vernagu*, and *Kyng Alisaunder* (Weber, *Metrical Romances*, 3.347–48). For discussions of this list and the list at lines 6713–22, see Liu, “Prototype Genre” (pp. 340–48); Mehl, *Middle English Romances*, pp. 243–44; Mills, “Generic titles,” pp. 128 and 136n35; Fewster, *Traditionality and Genre*, p. 4; and Blurton, *Cannibalism*, pp. 122–23. Because the distinction between history and literature was less than clear, a medieval audience likely conceived of this list of heroes as both historical and legendary: for example, a chronicle account of Richard’s exploits in defense of Jaffa compares the king to many of these same heroes (Nicholson, *Itinerarium*, 6.23, pp. 366–67).
- 11 *Of Rowelond and of Olyver.* Preeminent *chanson* heroes. In *La Chanson de Roland*, these two peers of Charlemagne died fighting Muslims at the Battle of Roncevaux. While historical references to Oliver are lacking, Einhard states in his *Vita Karoli Magni* that Roland, lord of the Breton March, died in the Pyrenees in an ambush by the Basques. See Dutton, *Charlemagne’s Courtier*, pp. 21–22.
- 12 *doseper.* OF *douze pairs*. A reference to the twelve peers or principal warriors of Charlemagne who appear in various iterations in *La Chanson de Roland*, Geoffrey of Monmouth’s *History*, where they attend Arthur’s coronation feast at Caerleon (p. 228), and *The Sultan of Babylon*, among other texts. See Lupack, *Charlemagne Romances*, p. 97n241.
- 13 *Alisaundre and Charlemayn.* Two of the nine worthies, Alexander the Great, and Charlemagne, King of the Franks and the first Holy Roman Emperor, served as the heroes of such ME texts as *Kyng Alisaunder*, *The Wars of Alexander*, *The Sultan of Babylon*, and *The Siege of Milan*. The nine are often cited for their exemplary exploits, in conjunction with Fortune’s Wheel. E.g., *Alliterative Morte Arthure* (lines 3408–37), *The Parlement of the Thre Ages*, Chaucer, and Langland. Three are ancient (Alexander, Hector, Julius Caesar); three are Hebrew (Judas Maccabee, Joshua, David) and three are Christians (Arthur, Charlemagne, Godefrey of Bouillon).

- 14 *Of Kyng Arthour and of Gawayn.* Among the numerous medieval accounts of this legendary British king and his nephew, none are as influential as Geoffrey of Monmouth's *History of the Kings of Britain*. Scholarship on these figures is vast. Hahn discusses the representation of Gawain in ME romance (*Sir Gawain*, pp. 1–35); for Gawain in Old French romance, see Busby, *Gauvain*.
- 16 *Turpyn and Oger Daneys.* The son of Geoffrey and king of Denmark, Ogier the Dane first appears in *The Song of Roland* leading part of Charlemagne's army against the Saracens. In this same poem Archbishop Turpin, one of the Twelve Peers, dies at the battle of Ronceveaux fighting infidels and exemplifying "the twin goals of the active chivalric life, fame in this world and salvation in the next," (Keen, *Chivalry*, p. 54). Ogier and Turpin were primarily *chanson* heroes; see also the *Pseudo-Turpin Chronicle*, a popular but forged twelfth century presentation of Charlemagne's legendary conquest of Spain, and *The Siege of Milan*. This last text, a ME romance in which Turpin plays a central role, survives in B (the London Thornton MS) which also contains a text of *RCL*. See Lupack, *Charlemagne Romances*.
- 19 *Of Ector and of Achylles.* Hector, Trojan prince, elder brother of Paris, and one of the worthies, is a prominent hero in the various versions of the Troy story. Achilles, the greatest warrior in the Trojan war, secures victory for the Greeks in part by killing Hector. Medieval versions, including Benoit's *OF Roman de Troie*, and Guido delle Colonne's Latin translation of that work, *Historia destructionis Troiae*, attest to the period's fascination with the story: to overestimate the importance of the Troy story to medieval culture would be difficult. From the ruins of Troy came the Roman empire, and later, Trojan ancestors for nearly every Western European kingdom. For the story's influence upon Britain, see Ingledew, "Book of Troy."
- 21 *In Frenssche bookys this rym is wrought.* The first of several references to an original French text of the romance; see also lines 5098 and 7008; and, less clearly, lines 3439 and 5667. For a discussion of this narrative's French origins, see the Introduction (pp. 3–4, p. 10n50).
- 22 *Lewede men ne knowe it nought.* Expressing populist and nationalistic concerns, the narrator describes an unlettered English audience to justify translating a "Frenssche book" (line 21) about "doughty knyghtes of Yngleonde" (line 28) (see Heng, *Empire*, p. 105 and "Romance of England," p. 155; Turville-Petre, *England the Nation*, p. 122). For references to discussions of ME romances, even those derived from French originals, as comprising a textual community with nationalist impulses, see Heng, "Romance of England," pp. 155 and 169n46.
- 35–250 *Lordynges, herkenes . . . and conqueroure.* While members of the *b* group of manuscripts identify Eleanor of Aquitaine as Richard's mother — see the note to line 2040 — she becomes Cassodorien in the *a* group's demon-mother episode, which has a number of legendary and folk-tale analogues. Most notable is the story of Black Fulk of Anjou, Richard's ancestor, who married a lady of unearthly beauty. Like Cassodorien, she could not witness the consecration of the host. Compelled to stay in the church by Fulk's men,

she escaped with two children by flying through a window of the church. Chapman classifies Cassiodorien as “a demon or fairy mistress of the widespread ‘Swan-Maiden’ type” and examines similar legends attached to Eleanor, Richard’s mother. See Walter Map’s account of Henno-with-the-Teeth, for example, in *De Nugis Curialium*, 4.9, pp. 345–49; Chapman, “Demon Queen,” pp. 393, 395; and Broughton, *Legends of Richard I*, pp. 11–12, 78–82.

Recent scholarship gives prominence to this episode and to Richard’s demonic origins. McDonald, for example, argues that “Richard, like *Sir Gowther*, is . . . a narrative of exorcism: an account of how Richard . . . purges himself of his devilish inheritance. Significantly, Richard’s anthropophagy, far from being a sign of that inheritance, not only marks, but produces, his return to the Christian community. Cassodorien’s alterity is a function . . . of her inability to sit through the mass” (“Eating People,” p. 140). See also Heng, *Empire*, pp. 97, 343n29, 351n58; and Akbari, “Hunger,” pp. 200–01.

- 35 *Lordynges, herkenes before*. The narrator’s exhortation to listen, a common feature of ME romance, reflects the genre’s association with oral tradition; see, e.g., the openings of *Havelok* and *Athelston*.
- 37 *Kyng Henry*. Richard’s father, Henry II, king of England from 1154 to 1189.
- 40 *Seynt Thomas*. Thomas Becket (1118–1170) became chancellor to King Henry II in 1155, whom he served with distinction; but when Henry designated Thomas archbishop of Canterbury in 1162, their close relationship ended. An amiable and able chancellor, this noble, genial, and worldly man became stubborn and austere as archbishop. Disputes arose over Henry’s ecclesiastical policies. Henry II’s annoyance at Thomas’s refusal to compromise over the crown’s jurisdictional claims was well known. As a result, Henry was believed to be complicit in Thomas’s murder before his altar in 1170. Thomas was canonized in 1173. See Alexander, “Becket, Thomas” (*DMA* 2.151–53).
- 45–52 *He wolde . . . to wyf*. The motif of a lord who refuses to marry, yields to his subjects’ advice to wed, and then searches for a bride frequently recurs in medieval romance; see, e.g., the Tristan story; Chrétien’s *Cligés*, p. 128; *Roberte the Dewyll*, pp. 219–20; and Chaucer’s *Clerk’s Tale*. See Broughton, *Legends of Richard I*, p. 83 and Loomis, Review, p. 465.
- 60–72 *Another schip . . . it was*. Texts with parallels to this fabulous ship include Marie de France’s *Lay of Guigamar*, and *Partenope of Blois*. See Broughton, *Legends of Richard I*, pp. 83–85.
- 62 *ruel bon*. This reference to whale bone, a common simile in ME romance, likely referred to walrus or narwhal tusks. See *MED*, s.v. *rouel* (n.1) and Weber, *Metrical Romances*, 3.350; *Sir Degrevant*, line 1445: “All of ruelbon”; *Sir Thopas* (CT VII[B²]878): “his sadel was of ruel bone.” The implication is “white,” but also radiant or bright. See *MED*’s quotation 8a from St. Greg (Auch) 169/994: “An Angel can fram heven adown, Briȝter þan þe rowwel bon.” See lines 75–76 below.

- 66 *samye*. A rich silk cloth, embroidered or interwoven with gold or silver. See *MED*, *samt(e)* and medieval Latin *examitum*.
- 67 *Tuely sylk*. Among its definitions of *tuli*, the *MED* defines *tuli silke* as fabric of a deep red color, but the context will not allow such a reading. Compare *Bevis of Hampton*, line 1158: “The broider is of Tuli selk,” where its accompanying gloss reads “silk from Toulouse.”
- 69 *al with oute*. In all aspects of its outward appearance. See *MED*, *withouten* (adv.), sense 3.
- 71 *loof*. “A spar holding out and down the windward tack of a square sail while going into the wind” (*MED*, s.v. *lof* (n.4)).
- 89 *charbocle ston*. See *The Peterborough Lapidary*: “Carbunculus is a precious stone [that] schineþ as feyre whose schynynge is not overcom by nyȝt. It schineþ in derk places, & it semeþ as it were a feyr.” It has “a maner myȝt as it wer about sperkyng of fyre þat beclippeth him [the wearer] withowte [i.e., all about] (p. 82). Compare the ship in *RCL*, line 69. See also Chaucer’s translation of *The Romaunt of the Rose*, where Rychesse wears “a fyn charbonle” so bright that it illuminates even at night a mile or two on both sides and illuminates her faces and all about her wonderously (lines 1120–28). It has such power that no venom can effect its possesser and it can cure palsy and tooth ache (lines 1085–1107). See also Chaucer’s *House of Fame* (line 1363), where a carbuncle perpetually adds radiance to the “femynyne creature” (line 1365) who is the “noble quene” and “lady schene” of the House of Fame (lines 1535–36).
- 118 *vysyoun*. In this context, *visioun* likely denotes a supernatural revelation or a prophetic dream. As attested in its literature, the medieval period manifested a profound interest in dreams, visions, and related revelations; see Loftin, “Visions” (*DMA* 12.475–78).
- 133 *the Tour*. Built by William the Conqueror in the southwest corner of London c. 1080, the Tower of London served as a fortress and stronghold, as well as a palace and a prison for men and women of exalted status.
- 148 *menstralles*. The minstrels represented here are likely professional musicians of high status. See Olson, “Minstrels.”
- 153 *Westemenstre*. Westminster is the principal residence of English kings even before the conquest and the site of the Abbey Church where English kings were invested with the crown. It became the home of various governmental institutions including Parliament, law courts, and the exchequer. See Lyon, *Legal History*, p. 424. So, the connection between the English monarchy and Westminster is profound.
- 163 *Corbaryng*. This name may derive from “Corborans,” the Saracen leader in the *Chanson d’Antioche*, which is evidently a corruption of the historical “Kerbogha,” the atabeg of Mosul who is reported to have converted to Christianity in the thirteenth-century *Chrétienté Corboran*. See Akbari, “Hunger,” p. 201, and Heng, *Empire*, p. 343n29.

- 164 *Antyoche*. Ancient, eastern, and exotic, Antioch is a site rich in associations. Situated on an important trade route in present-day Turkey, especially holy to Christians — St. Peter founded his first bishopric there — Antioch under Byzantine rule became a chief trading center for Greek and Moslem commerce: its fortress was the most formidable on the Syrian frontier. See Runciman, *History of the Crusades*, 1:93, 213. Conquered in 1098 after a long siege whose rigors may have included crusader cannibalism (see Heng, *Empire*, pp. 23–24 for a discussion of sources), it served as the capital of the Latin principality of Antioch. After 1187, all Crusader colonies besides Tyre, Tripoli, and Antioch had fallen to Saladin. Akbari argues that Richard's success in conquering eastern lands derives from his mother through whom he "lays claim to both supernatural powers and legitimate descent from the former Saracen rulers of Antioch and its region" ("Hunger," p. 201).
- 172 *wyght*. Here, Henry uses *wight* to denote a living creature, but in this context, the word's other meanings bear mentioning: "an unnatural or monstrous being; a supernatural creature, [a] demon" (*MED wight* (n.), sense 1c).
- 173 *Cassodorien*. The *a* group of manuscripts provides Richard with a "demon mother" instead of Eleanor of Aquitane, his historical mother; hence, the narrative trades a dominant French mother for an exotic Oriental, thus making Richard, an historical figure accused of sodomy, more masculine (Heng, *Empire*, p. 97). Noting John of Salisbury implied that Eleanor had incestuous relations with Raymond of Antioch and that a minstrel accused her of having "an affair with Saladin himself," Akbari argues that the "replacement of Eleanor with Cassodorien, Aquitaine with Antioch, produces a Richard whose alien nature is not French, but Oriental" ("Hunger," pp. 204–05).
- 189–94 *Beforn the elevacyoun . . . no sacrement*. For references to medieval discussions of the power of sacred objects like the Eucharist over demons, see note to line 222 below.
- 199–201 *Twoo knaves and a mayde*. At this point, the poet indicates the demonic mother by not following the birth order and number of children born to Eleanor of Aquitaine. Henry II and Eleanor of Aquitaine actually had eight children in the following order: William, who died in infancy, Henry, Matilda, Richard, Geoffrey, Eleanor, Joan, and John.
- 202 *romaunce*. See notes at lines 7 and 6711–13.
- 206 *To the fyfteenth yere*. The age at which childhood ended, fifteen, became in late antique and medieval Europe "the vital age for both combat and majority" (James, "Majority," p. 24). Thus, Richard would be of age when he ascends to the throne at line 243. In fact, Richard was 32 when he ascended to the throne on 8 September, 1189 (Jentsch, "Quellen," p. 232).
- 222 *The preest scholde make the sakeryng*. The "sakeryng" is the point at which the elevated host is transformed into the blood and body of Christ; see McDonald's discussion ("Eating People," pp. 140–41). Hagiographic literature abounds in representations of demoniacs being healed through the

use of such sacred objects as the consecrated host. See, e.g., Arnold of Bonneval, *Vita primi Bernardi*, 2.11–14; *Patrologia Latina* 185: cols. 275–77, which Newman discusses (“Possessed,” pp. 738–40).

241

Crowned after Kynge Harry. Compare the more detailed account from L:

In heruest, after þe natuite,
King Richard fenge his dignete
[Boþe] þe kinges ȝerd and the croun,
At Winchester in þe gode toun.

Paris suggests that “Winchester” is a scribal error (“Le Roman,” p. 356). English monarchs, both before and after the Conquest, were crowned at the Abbey Church at Westminster (Lyon, *Legal History*, p. 425).

252–426

At Salysbury . . . hym drowe. The Three Days’ Tournament together with the use of disguise is a fixture of medieval romance. (See, e.g., Weston, *Three Days’ Tournament*; Loomis, Review, p. 465). But there is an historical component there as well. A celebrated tourneyer, Richard I in his licensing edict of 1194 designated five official tourneying sites, one being between Salisbury and Wilton (Barker, *Tournament*, p. 11). In “Tournament,” Nickel provides a good discussion of the medieval tournament, an institution central to chivalry and its arts, which included heraldry, coats of arms, specialized tournament equipment, elaborate armor and gear for knight and horse, and codes of conduct, for example, knightly service to ladies. In setting forth three functions for the tournament, including associating Richard with such romance heroes as Cliges, Ipomedon, and Lancelot, Finlayson argues that the tournament, a redaction from the *b* version, “reflects the intermingling of ‘history’ and romance motifs which is typical of ‘chronicle’ and ‘ancestral’ romances” (“Legendary Ancestors,” p. 303; see also Broughton, *Legends of Richard I*, pp. 90–92). In the *a* group, Fouk Doly, and Thomas of Multon acquit themselves so well that Richard chooses them to accompany him on his pilgrimage; but in some witnesses to the *b* group (A, D, and H), Richard defeats all knights equally. Since no link exists between tournament and pilgrimage in manuscripts from the *b* group, Brunner argues that *a* stands closer to the original text than does *b* (*Löwenherz*, p. 21), a conclusion Loomis supports (Review, pp. 461–62). L omits this episode.

273

All togyder cole blacke. The king mysteriously appears in three different disguises — first black, then red (line 333), then white (line 387) — the same successive colors of disguise worn by another devil’s son, Sir Gowther, as he battles a sultan (*Sir Gowther*, lines 403–633). Discussing the Christian and alchemic symbolism of these colors in general and within the ritual of knighting, Marchalonis argues that the order — first black (humility), then red (passion, blood), and finally white (purity) — reflects the process of Gowther’s spiritual development. She observes that in *RCL*’s tournament, as in *Sir Gowther*, these colors are associated with chivalric testing (“*Sir Gowther*: The Process,” pp. 20–24). For a general treatment of the use of successive, colored

- disguises in medieval romance, see Weston, *The Three Days' Tournament*, especially pp. 9–11 and 23–38.
- 275 *Upon his creste a raven stode.* A crest was an heraldic device affixed to the helmet; see line 523. Knights came to attach symbols and devices to their helmets for purposes of identification. One of the earliest heraldic birds, the raven had been in use by the Normans from the Conquest onwards, (Fox-Davies, *Heraldry*, p. 186), perhaps as a sign of the feast the knight plans for the scavengers after he kills his opponents. Also noteworthy is the hunter's practice of leaving the corben bone for the raven — “at the death he will be” — as a talisman of self defense. See Peck, “Careful Hunter,” pp. 336–37.
- 280 *In travayll for to be.* For the raven, the travail is obvious. *Travayll* may signify “spiritual or physical labor as a religious obligation” (*MED*, s.v. *travail* (n.), sense 1b). This accords with the crusades references in lines 281–84. Compare Hugh of Fouilloy’s account: “On the Sacred Page the raven is perceived in various ways, so that by the raven is understood sometimes a preacher, sometimes a sinner, sometimes the Devil” (Clark, *Aviarium*, p. 175).
- 297 *gorgere.* Plate armor for the chin and neck.
- 321 *pusen.* “A piece of metal or mail attached to the helmet and extending over the neck and upper breast” (*MED*, s.v. *pisan(e)* (n.), sense a).
- 323 *gorgere.* Synonymous with *gorgette*; see note at line 297 above.
- 337–42 *Upon his creste . . . the grounde.* The note to line 275 above discusses crests as heraldic devices. While the Talbot, an English hunting dog, served as a common heraldic symbol (Fox-Davies, *Heraldry*, p. 154), a number of details in this description emphasize the peculiarity of both knight and crest: the dog’s color, the position of its tail, the stated significance of the crest, and Multoun’s comment in lines 522–23 that that the red knight seemed to be a devil (*qued*). One of several representations that link Richard to the devil (see note at 500 below), this portrayal entwines a complex set of associations: the king’s demonic pedigree; the perception by Saracens and others that he is a devil; and the king’s and his people’s status as *taylardes*, tailed-ones (see line 1776 and note, and the Introduction, p. 14).
- 341 *Them to slee for Goddes love.* For a discussion of the relation between chivalry, the church, and the crusades, see Keen, *Chivalry*, pp. 44–63. For an expression of a militant chivalric perspective, see Gautier’s sixth commandment of chivalry: “Thou shalt make war against the Infidel without cessation and without mercy” (*Chivalry*, p. 26). For the peculiarities of knightly piety, see Kaeuper, *Holy Warriors*.
- 375 *acketton.* “A quilted or padded jacket worn under the armor for comfort and protection” (*MED*, s.v. *aketoun* (n.), sense a). The term derives from Moorish-Spanish, *al coton*, cotton (Nickel, “Tournament,” p. 218).
- 387–89 *All his atyre . . . crosse rede.* A likely allusion to the Templars, a military and religious order founded c. 1119 to guard the site of the Temple of Solomon

- and to protect pilgrims in the Holy Land. The Templars wore white to symbolize their rejection of women. Later, each Templar added a red cross to his coat of arms (Broughton, *Dictionary*, p. 445).
- 388 *croper*. “A cover for the hindquarters of a horse, or a crupper” (*MED*, s.v. *crouper* (n.), sense a).
- 392 *To wynne the Crosse*. One goal of the Third Crusade was to regain the True Cross lost to Saladin at the Battle of Hattin in 1197 (Runciman, *History of the Crusades*, 2:455–60).
- 393 *Upon his heed a dove whyte*. See note on crests at line 275. Doves with olive branches in their beaks are common heraldic devices. See Fox-Davies, *Heraldry*, p. 183. Among other sources, medieval bestiaries associated the dove with Christ and the Holy Ghost. Compare line 5711.
- 399 *Fouke Doly*. Of undoubted historicity, Fulk D’Oilly and Thomas Moulton (line 433) were Lincolnshire knights connected by marriage in the thirteenth century. As they do not appear in chronicles of the Third Crusade, Finlayson suggests that the large role these knights play in *RCL*’s *a* version represents an early redactor’s efforts “to glorify his or a patron’s family,” since the names do not occur in L, the fragment that Finlayson believes to contain the story’s basic form (“*Richard, Coer de Lyon*,” p. 166; and “*Legendary Ancestors*”).
- 403 *bassenet*. “Bacinet” refers to a variety of head coverings from the “hemispherical helmet, without a visor, worn under the fighting helmet” to “a pointed helmet with a visor” (*MED*, s.v. *bacinet* (n.)).
- 428 *Herodes*. A herald. “An officer of a tournament who makes announcements, introduces knights, and reports their actions, awards prizes, etc.” (*MED*, s.v. *heraud* (n.), sense 1a).
- 433 *To Syr Thomas of Multon*. See note to line 399 above.
- 453 *paramours*. The convention of knights gaining their ladies’ affections through prowess at tournaments appears as early as c. 1135 in Geoffrey of Monmouth’s *History* (pp. 229–30). See Nickel, “Tournament,” p. 236. But *RCL*’s virulent crusading propaganda overwhelms this quaint, chivalric convention.
- 500 *This is a devyl and no man*. Variations of this statement recur throughout the text and thus emphasize Richard’s demonic pedigree: *Hym semyd weel to ben a qued* (line 522); *Sayden he was a devyl of helle* (line 2580); and *The Englysshe devyl icome is* (line 6818). See also lines 568, 2679, 3166, 3664, 4354, and 6935; though less direct, see also line 1776. These references likely reflect contemporary accounts linking Richard to the devil: for references, see Prestwich, who notes that Richard himself “was fond of mentioning the legendary descent of the Angevin dynasty from the devil,” and who quotes contemporary chronicles, both Muslim and Christian, that link the king to the devil (“*Rex Bellicosus*,” pp. 2–3). The recurring association of Richard with demons and devils distinguishes *RCL* from other ME crusading texts that demonize

- Saracens: compare, e.g., *The Sultan of Babylon*, lines 356–57. Other ME romances with demonic heroes include *Sir Gowther* and *Roberte the Deuyll*.
- 521–22 *Hys hors . . . a qued.* See notes to lines 337–42 and to line 500 above. Compare Borgström, *Proverbs of Alfred*, number 37, p. 25: “The rede mon he is a quet [qued] / for he wole thee thin iwil red.”
- 528 *renge.* “An area designated for a tournament or sport” (*MED*, s.v. *ring* (n.), sense 4a). See also *renge* (n.2), sense b.
- 568 *pouke.* See the note to line 500.
- 595 *Al in palmeres gyse.* Identity and disguise are central themes of romance, ancient and medieval. For a discussion of the motif of kings in disguise, see Walsh, “King in Disguise.” Hibbard notes chronicle and romance accounts of the use of pilgrim garb as disguise during the Crusade period (*Mediæval Romance*, p. 93 and 93n9); see note at line 613 below. The note to line 273 discusses Richard’s three disguises at the Salisbury tournament, the Three Days’ Turney, and romance analogues.
- 605–08 *On the book . . . to bee.* Swearing an oath upon the bible, as here, reflects the religious nature of oaths, which are invocations of the divine name in witness to the truth. From the oath of fealty to those that knights took after dubbing, oaths “secured the bonds of medieval society” (Lynch, “Oath,” *DMA* 9.207). The person swearing often pledged his or her faith, that is, future salvation, that he or she would perform a certain task. See Pollock and Maitland, *English Law*, 2.189–92.
- 607 *And kyste hem thenne alle three.* Kissing often formed part of medieval rituals. As part of the ceremony of homage, for example, “the lord then kissed the vassal on the mouth and said that he took him as his man” (Major, “Bastard Feudalism,” p. 510). See also the note to line 1588.
- 613 *With pyke and with sclavyn.* The staff and cloak of a pilgrim is a disguise frequently adopted by the heroes of medieval romance. For example, when Orfeo puts aside his kingship to search for Herodis, he puts on a *sclavyn* as he makes his pilgrimage into the wilderness (*Sir Orfeo*, line 228). Likewise, Horn trades his clothes for a palmer’s *sclavyn* (*King Horn*, line 1064). In Richard’s historical return to Europe from the Third Crusade, Roger of Howden reports that “Richard and his followers were disguised as pilgrims” (*Chronica 3:185–86*, cited in Gillingham, *Richard I*, p. 232).
- 615–50 *Now they dyghten . . . here myght.* Richard’s pilgrimage to the Holy Land. This episode appears in *a* and in all texts of *b* save L and E, the latter being defective at its beginning.
- 619 *Into Flaundrys.* Flanders, loosely the “land of the Flemings,” occupied parts of present day Belgium, France, and the Netherlands.
- 623 *Braundys.* Brindisi, a port in southern Italy on the Adriatic, became part of the Norman kingdom of Naples in 1070.

- 630 *Famagos*. Famagusta, a seaport on the east coast of Cyprus.
- 634 *Acres*. Located on a peninsula on the northern part of Haifa bay, first taken by crusaders in 1104 (Boas, *Archaeology*, p. 222), Acre was the main port for the kingdom of Jerusalem and its largest city when it fell to Saladin in 1187 (Gillingham, *Richard I*, p. 155). In part, *RCL* recounts the crusaders' retaking of Acre in 1191 after a lengthy siege. The city served as the administrative capital of the kingdom of Jerusalem and the main headquarters for all of the military orders until its fall in May of 1291 (Boas, *Archaeology*, p. 222) at which time the crusaders, most notably the military orders, lost their last citadel in the Holy Land (Nicholson, *Templars*, pp. 1, 125).
- 635 *Massedoyne*. Macedonia, ruled by Byzantines from 298 CE.
- 637 *Cesare*. Caesarea. Situated between Haifa and Arsuf and held by crusaders from 1101–87 and from 1191–1265, this fortified coastal city served as an important port for the kingdom of Jerusalem which relied heavily upon its maritime connections to western Europe. See La Monte, *Latin Kingdom*, pp. 226–27; and Pringle, *Secular Buildings*, p. 43. After its capture by Baldwin I in 1101, the crusaders brutally massacred most of its inhabitants (Runciman, *History of the Crusades*, 2:73–74). See also line 4931.
- 638 *Nynyve*. See note to line 5189.
- 641 *Sudan Turry*. A likely reference to Sidon and Tyre. See Brunner, *Löwenherz*, p. 472. These two cities are grouped together, for example, in the note to line 1307 below which describes Conrad of Montferrat's purported offer to Saladin to attack Acre in exchange for Sidon and Tyre.
- 642 *Ebedy*. A city in the Holy Land, perhaps Ebron. See Brunner, *Löwenherz*, p. 465.
- 643 *Castel Orglyous*. Perhaps named after the Saracen commander *Orgay* in line 4151, this castle's name evokes romance castles: e.g., the adventure at "Castell Orgulus" in Malory, *Works*, 2:463; Finlayson notes a parallel to "Castle Orellous" from later prose redactions of *Perceval* ("Legendary Ancestors," p. 300).
- 644 *Aperyous*. Perhaps Piraeus, a port on the Greek coast. See Brunner, *Löwenherz*, p. 462.
- 645 *Safrane*. A town in the Holy Land, possibly the "Safoire" mentioned in the *Estoire*, which may correspond to Sephoria in Galilee. See Brunner, *Löwenherz*, p. 472. Loomis suggests this reference is to a hamlet near Acre (Review, p. 456).
- 646 *To Taboret and Archane*. *Taboret* is likely a reference to Tiberias, a city on the Sea of Galilee. After the fall of Jerusalem during the First Crusade, it became the capitol of Tancred's Principality of Galilee. In 1197 at the Battle of Hattin, Saladin defeated crusaders who were coming to relieve the Muslim siege of Tiberias. See Runciman, *History of the Crusades*, 1:304–07; 2:452–58. Loomis suggests that *Archane* is a corrupt form of *Archas*, a fortified town near Tripoli (Review, p. 456).

- 651 *the Grykys se.* Frequently encountered in ME romance, the “greckes see” (“Greeks’ sea”) denotes the eastern Mediterranean, the boundary between the Christian and the Muslim world. See Hudson, *Four Middle English Romances*, p. 32, and compare *Sir Isumbras* (line 359); *Octavian* (line 407); *Sir Eglamour* (line 894), and *The Man of Law’s Tale* (*CT II[B¹]464*).
- 657–1242 *A goos . . . schal bene.* This episode of Richard’s captivity in Germany appears in *a* and in all non-defective texts of *b* save L: e.g., E, missing initial leaves, begins on line 1857.
- 676 *mynstrale.* While *minstrali* (*MED*) may denote musical entertainment, it may also be an aberrant form of *minstralsi(e)*, which may signify “the art of performing music or story-telling” (*MED*, s.v. *minstralsi(e)* (n.), sense 1d). This is a concise statement of an important motivation for the patronage of minstrels or *jongleurs*, some of whom are associated with texts, the Oxford *Roland*, for example. See Taylor, “Minstrel Manuscript,” p. 44; but also see line 3780.
- 694 *And chose thy selfe a ryche towne.* This bequest would endow the minstrel with noble status, not an unusual effect of patronage.
- 722 *treason.* Felony (*felonia*) constituted a breach of fealty to one’s lord; it was a crime “involving some breach of the feudal bond between lord and man.” See Barron, “Penalties for Treason,” p. 188. Treason involved a crime against the crown (Pollack and Maitland, *English Law*, 2.501–08). Before its expansion in late thirteenth-century England, treasonous acts included “compassing or imagining the king’s death, sedition . . . by the vassal or by others at his instigation, and affording aid to the king’s enemies” (Kaeuper, “Treason,” 12.165).
- 739 *pryme.* The Catholic Church divided the day into seven canonical hours. Prime occurred approximately at daybreak and lasted roughly from 6:00 am to 9:00 am.
- 740–98 *The kynges . . . ony stone.* The exchange of blows episode recounted here represents the game of “pluck buffet,” a form of dueling by alternate blows. Representations of this game in folktales, romances, and chronicles are numerous and include, most famously, *Sir Gawain and the Green Knight*. Broughton discusses analogues in *Legends of Richard I*, pp. 120–23. In his use of wax, and in the lethality of his rage, Richard’s response lies well outside the norms of heroic, not to mention chivalrous, behavior.
- 763 *And sware his othe by Saynt Martyn.* Like holy books, saints were invoked in the swearing of oaths because they (and their relics) had power. One of the most popular saints, Martin of Tours (c. 316–397) was born in Hungary, enrolled among the catechumens at an early age, and later was imprisoned for refusing to carry out his duties as a Roman soldier. After establishing the first monastery in Gaul, he became bishop of Tours in 372. A “pioneer of Western monasticism,” he established monasteries, destroyed heathen temples and sacred trees, and is reported to have healed lepers, among other miracles.

- Adding to his stature, Sulpicius Severus's life of Martin became an important model for hagiographers. See Farmer, *Saints*, pp. 333–34.
- 791–92 *And yf . . . bere shelde.* The king's son imposes the loss of his knightly status in the event he should move away or flinch.
- 801–880 *That Rychard . . . they gete.* For a discussion of this passage in relation to other medieval "laments for the dead," see Richmond, *Laments for the Dead*, pp. 103–04.
- 913 *In the atyr of a squyer.* Holding the first degree of knighthood, squires were novices in arms. One class of squires, Squires of the Body, "rendered personal service to the knight and his lady." See Broughton, *Dictionary*, p. 298.
- 915 *Seynt Symoun.* One of the twelve apostles. To distinguish him from Simon Peter, he is often referred to as the Canaanite or the Zealot. See Farmer, *Saints*, p. 449.
- 929 *tretour.* Traitor. "One guilty of high treason against [the] king," a crime which included violating "the king's wife or daughter" (*MED* s.v. *traitour* (n.), senses 1 and 1c). See also Barron, "Penalties for Treason," p. 187.
- 931 *Sere, be my Crystyndam.* In this oath, the knight explicitly swears by his Christian faith. In general terms the pledge of one's faith, one's most valuable possession, came to secure medieval oaths. See Pollock and Maitland, *English Law*, 2.186–92.
- 958 *Men schal no kyng to deth doo.* Perhaps a corollary to the phrase, "The king can do no wrong," which means that no one may sue or prosecute the king, even if he does wrong. See Pollock and Maitland, *English Law*, 1.518–20. Perhaps this is a reference to the annotated status of monarchs, whose consecration rendered them sacred and, like the clergy, immune from secular law. For references to the history of regal sanctity, see Zaller, "Desacrilization," pp. 757–58.
- 1000 *A kyng to hange and to drawe.* See note to line 958.
- 1002 *youre lyoun.* That a Northern European king might own a lion may seem implausible: e.g., Curtius argues that lions and other exotic animals appearing in medieval literature constitute literary, not actual imports (*Latin Middle Ages*, pp. 183–84). But at his hunting lodge at Woodstock, Henry I (1100–35) maintained a zoo "complete with leopards, lions, camels, lynxes, and a porcupine." See Hollister, "Courtly Culture," p. 3.
- 1011 *The mayde aspyyd that resoun.* Brunner observes that in b, the princess has no way of knowing of the plan to have a lion slay Richard (*Löwenherz*, p. 21).
- 1029–30 *Away to wende . . . so greve.* Given that Richard has grieved the king plenty, he is surely equivocating here.
- 1036 *Fourty, whyte as ony mylk.* Diverging from the a group, b (A, fol. 254v) includes the following couplet after this line: "And a sharpe Irissh knyf / As thou wolde saf my lyf." In addition to other details, Brunner considers the knife a

- rationalization and therefore a revision of the original text (*Löwenherz*, pp. 20, 22).
- 1057–1428 *Sertes, henne . . . hys mede.* For a variant passage in A, see the corresponding Textual Note. In these lines from b, the king's daughter reveals her relation with Richard by admitting to her father that Richard promised her the lion's heart. Considering such a revelation unlikely, Brunner regards the daughter's statement as evidence that b is more distant from the original text than is a (*Löwenherz*, p. 22).
- 1103 *sat on des.* The *dais* was a raised platform on which was set the table reserved for the king and guests of honor. Compare line 3451 where, during Richard's second act of cannibalism, the Saracen ambassadors are seated at a side table while Richard sits "on des."
- 1109 *Wylhouten bred the herte he eet.* A joke in itself, Richard's eating the heart without bread may imply a lack of courtesy or proper etiquette: bread was often used as a trencher or platter upon which to eat. Compare lines 3447–48 and its corresponding note. Akbari argues that Richard gains the lion's strength by consuming its heart, a result that mirrors the effect of the Eucharist ("Hunger," p. 208). See also McDonald's arguments referenced in the note to line 1118 below.
- 1112 *This is a devyl, and no man.* See note to line 500.
- 1118 *Stronge Rychard, Coer de Lyoun.* Romances often provide heroes with nicknames and calling brave men "lions" is a practice of long standing. McDonald lists early instances of Richard's epithet in her argument that *RCL* transforms the metaphoric — a lion's heart that stands for bravery — into a "mimetically coherent" narrative that renders the lion's heart both literal and edible: "That Richard's identity is contingent on an act of ingestion accords with the narrative's alimentary logic" ("Eating People," pp. 138–39).
- 1132 *traytour.* See note on *tretour* at line 929.
- 1136 *Raunsum for hys body take.* For a discussion on the historical Richard's capture and ransom, see Gillingham, *Richard I*, pp. 222–53.
- 1137 *For my doughtyr that he has schent.* In an aristocratic culture based on nobility of blood, a maiden's virginity was prized and heavily controlled; its loss was considered a disaster. For a discussion of the Church's not entirely successful prohibition upon sex outside of marriage, see, e.g., Brundage, *Law, Sex, and Christian Society*, p. 459.
- 1175 *chaunceler.* The king's chief administrative officer, the chancellor, "served as an itinerant justice, supervised the work of the exchequer, carried on various judicial services, administered all vacant holdings in the king's hand, handled diplomatic contacts and received important visitors, and dispensed royal patronage," (Alexander, "Becket," p. 151). In addition, the chancellor held special assignments like governing England during the king's absence.

- 1186 *Bothe myn erchebysschopys tway.* The archbishop of Canterbury and the archbishop of York. During Richard's reign (1189–1199), the archbishops of Canterbury were Baldwin (1184–1193) and Hubert Walter (1193–1207), both of whom saw action in the Crusades. Having travelled to the Holy Land with Richard on the Third Crusade, Walter brought the army back to England and also raised Richard's ransom of 100,000 marks. Geoffrey Plantagenet, illegitimate son of Henry II, served as archbishop of York from 1191 to 1212.
- 1191 *seel.* Attached to documents, the Great Seal of the Realm signaled the king's official approval.
- 1223 *Of every kyrke, lesse and more.* The lesser and greater churches, cathedrals as opposed to parish churches.
- 1258–68 *The kyng . . . to undyrstande.* As with the summons to a parliament at Lincoln in *Havelok*, the king's broad summons here emphasizes a national framework (Turville-Petre, *England the Nation*, p. 147). Ruling through parliament and caring for one's people were ideal traits for an English king: compare Turville-Petre's discussion of the *Short Metrical Chronicle* (*England the Nation*, p. 109). The summons, by including both high and low classes, formulates an assembly of "an especially broad range of constituents," thus expressing both populist and nationalist impulses (Heng, "Romance of England," p. 158).
- 1267 *Serjauntes and every freholdande.* *Seriaunt* or *sergeaunt* is a broad term that included a rank of troops in both cavalry and infantry (Broughton, *Dictionary*, p. 415). Here, the term likely signifies a "tenant by military service under the rank of knight" (*MED* s.v. *sergeaunt* (n.), sense 2a). *Freholdande*, a participle used as a noun, denotes a freeholder (*MED* s.v. *fre-holding* (n.)). A freeholder is a tenant whose land is a freehold, that is, land held in fee simple in consideration for explicit services or payments (*MED* s.v. *fre-hold* (n.)).
- 1270 *Grykkyssche see.* See note to line 651.
- 1273 *And the croys that Cryst was on ded.* See note to line 1287 below.
- 1287 *Duke Myloun.* The defeat of the Christians under Duke Myloun motivates the crusade in *RCL*; he corresponds to Guy of Lusignan, who was king of Jerusalem from 1186–1192 through his marriage to King Baldwin's widow, Sibylla, a cousin of Richard's and a member of the house of Anjou (Gillingham, *Richard I*, p. 122). Guy's defeat by Saladin at the Battle of Hattin in 1187 and his loss of the True Cross prompted the Third Crusade, the effort to restore the kingdom of Jerusalem. Though a brave soldier, he was considered "a most incompetent general and an ineffective king" (Painter, "Third Crusade," p. 51). See also note to line 1307; Brunner, *Löwenherz*, pp. 51, 469; and Jentsch, "Quellen," p. 196. "Myloun" or "Milon" is perhaps a copyist's mistake for "Guion" (Paris, "Le Roman," p. 362n6).
- 1291 *Erl Renaud.* A likely reference to Reynald of Châtillon, Prince of Antioch, whom the chronicles report was beheaded by Saladin himself after the battle of Hattin (Nicholson, *Itinerarium*, 1.5, p. 34; Jentsch, "Quellen," p. 196; and Brunner, *Löwenherz*, p. 471).

- 1295 *Of Sarezynys that mysbelevyd.* For a discussion of the medieval West's use of the term "Saracen" as a Muslim Oriental, "a racial and religious marker," see Heng, *Empire*, p. 334n2. The growing scholarship on the medieval West's misperceptions of Islam includes Tolan, *Saracens*, and Frassetto and Blanks, *Western Views*.
- 1296 *Sawdon.* The title "sultan" (as well as "emir") historically referred to Muslim governors who gave allegiance to a caliph; more generally, *sawdon* may denote the ruler of a Muslim state.
- 1298 *Eerl Roys.* Brunner equates Earl Roys with Reginald of Kerak, one of many crusaders massacred by Saladin at Hattin. As Roys's betrayal of the Christians results in the loss of the True Cross and Acre, Brunner suggests he may also represent Raymond II of Tripoli (Brunner, *Löwenherz*, pp. 52, 471). Many believed Raymond guilty of treachery because he was one of the few to escape massacre at the Battle of Hattin, perhaps an unfair conclusion; see Ambroise, *Estoire*, 2:68n195. Ambroise states that Raymond and Saladin's notorious alliance led to the loss of the Holy Cross and to Christian suffering, in short, Saladin's victory at Hattin (*Estoire*, 1:39, lines 2443–47). He was also accused of betraying the Christians at the Battle of Tiberias (Paris, "Le Roman," p. 363n1).
- 1307 *Markes Feraunt.* A northern Italian nobleman, Conrad was the marquis of Montferrat from 1191 and, shortly before his death in 1192, the king of Jerusalem by marriage to Isabella of Jerusalem. A controversial figure in the Third Crusade, he arrived in Tyre after its residents agreed to terms with Saladin following the fall of Jerusalem in 1187; but under Conrad's able leadership, the city rallied and withstood a Muslim siege (Runciman, *History of the Crusades*, 2:471–72). After Saladin released Guy of Lusignan, king of Jerusalem, Conrad denied him entry into Tyre, ostensibly over the latter's failures at Hattin. In Guy and Conrad's feud over the kingship of Jerusalem, Richard had originally sided with Guy, which did not help the relationship between Richard and Conrad. Their difficult relationship led many Franks to believe Richard played a role in Conrad's assassination in 1192.
Conrad's dubious diplomatic activities rendered him suspect: among other acts, he had offered to attack Acre if Saladin, in return, ceded Sidon and Tyre. (In 1192, galleys under Conrad's command, in fact, attacked Acre in an attempt to wrest control from Guy.) In like manner, Richard's open dealings with leading Muslims earned the distrust of other crusaders and helped justify his capture and imprisonment by the German emperor, Henry VI (Gillingham, *Richard I*, pp. 23, 147–150, 183, 195).
- 1310 *Crystyndom he forsook.* Conrad's dealings with Saladin no doubt inform this characterization; see note at line 1307 above. Analogues of Christians betraying their fellow warriors to Muslims — though without forsaking Christianity — are numerous and include Ganelon from the *Song of Roland*.
- 1311–12 *Thus thorwgh . . . Holy Croys.* RCL revises history by diminishing Saladin's role and implying Christian control of Syria; but the battle of Hattin in 1187

- enabled Saladin to consolidate his already substantial control of the territory. These lines equate Roys with Raymond II of Tripoli; see notes to lines 1298 and 1318.
- 1318 *Kyng Barwewynys sone.* Duke Myloun corresponds historically to Guy of Lusignan, who was not King Baldwin IV's son, but the spouse of Baldwin's sister, Sibylla. Through this marriage Guy became king of Jerusalem; in 1187, he lost the kingdom at the Battle of Hattin as well as the True Cross. See Brunner, *Löwenherz*, p. 54, and Runciman's discussion of Guy (*History of the Crusades* 2:424–60).
- 1323 *Urban.* Pope Gregory VIII, not Urban, led the Third Crusade (Brunner, *Löwenherz*, p. 54). Urban II, though, attained fame in part from his advocating a crusade at the Council of Clermont in 1095; compare Paris, "Le Roman," p. 363n4. For a discussions of Urban's role and sources of his speech, see, e.g., Runciman, *History of the Crusades*, 1:106–118.
- 1325 *And asoylyd hem of here synne.* Promoting crusade at his famous speech at the Council of Clermont, Urban II is reported by Guibert de Nogent, among others, to have absolved all those who vowed to go on crusade (Peters, *First Crusade*, p. 37; Runciman, *History of the Crusades*, 1:108).
- 1331 *The duke of Bloys, the duke of Burgoyne.* Theobald V, count of Blois (1130–91) and a crusade participant, died during the siege of Acre (Brunner, *Löwenherz*, p. 463). Hugo III, duke of Burgundy (1143–92), accompanied the king of France on crusade but remained in the Holy Land as leader after Philip Augustus's departure (Brunner, *Löwenherz*, p. 463).
- 1332 *The duke of Ostrych, and duke of Cessoyne.* Leopold V, duke of Austria (1167–94), participated in the siege of Acre (Brunner, *Löwenherz*, p. 463). He quarrelled with Richard after Richard removed his banners and returned to Austria soon thereafter. See the note to lines 5997–98 below. No count of Soissons is known to have participated in the Third Crusade. Nor did Henry the Lion, Duke of Saxony, participate in this crusade (Brunner, *Löwenherz*, p. 464).
- 1335 *The eerl of Flaunders, the eerl of Coloyne.* Philip of Alsace died on 1 June, 1191, during the siege of Acre (Brunner, *Löwenherz*, p. 466). The Earl of Colyne is a fictitious person (Brunner, *Löwenherz*, p. 464).
- 1336 *The eerl of Artays, the eerl of Boloyne.* At the time of the Third Crusade, Louis, the eldest son of Philip II Augustus of France, was the count of Artois. He inherited the county at the age of three when his mother, Isabelle, died in 1190. Renaud de Demmartin (Reginald of Boulogne) was count of Boulogne from 1190 until his death in 1227. He is not known to have participated in the Third Crusade.
- 1343 *At Westemynstyr heeld a ryal feste.* See the notes to line 153 and line 241 above.
- 1348–75 *My leve frendes . . . ye or nay.* Though the passage is simplified and condensed, *RCL* presents typical crusading propaganda. Such propaganda is

- widely studied, especially with regard to the First Crusade; see, e.g., Cowdrey, “Pope Urban II’s Preaching” and its substantial references.
- 1351 *lewyd and lerde*. Proverbial: compare *The Ormulum*, line 19930; Chaucer’s Physician’s Tale (*CT* [VI(C)]283); and Whiting L157.
- 1354 *Hys bulle*. Granting privileges or issuing instructions, papal bulls were a form of charter or diploma whose name reflects the *bulla*, a bubble-like circular plate, source of the pope’s authenticating seal: the name of the seal came to stand for the document.
- 1363 *Crystene men, children, wyf, and grome*. Altering history to demonize Muslims, *RCL* reports the savage slaying of women and children by Muslims; but Saladin was humane in his conquest of Jerusalem in 1187: not a single person was injured nor a building looted (Runciman, *History of the Crusades*, 2:466). In contrast, the crusaders who took Jerusalem in 1099 massacred so many Muslims that they waded in blood: “[M]addened by so great a victory after such suffering, [they] had rushed through the streets and into the houses and mosques [of Jerusalem] killing all that they had met, men, women and children alike” (Runciman, *History of the Crusades*, 1:286).
- 1387 *Mekyl folk that the croys have nomen*. The defining ritual of crusading, “taking the Cross,” was also the earliest ceremony that distinguished holy war as a religious activity: copies of the ceremony were widely dispersed (Tyerman, *God’s War*, pp. 480, 892). Urban II’s role in founding this ritual is clear in Guibert de Nogent’s report of his speech at the Council of Clermont: “He instituted a sign well suited to so honorable a profession by making the figure of the Cross, the stigma of the Lord’s Passion, the emblem of the soldiery, or rather, of what was to be the soldiery of God. This, made of a kind of cloth, he ordered to be sewed upon the shirts, cloaks and *byrra* of those who were about to go” (Peters, *First Crusade*, p. 37). See also note to lines 1700–01 and line 2143.
- 1392–93 *Thriddene schyppys . . . Of bees*. Heng argues that these bees with their hives and honey express economic and symbolic values that constitute “[i]n a single image, an ideological assertion of the [English] nation’s character and unity, and an indelibly memorable romance weapon” (*Empire*, pp. 101–02). See lines 2902 (and its corresponding note) and 2910.
- 1394 *He leet make a tour ful strong*. An important element in siege warfare, towers protected attackers and their ladders as they stormed a fortress wall.
- 1398 *With an engine hyghte robynet*. As lines 2921–24 indicate, this engine is likely a trebuchet, a lever and sling designed to hurl large stones hundreds of feet.
- 1399 *mangenel*. A *mangonel* is a machine used to hurl stones and other heavy objects during sieges and defences of cities and castles. See also line 2904.
- 1407 *maystyr Aleyn Trenchemere*. Appropriately named, Alan Trenchemer (“Cut the sea”) was a celebrated twelfth century mariner who commanded the ship that brought the king from Germany to England after his captivity (Roger of

Howden, *Chronica* 3:206, 3:235; Jentsch, “Quellen,” p. 222; and Brunner, *Löwenherz*, p. 58). The historical commanders of the departing fleet were “Gerard, Archbishop of Aix, Bernhard, Bishop of Bayonne, Robert de Sabloil, Richard de Camville, and Willaim de Fortz of Oleron” (Nicholas, *Royal Navy*, p. 87). See also note to line 2479.

1415 *Catayl, dromoun, and galeye.* *Catail* designates the principal ship (*MED*); a *dromoun(d)* was a fast and large seagoing vessel (*MED*); and *galei(e)* referred to a seagoing ship with both sails and oars (*MED*, sense 1a).

1417 *Marchylé.* Marseille. Richard’s sending his fleet ahead with orders to wait for him in Marseille is historically accurate (Brunner, *Löwenherz*, p. 52).

1423 *Modard, the kyng.* Heng observes that the name of this king who serves as Richard’s chief Christian foe recalls “Mordred,” who betrayed Arthur in Geoffrey’s *Historia*, and thus serves as one instance of *RCL*’s “repeated invocation of Arthur as Richard’s forbear in cultural mythology” (*Empire*, pp. 66, 336n8). See also Jones, “Richard the Lionheart in German Literature,” p. 71n3, and Blurton, *Cannibalism*, p. 124.

1430 *Goddys owne palmere.* As the crusades were conceived as both military expedition and pilgrimage, crusaders were both soldiers and pilgrims; see the Introduction (p. 2 and p. 2n7).

1432 *The erchebysschop, Sere Bawdewyns.* While the text indicates that Baldwin, the Archbishop of Canterbury, departed in advance directly from England, Baldwin and others sailed from Marseille to Outremer, arriving in Tyre on 16 September, 1190 (Gillingham, *Richard I*, p. 129; and Brunner, *Löwenherz*, p. 54).

1437–1666 *Three hoostes . . . Holy Londe.* Richard’s journey of revenge to Germany is not included in the *b* version. Brunner does not consider this episode to have been part of the lost Anglo-Norman original, in part due to the present participle in *-and(e)* in lines 1522 and 1525 (*Löwenherz*, p. 19). In contrast, witnesses of *b* take Richard to Marseille (A, fol. 255v).

To Marcell he wente ful right
With Barons and many a knyght,
W[ith] shipp[es] galies grete and smale,
Ne couthe no man but god that tale.

See Brunner (*Löwenherz*, p. 157n).

1450 *Traytours lookes ye honge and drawe.* Punishments for treason included hanging, drawing, quartering, emasculation, disemboweling, and beheading. Some traitors were even flayed alive: see Barron’s discussion of these severe punishments (“Penalties for Treason,” pp. 189–200) and the note to line 722.

1452 *The bysschop of York, my chauncelere.* Richard’s chancellor was actually William Longchamp, Bishop of Ely (Gillingham, *Richard I*, pp. 121–22). See the note at line 1175 for a discussion of the chancellor’s duties.

- 1481 *styward*. A steward is the “principal officer in charge of the domestic affairs of a royal or imperial household, a seneschal” (*MED* s.v. *steuard*, (n.), sense 1b).
- 1512 *servyse*. “Service” here refers to the sequence of dishes.
- 1549 *Marburette*. Perhaps Marbourg (Paris, “Le Roman,” p. 358n1).
- 1565 *Carpentras*. Located in southeastern France, Carpentras, never part of Germany, was part of the Holy Roman Empire (Paris, “Le Roman,” p. 358n3).
- 1588 *Ye schole be kyssyd*. A common practice, the exchange of kisses between men formed part of such rituals as the ceremony of homage where the lord “kissed his [new] vassal on the mouth” (Major, “Bastard Feudalism,” pp. 509–10). Overtly representing reconciliation, kisses between males are frequent in *RCL*; see lines 607, 1613, 1673, 1749, and 2687.
- 1639 *Twoo ryche rynges of gold*. A folklore motif, rings that bestow invulnerability occur in a number of ME romances; see, e.g., *Sir Eglamour of Artois*, lines 607–12; and *Sir Perceval of Galles*, lines 1839–64.
- 1649 *Serjauntes of armes*. A sergeant of arms is an officer in the service of the king or other person of rank who is usually armed (*MED* s.v. *sergeaunt* (n.), sense 2b).
- 1657 *Roberd of Leycester*. The historical Robert de Beaumont, fourth Earl of Leicester, accompanied Richard I on the Third Crusade. As he does with Fulk D’Oilly and Thomas Moulton, Finlayson suggests that Robert’s extensive role in Richard’s crusading exploits in the *a* version of *RCL* may serve to glorify the redactor’s patron or family (“*Richard, Coer de Lyon*,” p.166).
- 1659 *Robert Tourneham*. Mentioned in lines 2102, 2120, 4051, 4900, 6133, and 7151, Robert de Turnham (of Thornham) (d. 1211) was a soldier and administrator closely associated with Richard I during the Third Crusade and afterward. Having commanded half the naval force during the conquest of Cyprus, Turnham and Richard de Camville served as joint administrators of Cyprus after the crusaders departed. As Richard’s *familiaris*, he carried the king’s equipment from the Holy Land to Europe. He also served Richard as seneschal of Anjou (Gillingham, *Richard I*, pp. 150–52, 329).
- 1661 *Al redy they founde there here flete*. Historically, Richard did not find his fleet in Marseille but waited there for days before giving up and proceeding to the Holy Land in hired ships (Brunner, *Löwenherz*, p. 55; and Gillingham, *Richard I*, pp. 129–30).
- 1669–2040 *Before the gates he wente*. For a discussion of the turbulent relations between Richard, Philip, Tancred, and other historical points of tension that characterized Richard’s adventures in Sicily, see Runciman, *History of the Crusades*, 3:38–43; and Gillingham, *Richard I*, pp. 132–39. By reproducing only Philip’s aggression, not Tancred’s, *RCL* clearly displays its anti-French bias.

- 1669 *Gryffouns.* Crusaders and others insulted Byzantine Greeks by calling them gryphons, the name of a fabulous animal with the front of an eagle and the rear of a lion. Sicily formed part of the Byzantine empire until the late eleventh century, but the insult applied to Muslims as well. See Nicholson, *Itinerarium*, p. 155n45. As the West believed Greeks to be thieves, the insult may stress the gryphon's rapacious nature (Livingston, "Grifon," p. 48).
- 1677 *tresoun.* See the note on *treason* at line 722 above.
- 1679 *a wryt.* Philip sent not a writ — a legal document that compels action — but a letter to Tancred of Lecce, the illegitimate cousin of the late William II of Sicily, maligning Richard as a traitor. Tancred delivered the letter to Richard who declared his innocence immediately. See Roger of Howden, *Chronica*, 3:98 (trans. Archer, *Crusade*, pp. 49–50); cited by Brunner, *Löwenherz*, p. 55. See note to line 1726 below.
- 1700–1701 *Kyng Richard . . . Holy Lande.* These lines refer to Richard's protected status as both pilgrim and crusader. Having taken the cross — *croysyd* — he has taken crusade vows that both impose obligations and afford protections; see Brundage, *Medieval Canon Law*, pp. 30–65.
- 1712 *Rys.* Reggio di Calabria, the capital of Tancred's kingdom of Sicily (Brunner, *Löwenherz*, p. 471).
- 1726 *mysdede thee.* Historically, Richard held legitimate grievances against Tancred. After William II, king of Sicily, died in 1189, Tancred became king. Not trusting William's widow, Joanna (Richard's sister), he held her in confinement and would not release her dower. Tancred also withheld from Richard a large legacy that William II had left to Richard's father, Henry II (Runciman, *History of the Crusades*, 3:38).
- 1762 *Quarters.* A quarter is “a unit of dry measure of approximately eight bushels” (*MED*, *quarter(e) (n.)*, sense 3e).
- 1768 *Under the house of the Hospytall.* The Knights Hospitallers of St. John of Jerusalem. Originally a group of men attached to an Amalfi hospital that cared for pilgrims to the Holy Land, the Hospitallers became a military order after the conquest of Jerusalem in 1099. They were the earliest order of crusading knights, a chivalric order that combined Christian asceticism with chivalric ideals. Organized to protect the pilgrims' hospital in Jerusalem, they took vows of poverty, chastity, and obedience. They became powerful through donations and built castles and hospitals in the Holy Land and in Europe. Hospitaller influence in Sicily can be dated to the time of Roger II, king of Sicily (1130–54) but increased during the reign of Frederick II, king of Sicily and Jerusalem. From their headquarters in the Holy Land, the Krak de Chevaliers, “one of the largest castels ever built,” the Hospitallers played a vital, well-documented role in the crusades, as did the Templars (Nickel, “Chivalry,” 3.303–04). The Knights of St. John exist today as the Knights of Malta. See also line 3152.

- 1771–72 *The Fresshe . . . Englyssche knyghtes.* Chronicle accounts report that conflict with the local citizens prompted Richard's conquest of Messina. See, e.g., Nicholson, *Itinerarium*, 2.11–22, pp. 154–70; and Brunner, *Löwenherz*, p. 52.
- 1776 *Of the Englysshe taylardes.* In *RCL*, the French and Greeks repeatedly abuse the English by calling them “tailed ones;” see lines 1878, 1886, 1960, 2006, 2124–25, and 2158. As beasts and devils have tails, the insult “makes the English over into devilish unbelievers and bestial animals,” the very heathen hounds they considered their enemies — Muslims, Jews, heretics — to be while mocking English sexual practices, especially those of Richard I (Heng, *Empire*, pp. 94–95). The only instances of this term of abuse noted by the *MED* occur in *RCL*: s.v. *tайларde* (sense a). The epithet *caudatus Anglicus* or “tailed English” likely derives from a legend that has pagan Englishmen growing tails after the devil urged them to abuse St. Augustine of Canterbury: for a discussion of sources and scholarship, see Broughton (*Legends of Richard I*, pp. 93–97).
- 1807–09 *The table . . . in haste.* Compare *The King of Tars*, lines 101–05:
- He shuld venge him wiþ his swerd,
 He swore bi seyn Mahoun.
þe table so heteliche he smot
 It fel into þe fire fot-hot,
 & loked as a lyoun.
- 1810 *He wolde not wende for Crystes faste.* The conflict in Messina actually broke out on 4 October and lasted not days but hours (Nicholson, *Itinerarium*, 2.16, p. 159; for additional sources, see Brunner, *Löwenherz*, p. 55).
- 1814–16 *The erle . . . Longe Spaye.* William Longespée, the third Earl of Salisbury, an illegitimate son of Henry II and Countess Ida de Tosny, took no part in the Third Crusade. See Loomis, Review, p. 456; and Brunner, *Löwenherz*, p. 468. He should not be confused with William Longespee II, an English hero of the Battle of Mansura during the Seventh Crusade. (Lloyd, “William Longespee II,” p. 41).
- 1842 *mayster maryners.* Wardens of the ports.
- 1849–50 *I have . . . tembre of Englondē.* Present in the earliest manuscript witness, L (the Auchinleck MS), c. 1330, this line, a “charming nationalist fiction,” is set within *RCL*'s representation of an historical event — Richard's subjugation of Sicily — and may reflect English nationalist sentiment “on the eve of Edward III's long-lasting war with France” (Finlayson, “*Richard, Coer de Lyon*,” p. 171).
- 1856 *mate-gryffon.* Frequently used — see lines 2898, 2943, 6090, and 6109 — the *mate-gryffon* was a portable siege engine whose name means “harm (evil) of the Greeks.” Historically, Richard's mate-gryphon was a wooden castle erected on a hill overlooking Messina. See Nicholson, *Itinerarium*, 2.20, p. 167; Gillingham, *Richard I*, p. 136; and Brunner, *Löwenherz*, pp. 55–56.

- 1858 *And holde up well your manshippes.* “Do up your manshippes” may be paraphrased as “maintain or raise your spirits” (*MED* s.v. *manship(e)* (n.), sense 1c). Heng includes this phrase in her discussion of *RCL*’s phallic imagery, bestial puns, and sodomy (*Empire*, p. 195).
- 1878 *The tayled dogges.* See note at line 1776.
- 1902 *wylde fyre.* Also known as Greek fire, this incendiary, which the Byzantines developed, burned on water and enabled them to break the Arab siege of Constantinople in the late seventh century. Arab use of the weapon during the Crusades produced superstitious awe among the Christians. Frequent mention of Greek fire in chronicles, *chansons de geste*, and recipe books indicates a cultural preoccupation with the weapon that *RCL*, no doubt, reflects; see lines 2477, 2589, 2624, 2644–45, 2650, 2760, 4398, 5269, 5395, 5432, 5439, 6051, 6101, and 6161. Wildfire became an integral part of crusading warfare. Defenders poured or shot the incendiary onto besiegers through a variety of means. See Partington’s *Greek Fire* for a sustained treatment of the weapon.
- 1909 *londe gate.* As its name implies, a fortified entrance on land as opposed to a water gate; compare *Bevis of Hampton*, lines 4491–92: “And afterward, ase ye mai hure, / Londegate thai sette a fure.”
- 1919 *a gate one.* Chronicles describe Richard’s forces entering Messina through an unguarded back gate. See Nicholson, *Itinerarium*, 2.16, p. 162; Brunner, *Löwenherz*, p. 59.
- 1931 *His baner upon the wall he pulte.* Chronicles report King Philip’s anger at seeing Richard’s banners above Messina. The people of Messina must have deemed Philip’s presence a guarantee of their safety, so Richard’s victory humiliated him: “He [Philip] demanded that the banners should be taken down and his own hoisted up in their place. To plant a banner in a captured town was to stake a claim to a share in its government and its plunder” (Gillingham, *Richard I*, p. 135).
- 1939 *Porcules.* A portcullis is a “heavy wooden or metal grating . . . housed in a castle room immediately above the entrance passage and dropped vertically in grooves in the wall to block a passageway” (Broughton, *Dictionary*, p. 376).
- 1967 *vyage.* OF *voiage* came to convey both “pilgrimage” and “crusade”; see Trotter, *Medieval French Literature*, pp. 38–39.
- 1975 *so sayth the boke.* A reference to the French source; see note at line 21.
- 1984–85 *And bad Rycharde . . . agayne than.* This demonstration of Philip’s avaricious hypocrisy is another example of *RCL*’s anti-French bias.
- 2003 *Margaryte.* This comical French justice’s name may derive from Tancred’s admiral, Margaritus (Runciman, *History of the Crusades*, 3:39).

- 2016 *And Rycharde was soone at his tayle.* See Heng's discussion of the varied resonances in *RCL*'s use of "tail" (*Empire*, p. 95). See also the note to line 1776.
- 2019 *Ternes and quernes.* When used non-figuratively, these terms refer to casts in which both dice yield either three or four respectively. See MED, *terne* (n.2).
- 2040 *And than on his waye he wente.* After this line, E, D, A, and H — each manuscript of the *b* group (except L) — contains a passage that refers to Richard's historical mother, Eleanor of Aquitane, and his future wife, Berengaria of Navarre:
- His moder sent hym a fair[e] p[re]sent:
 Elianor[e] brought hym Beringer,
 The kynges dought[er] of Nauern[e].
 King Ric[hard], the p[re]cou[n]s,
 5 Beringer he shulde spouse,
 And he sayde, "Nay, not in þ[at] sesouns."
 He nolde her spouse amonge þ[e] G[ri]ffouns.
 Aft[er] Est[er], yf he hadde lyf,
 He wolde her spouse to his wyf.
 10 Alianore her leue toke
 And wenche home, so seþ þe boke. (A, fol. 258r)
- 2046 *With moche store of sylver and golde.* Lacking in the *a* group, after this line in *b* appears the following passage that mentions both Berengaria and Joan, Richard's sister:
- Joh[a]n and Beringer, his wyf,
 Dude him byfor[e] to arif.
 K[ing] R[ichard] come after, so seith þe boke,
 All his grete nawes for to loke,
 Ffor the tempeste and for the wawes,
 And eke for the maistres outlawes. (A, fol. 258r)
- 2049–2457 *Charged with tresour . . . helde afterwarde.* *RCL*'s account of the storm, the three wrecked ships, their plundering by Cypriots, and Richard's conquest of Cyprus reflect historical events; see, e.g., Gillingham, *Richard I*, pp. 144–53; and Edbury, *Conquest of Jerusalem*, pp. 175–82. Though not religiously significant like Jerusalem, Cyprus was of great strategic value: it offered "a rich and secure supply and naval base close to the coast of Palestine"; and its emperor, in alliance with Saladin, had been denying supplies to the starving crusaders at Acre (Prestwich, "Rex Bellicosus," pp. 8–9). While Acre, the last possession of the Kingdom of Jerusalem, fell in 1291, Cyprus did not fall to the Turks until 1571 (Prestwich, "Rex Bellicosus," p. 16). For Richard, taking Cyprus was "the most far-sighted and the most enduring of all of his achievements on the Crusade" (Runciman, *History of the Crusades*, 3:46). See the Explanatory Note to line 2040 above, which mentions an additional or fourth ship whose passengers included Richard's historical mother, Eleanor of Aquitaine, his sister, Joan, and his betrothed, Berengaria of Navarre.

- 2051 *A grete tempest arose sodaynly.* While such tempests are frequent plot devices in the romance genre, a storm in fact made travel difficult for Richard's fleet (Gillingham, *Richard I*, p. 144).
- 2069 *Grete slaughter of our Englysshe maked.* An exaggeration. The English "who reached dry land were imprisoned and their money taken" (Gillingham, *Richard I*, p. 144).
- 2102 *Roberte of Turnam.* See note to line 1659.
- 2107 *Saynt Denys.* St. Denys, bishop of Paris, martyr and patron of France. The abbey built over his and his fellow martyrs' tomb became the burial place for French kings. Richard's swearing by the patron saint of France may reflect the French source that the narrator repeatedly invokes; see lines 21 and 3012 and related notes. Of course, the exigencies of rhyme may have influenced the choice: Ailes and Barber note a similar instance involving a Welshman in Ambroise (*Estoire*, 2:84 and 2:84n265). That a cult of St. Denys existed in England with "no fewer than forty-one ancient churches in his name" lessens the oddity of an English king swearing an oath on the name of France's patron saint (Farmer, *Saints*, p. 135). See also line 3278.
- 2135 *stewarde.* "Steward" refers to the official in charge of the domestic affairs of a house or estate, a seneschal. The position, "high steward," refers to a position in charge of the domestic affairs of a great or royal house, in this case, that of the emperor of Cyprus. See lines 2345 and 2435.
- 2143 *For he is crossed and pylgrym.* See note to line 1387.
- 2147–62 *The eyen . . . tourne agayne!* Paris suggests a story as a source for this event from the songs of the First Crusade, that of *Estatin l'enasé* (Tatinus the noseless). In Pierre Langtoft's chronicle account of Richard's conquest of Cyprus, the emperor mistreats a seneschal named Statin (Paris, "Le Roman," p. 389). Jentsch notes Roger of Howdon's account of the Emperor of Cyprus removing a baron's nose upon receiving unwelcome advice ("Quellen," p. 223). Ambroise reports that the emperor cut off the hands, feet, and noses of captured crusaders and of Cypriots who had surrendered to Richard (*Estoire*, 1:31–32, lines 1944–55). See also Brunner, *Löwenherz*, pp. 64–65, 64n5.
- 2185–86 *The erle . . . he layed.* In the medieval West, chess was viewed more as a noble game than as a frivolous or harmful pastime. Peter Damien's imposing a penance in 1061 to a bishop for playing chess and St. Louis's ban of chess in France in 1254 were isolated events. Even though chess was viewed as "ennobling men's minds instead of corrupting their souls" (Nickel, "Games," p. 351), playing chess for money likely tarnished the nobility of the pursuit: for example, the author of the pseudo-Ovidian *De vetula* praises the game's honorable, noble status but rebukes those who play chess for money (Adams, *Power Play*, pp. 167–68n19). Here, *RCL*'s populist tendencies emphasize not nobility and honor but gambling and aggressive, virile competition. Compare, for example, the opening of the Middle Dutch *Roman van Walewein* in which a chess board magically floats through a window and bedazzles

Arthur's court before disappearing. In this courtly romance, Arthur's quest to find the magic chess board expresses a connection between the game and political order, between playing "chess and improving one's ability to govern one's kingdom (and, implicitly . . . one's self)." This connection is made explicit in such thirteenth-century treatises as Jacobus de Cessolis's *De ludo scachorum* (Adams, *Power Play*, p. 4). As a popular romance, *RCL* presents the virile hero's victorious wagering, not the privileged status of chess or its ties to the political order. See Adams, *Power Play*, pp. 3–4.

- 2194 *In dede lyon, in thought, lyarde.* A formulation that stresses the bravery of the lion and the craftiness or cunning of the leopard.
- 2202 *the hayle stone.* For a discussion of the collective singular, see Brunner, *Löwenherz*, p. 43.
- 2209–11 *Kynge Rycharde . . . the nones.* Intended for Saracens and deployed by the English king, this ax symbolizes the nationalism that characterizes the poem's crusading ideal (Turville-Petre, *England the Nation*, p. 123). Favored by Anglo-Saxon warriors, used by Normans at the battle of Hastings and by Anglo-Normans afterwards, the battle-ax, as used by Richard, "unites two opposing military and political lineages, signaling their combination in the now-English king" (Heng, *Empire*, p. 101; see also Akbari, "Hunger," p. 203). One chronicle reports that Richard, upon arriving to relieve the siege of Jaffa, "armed himself with his hauberk, hung his shield at his neck and took a Danish axe in his hand" and "jumped into the sea followed by his men" (Edbury, *Conquest of Jerusalem*, p. 117). An illustration in L (fol. 326), which depicts in the bow of a galley, "a bearded knight, on whose red surcoat white leopards are distinguishable, grasping a large ax in his hands," likely refers to this chronicle report. See Loomis's description of the illustration ("Pas Saladin," pp. 522–23). See also the note to line 4594.
- 2251 *The emperours daughter.* The emperor's daughter, a child, was captured after the siege of Kyrenia. Richard entrusted her into the care of his queen (Ambroise, *Estoire*, 1:18, lines 1076–83; Nicholson, *Itinerarium*, 2.41, p. 195).
- 2334 *That one hyght Favell and that other Lyarde.* According to Ambroise, Richard seized several horses in Cyprus, including the emperor's own "Fauvel," who became his war-horse (*Estoire*, 1:30, lines 1840–42; 1:31, line 1927; 1:107, lines 6597–98; 1:115, line 7104; and 1:125, line 7735). The second name, "Lyarde," need not be historical as both names indicate color: *fauvel* designates a dun, fallow, or fawn-colored horse, and *liard*, the color gray (Brunner, *Löwenherz*, p. 59). Broughton argues that "Favel" means "favor" and cites its occurrence in the *chanson de geste*, *Otinel (Legends of Richard I*, p. 100).
- 2345 *hygh stewarde.* See note to line 2135.
- 2353–54 *Homage by . . . hym helde.* Expressing feudal vassalage, the emperor submits to Richard in the ritual of homage that makes Richard his lord. The emperor's submission and other details correspond to historical accounts; see, e.g., Ambroise, *Estoire*, 1:32–33, lines 2006–61 (Brunner, *Löwenherz*, p. 52).

- 2383–85 *He fell on . . . good entent.* The emperor fulfills Richard's two demands from lines 2372–73: "And crye me mercy with sorowe,/ Homage by yere me to bere." In the traditional ceremony of commendation, "the man doing homage clasped his hands together, placed them between the hands of his superior, and briefly acknowledged himself to be his 'man'" (Reedy, "Commendation," p. 490).
- 2387 *Fewté he dyde hym, and homage.* A reference to the oath of fealty that normally accompanied the ritual of homage discussed above in the note to lines 2383–85. By this oath, the vassal swore — that is, invoked the divine name in witness to the truth — to be faithful to his master.
- 2443 *treuth.* See note at line 2387 above.
- 2455 *He made hym stewarde of that londe.* Richard left the governance of Cyprus, not to Robert of Leicester but to Richard of Camville and Robert of Turnham (Roger of Howdon, *Chronica*, 3:111; Brunner, *Löwenherz*, p. 56).
- 2472–2606 *They sawgh . . . Seynt Edmound.* RCL's depiction of the capture and sinking of the Saracen ship reflects chronicle accounts of a similar incident, for example, the Saracens' claim of being French (line 2489), and the richness of the ship's stores of weapons and food (lines 2588–98). See, e.g., Gillingham, *Richard I*, pp. 157–58. The passage, though, omits one weapon found in the chronicles: 200 deadly snakes (Nicholson, *Itinerarium*, 2.42, pp. 195–99; and Ambroise, *Estoire*, 1:35–36, lines 2141–99). Since this portion follows historical accounts, Brunner argues that it formed part of the original French poem (*Löwenherz*, p. 52).
- 2477 *wylde fyre.* Wild fire. See note at line 1902.
- 2479 *Aleyn Trenchemer.* Compare Nicholson, *Itinerarium*, 2.42, p. 196, which names Peter des Barres as the sailor Richard commands to approach the vessel. See also note to line 1407.
- 2495 *Seynt Thomas of Ynde.* The Saracen swears by St. Thomas, the apostle who doubted Christ's Resurrection. By one tradition, Thomas evangelized the Syrian Christians in Malabar and was killed and buried at Mylapre, near Madras (Farmer, *Saints*, pp. 470–71).
- 2541 *The galeyn rente with the bronde.* Compare Nicholson, *Itinerarium*, 2.42, p. 198. The *bronde* was an ornamental timber on the bow.
- 2580 *Sayden he was a devyl of helle.* See note to line 500 above.
- 2589 *Many barel ful of fyr Gregeys.* See note at line 1902 above.
- 2590 *And many a thousand bowe Turkeys.* Though requiring greater strength than other bows, the shorter Turkish or Turco-Mongol form of composite bow was well suited for use on horseback. For a discussion, see Tarassuk and Blair, *Arms and Weapons*, pp. 98–99.
- 2600–04 *For hadde . . . ben iwynne!* An accurate assessment: "How great a loss this was to the Muslims is clear from Baha al-Din's claim that Saladin took the news

- ‘with perfect resignation to God’s will.’ For Imad al-Din, it was a critical turning point” (Gillingham, *Richard I*, p. 158; citations omitted).
- 2606 *Seynt Edmound*. This reference to Edmund, king of East Anglia (841–69 CE), links Richard’s crusading exploits to an early English warrior-saint. After his defeat and capture by the Vikings, Edmund would neither deny his Christian faith nor rule as a Viking vassal; thus, he became a martyr and hero and “fulfilled the ideals of Old English heroism, provincial independence, and Christian sanctity” (Farmer, *Saints*, pp. 151–52).
- 2635–36 *And whan . . . it atwayne*. For a chronicle reference to a chain drawn across the entrance to the Acre’s harbor, see Ambroise, *Estoire*, 1:63–64, lines 3940–54.
- 2641 *clarré*. Clary, a wine sweetened with honey and then clarified by straining.
- 2656 *melle*. Heng argues that the “English king’s supernatural windmill,” which appears to grind not grain but bones, “is a hyperbolic expression of English, and Western, technological superiority. . .” (*Empire*, p. 102).
- 2679 *And sayd he was the devyll of hell*. For RCL’s frequent association of Richard with the devil, see the note to line 500.
- 2693–94 *The archebysschop . . . his servyse*. The historical record indicates that the Pisans swore allegiance to Richard upon his arrival, and that the archbishop of Pisa, Ubaldo Laufranchi, was their leader. For references, see Brunner, *Löwenherz*, p. 52n; and Paris, “Le Roman,” p. 378.
- 2699–2884 *Kynge Richard . . . to felle*. The archbishop’s account of the siege of Acre. One chronicle reports that the siege of Acre began in August of 1189 and lasted four years, not seven (Nicholson, *Itinerarium*, 1.26, p. 70). See also Brunner, *Löwenherz*, pp. 52–53. For an historical discussion of the siege, see Rogers, *Latin Siege Warfare*, pp. 212–36.
- 2710 *Saladyn the Sawdon*. Saladin (Salah ed-Din Yusuf, 1138–1193), a Kurdish soldier and brilliant military commander who became Sultan of Egypt, Damascus, and Aleppo, and who founded the Ayyubid dynasty. Militarily, he is noted for defeating the crusaders at the Battle of Hattin in 1187 and for retaking Jerusalem and regaining control of Syria from the crusaders; only Tyre, Tripoli, and Antioch remained under Frankish control. Saladin’s reputation for chivalry and for charity is equally impressive. See the Introduction, pp. 15–17.
- 2713–20 *And with hym . . . hys name!* Though his behavior was considered treasonous by some, Conrad of Montferrat never converted to Islam. In fact, after the conquest of Acre, his personal standard accompanied those of Richard and Philip as they were borne into Acre (Runciman, *History of the Crusades*, 3:51). Both he and Richard held negotiations with Saladin that damaged their reputations with contemporaries (Ambroise, *Estoire*, 1:41–44, lines 2574–2737; Gillingham, *Richard I*, pp. 157–58, 162, 183–84). See note at line 1307, and Brunner, *Löwenherz*, p. 56.

- 2714 *Mahoun and Termagaunt.* Typical of the medieval West's inaccurate conception of Islam, *Richard* portrays Muslims as polytheists who worship *Termagaunt*, a fictitious deity, and Muhammad, not the prophet but a god. References to other Muslim gods include Jupiter (*Jubiterre*) at line 4451, Apollo (*Appolyn*) at line 3744, and Pluto (*Plotoun*) at line 6476. For a broad discussion of this misrepresentation of Islam, see Tolan's *Saracens* and his *Sons of Ishmael*.
- 2732–46 *Befel that . . . withouten pylé!* Ambroise recounts a similar story of a German horse that led to many crusader deaths (Ambroise, *Estoire*, 1:47–49, lines 2952–3071). See Brunner, *Löwenherz*, p. 56. For a list of Christian nobles who fell before Richard and Philip's arrival in Acre, including William of Ferrers, Earl of Derby (at line 2741), see Ambroise, *Estoire*, 2:6.
- 2744 *Janyn, the Eerl of Playn Spayne.* This earl, as yet unidentified, may be fictitious. Compare Brunner, *Löwenherz*, p. 467.
- 2743 *And the Emperour of Alemayne.* As he and his army approached Antioch from Armenia, the Emperor of Germany, Frederick I, in fact drowned in a river on 10 June, 1190 (Runciman, *History of the Crusades*, 3:15; Brunner, *Löwenherz*, p. 56).
- 2749–52 *He leet . . . to quelle.* Ambroise reports that "Saladin had all the bodies of the dead taken and returned to us by throwing them into the river of Acre" (*Estoire*, 2:76, lines 3072–93). In 1192 at a later point in the crusade, Saladin reacted to Richard's victory against a caravan by destroying cisterns and filling in wells (Gillingham, *Richard I*, p. 208). Heng suggests that Saladin's acts recall the libel of well-poisoning made against medieval Jews and so conflates the two groups (*Empire*, p. 79; "Romance of England," p. 143).
- 2775 *On Seynt Jamys even.* The eve of St. James, 25 July. See the note on St. James at line 4817.
- 2822 *Sente us sone socouryng.* Compare Nicholson, *Itinerarium*, 1.41–42, pp. 97–99, noted by Brunner, *Löwenherz*, p. 53.
- 2823 *The doughty eerl of Champayne.* Actually Henry II, the Count of Champagne (1181–1197), one of the most powerful barons of France. He was the nephew of both Richard I and Philip II; his mother, Mary, was the daughter of Eleanor of Aquitaine and king Louis VII of France, a marriage later annulled. After the death of Conrad of Montferrat, he married Isabel, Conrad's widow, and so became King of Jerusalem. Undeservedly maligned in *RCL*'s biased picture of the French, he played an important role in the Third Crusade and remained loyal to Richard; see, e.g., Runciman, *History of the Crusades*, 3:28–29, 55, 64–67, and 72–73; Gillingham, *Richard I*, pp. 165n49, 192n1, 201–03, and 219–20; and Heng, *Empire*, p. 109.
- 2825 *Randulf, the Glamvyles.* Ranulf de Glanville, chief justiciar for Henry II, resigned upon Richard's accession in 1189 and then took the Cross: compare Nicholson, *Itinerarium*, 1.42, p. 99 and 99n210; Loomis, Review, p. 456.

- 2826 *Jhon the Neel.* A reference to Jean de Nesle, a hero of the Fourth Crusade (Loomis, Review, p. 456).
- 2831 *Huberd Gawter of Yngelande.* Bishop of Salisbury, Hubert Gautier or Hubert Walter became in 1193 the Archbishop of Canterbury. His deeds feature prominently in chronicles of the crusades; see, e.g., Nicholson, *Itinerarium*, 1.78, pp. 135–36, and 6.34, pp. 377–79.
- 2837–65 *At Myghylymasse . . . for woo.* The crusaders' periodic shortages of food — during the winter of 1190, for example — are well attested (Runciman, *History of the Crusades*, 3:27), but the manner in which the shortages are recounted — the listing of prices — follow a typological pattern also found in chronicles of the First Crusade: “The most common strategy of the *Gesta [Francorum]* for illustrating the severity of the famine was to list the prices of food; the same strategy is used in 4 Kings 6” (Rubenstein, “Cannibals and Crusaders,” p. 549n100). For the significance of typological patterns in *RCL*, especially those related to cannibalism, see the Introduction, pp. 6–9 and 17–20.
- 2855 *For fourty pound.* A “pound” is “an English monetary unit based on a Tower pound of silver; a pound sterling” (*MED*, s.v. *pound(e)* (n.1), sense 2a).
- 2857 *A swyn for an hundryd floryn.* The “floren” was “an English gold coin worth 6s. 8d [6 shillings, 8 pence]” (*MED*). It may refer to a “gold coin minted at Florence and stamped with the figure of a lily,” but the term may refer to any foreign gold. The Muslim and Jewish prohibition on swine would have made their meat rare, and hence expensive, in the Middle East.
- 2858 *A goos for half mark.* A “mark” is a “monetary unit equal to 160 pennies or 2/3 of a pound sterling” (*MED*, s.v. *mark(e)* (n.2), sense 2a).
- 2860 *of penyes, fyfene schillinges.* A *penye* or penny was an “English silver coin, weighing approximately 22 grains, decreasing in weight and value from about 1300 A.D., equal to 1/12 of a shilling or 1/240 of a pound” (*MED*, s.v. *peni* (n.), sense 1a). After the Norman Conquest, the English monetary unit known as the shilling, was “worth twelve pence or one twentieth of a pound” (*MED*, s.v. *shilling* (n.), sense 1a).
- 2876 *whyt tourneys.* “A denier of Tours worth four fifths that of Paris; also, a debased coin imitative of the French silver tournois” (*MED* s.v. *tourneis* (n. 2)).
sterlyng. This refers to the English silver penny (*MED* s.v. *sterling*, sense a).
- 2898 *And arerede hys mate-gryffoun.* See note at line 1856 above.
- 2902 *shyppes full of been.* Arguably part of a symbolic vocabulary for imagining the English nation, bees and their hive were a “figure for the polity since the time of Bede.” And since the West imported sugar from the East but exported honey to the East, *RCL*'s use of bees as weapons may serve as “a defiant statement of economic and ideological superiority” (Heng, *Empire*, pp. 101–02). See also note to lines 1392–93.

- 2904 *magnel*. See note to line 1399.
- 2926 *mynour*. One who undermines fortifications.
- 2983 *With thre gryffouns depayntyd weel*. A fabulous animal often represented in Western heraldry, the gryphon “is formed by the body, hind-legs and tail of a lion conjoined to the head and claws [and wings] of an eagle, the latter acting as its forepaws” (Fox-Davies, *Heraldry*, pp. 222–24; insertion mine). This representation of the knightly culture of the East using herladic symbols common in the West evinces the transnational nature of chivalry. “Gryphon” was also a term of abuse for Greeks; see note at line 1669.
- 2989–90 *And on everylkon . . . a lyoun*. The dragon serves as an appropriate heraldic symbol for Saracens: likening the animal to the devil, bestiaries described the dragon as the worst serpent. As no other figure “plays such an important or such an extensive part in armory as the lion” (Fox-Davies, *Heraldry*, p. 133), this lion opposing a dragon conjures not only Richard but stands as a chivalric symbol of the West.
- 2998 *Myrayn-Momelyn*. The name given to the nephew of Saladin is likely a corruption of *Amīr al-Mu'minīn*, which means “Leader of the Faithful,” another title of the Caliph. For this reference, the editor thanks Ishan Cakrabarti, a graduate student at the University of Texas. In a related mistake, the *Itinerarium* states that Saladin “was from the nation of Mirmuraenus” (Nicholson, 1.3, p. 26).
- 3000 *With thre Sarezynes hedes of sable*. The depiction of Saladin’s banner — three heads of sable [black] upon a white background — provides an heraldic prelude to the racial use of color that occurs later in the poem. For a variant herladic device, see the Textual Note for line 2994.
- 3005–08 *The footmen . . . in myghte*. A conventional stratagem in crusading romances: compare, e.g., *The Sultan of Babylon*, lines 282–93.
- 3012 *Susé seynours, has armes tost!* One of several passages entirely in French, the angel’s exhortation to arms partly supports the text’s citing of a French source (Hibbard, *Medieval Romance*, p. 147). W and B include English; see related Textual Note.
- 3027–3124 *Kyng Richard . . . his maladye*. This passage marks the first of a series of scenes that increasingly emphasize, even celebrate, the king’s cannibalism: Richard later asks for the head of the swine that he had eaten and is presented with that of the Saracen (lines 3194–3226); his performance of cannibalism before the Saracen messengers (lines 3409–3562); and the messengers’ report of Richard’s cannibalism to Saladin (lines 3563–3655). This notorious episode from *a* is absent from the *b* group of manuscripts. Though E depicts Richard’s second act of cannibalism at lines 3409–3562, the defective state of this manuscript obscures whether E does, in fact, present the first incidence of cannibalism. B is partially defective, missing lines at this interval. For a table listing these and other lacunae, see Brunner, *Löwenherz*, pp. 15–17. See the

- Introduction (pp. 3–4, 6–8, 13, and 17–20) for a discussion of the complex manuscript situation and the varied interpretations of Richard's cannibalism.
- 3027 *Kyng Richard was syke tho.* Accounts of the siege report that both Richard and Philip fell ill with "Arnaldia or Léonardia, a fever [likely scurvy or trench mouth] which caused their hair and nails to fall out" (Gillingham, *Richard I*, p. 160 and 160n25. Compare Brunner, *Löwenherz*, p. 53).
- 3052 *to loken hys uryn.* A first diagnostic step in matters of internal medicine, picked up frequently in literature to indicate a doctor's wise involvement, it is usually the only detail in a diagnosis. Compare the Ellesmere drawing of Chaucer's Physician holding a urine flask on high even as he rides his horse while the Host (in the Introduction to the Pardoners Tale) mocks his gestures, saying, "God so save thy gentil course, / And eek thyne urynals and thy jurdones" (*CT VI(C304–05)*). Or note the *Gesta Romanorum*'s "Tale of the Ring, the Brooch, and the Cloth," where Jonathas poses as a physician and "whenne he hadde i-seyne hir vryne," diagnoses Falicite's moral illness (p. 191). See also *The Croxton Play of the Sacrament*, where another Jonathas is called "the most famous phesysyan / That ever sawe uryne" (lines 535–36); and Machaut's *Le Jugement dou Roy de Navarre* (in *The Debate Series*), where it is said, "Premiers, s'orine resgarderent" (line 1903) ["First they examined her urine."]
- 3071 *But aftyr pork he was alongyd.* Later in his campaign, chronicles report that Richard had longed for pears and peaches while ill (Gillingham, *Richard I*, p. 217). Cited by Loomis (Review, p. 466) and others as a source for Richard's feats of anthropophagy is the Tarfurs' cannibalism in *La Chanson d'Antioche*, 2:219, lines 4073–75: "The pilgrims ate with pleasure, without bread and without salt, saying as they did, 'This is most tasty, better than any pork or even cured ham. Cursed be anyone who would die now where is such abundance!'" (trans. Rubenstein, "Cannibals and Crusaders," p. 549 and 549n113). The ban against pork, considered an unclean and forbidden food, distinguishes Muslims and Jews from Christians in medieval culture. The substitution of Muslim for pork thus makes the enemy bestial, subhuman (Heng, *Empire*, pp. 37, 63–64). In another analogue, Bevis's mother lures her aged husband into a trap by feigning a fever that she reports can be cured by eating boar: "Ye," she seide, "of a wilde bor / I wene, me mineth, boute for / Al of the fevre!" (*Bevis of Hampton*, lines 184–86, cited by Jentsch, "Quellen," p. 238).
- 3077 *An old knyght.* Heng reads this old knight as "a residual figure from the First Crusade" (*Empire*, p. 334n2).
- 3088–93 *Takes a Sarezyn good colour.* McDonald argues that this passage largely mimics the language and grammar of conventional medieval recipes: Sarazyn was a "term current in medieval cookery books to denote exotic foods of Eastern origin" ("Eating People," pp. 134–35). Thus, the recipe in *RCL* transforms "a young Muslim into a plate of pork (the meat that is the ubiquitous mark of a Christian diet) . . . by subjecting the unfamiliar flesh to the normal rules of English cooking" ("Eating People," p. 147n28).

3092–93 *With powdyr . . . good colour.* The spices would mask the taste, and the “good colour” of the saffron would alter the ‘bad’ color of the Saracen’s head. Due to a variety of influences including the Arab civilization in Spain and crusader experiences in Antioch, Arabic culinary emphasis upon color, notably a range of saffron-induced colors, penetrated the West, and “saffron became one of the most popular ingredients in England” (Adamson, *Food*, p. 100). “Saffron” was not only used as a spice in medieval recipes but also as a dyestuff (*MED* s.v. *saf(f)rōun* (n.), sense 1c).

3113–14 *And whenne . . . and lowgh.* See note to lines 3210–15 for a reference to Heng’s analysis of Richard’s two acts of cannibalism as a joke that conjures a collective identity — the English — by means of dietary habits as well as through a racializing discourse that relies upon biological and religious difference.

3123–24 *And thankyd . . . his maladye.* Together with lines 3061–64 — the English folk’s prayers for his cure — these lines present Richard’s recovery through the cannibalism of Saracen flesh as being divinely sanctioned (Heng, *Empire*, p. 64). Noting Richard’s eastern origins, Akbari argues that the king’s consumption of Saracen flesh heals him because the roast Saracen is “food from home” (“Hunger,” p. 209–10).

3125–50 *The Sarezynes . . . so fele.* With the exception of E, which is defective, the b group of manuscripts depicts Richard’s healing, not by means of Saracen flesh, but as found in the passage from A (fol. 264r) below:

The Saracennis p[ro]ued nyght & day
To wynne the diche, if they may.
The barbycan they broken a dounie,
And hadden almost jn jcome
5 And al most jnne jcome.
But god that made mone and sonne
Heled kyng Ric[hard] of his sekenesse
In that nede and that destresse,
And whenne Ric[hard] that bataylle und[er]stod,
10 Ffor wrath hit brent negh his blode,
And dude him arme wel tho
As a knyght myght do.
His arblasters byfore him cast
That many a Sarasyne deyde in hast.

Compare *Löwenherz*, p. 252n. Brunner argues that Richard’s healing from Saracen flesh formed part of the original text and that the passage above represents a revision (*Löwenherz*, p. 22).

3134 *houndes.* In ME romances, Christians frequently abuse Saracens by referring to them as *hounds* (see lines 4054, 5113, 5231, 6136, 6786, 7120) or as *heathen hounds* (line 6480; see, e.g., *The King of Tars*, lines 93 and 1097). Shores observes that the epithet *hethen hounde* is a “popular romance insult for the pagans” (*King of Tars*, p. 202n93). While the Saracens describe the Christians with the same slur in line 6070 — *Crystene houndes* — the portrayal of the

enemy as a hound, and, in particular, a tailed hound, achieves particular resonance in *Richard*. This begins with a description of the English as *taylardes* (tailed ones) at line 337, and continues emphatically with the description of the English as *taylardes* (tailed ones) at line 1776, and as dogs with tails at line 1830: “Go home, dogges, with your tayle.” As noted in the Introduction p. 14 the romance celebrates these insults — and Richard’s demonic pedigree — as markers of English identity.

3140 *ax.* See note to lines 2209–11 for a discussion of the historic and symbolic uses of Richard’s ax.

3151–52 *Before wente . . . his Osptyalers.* The origins of the Templars — the Knights Templar, the Order of the Temple — can be traced to 1118 when two knights, Hugh of Payns and Godfrey of Saint-Omer, gave their vows of poverty, chastity, and obedience to the Patriarch of Jerusalem. King Baldwin II gave them as their base the south side of his palace, the Temple of the Lord, the name the Franks gave the Dome of the Rock. The main role and distinctive duty of this fraternity — later, a military order — was to ensure the safety of the roads travelled by pilgrims (Barber, *New Knighthood*, pp. 6–7); even after the victories of the First Crusade, pilgrims and other travellers faced great peril even in regions under Frankish control (p. 3). Through recruitment, donations, and well-placed friends, the Templars became a powerful, wealthy order. Though suppressed in 1312, the Templars in the preceding century may have had as many as 7000 knights and 870 castles, preceptories, and subsidiary houses throughout Western Europe and the Holy Land (p. 1). See note at line 1768 for a discussion of Hospitallers.

3165–66 *Whenne the Sawdon . . . hem among.* See the note to line 500.

3170 *Gage.* Perhaps Gaza (Brunner, *Löwenherz*, p. 466).

3177–93 *Thus al . . . ten myle.* In this interval, A (fol. 264v) includes the following passage:

They hem assailed with arblast & bowe
And many a Saraseyne they slew.
So last the strong fyght,
Twey dayes & twoo nyght;
5 And ev[er]e in eyther half, saunz faille,
Was jlliche strong bataylle.

In contrast to C and W, A lengthens the fighting: “Twey dayes and twoo nyght.” Brunner argues that b’s lengthening of the fighting, an absurd exaggeration, indicates that a’s account of the battle for Acre stands closer to the original (*Löwenherz*, p. 22).

3210–15 “*Loo, here . . . were wood.* Arguing that *RCL* presents Richard’s cannibalism as an aggressive, communal joke that unites nationalist and colonialist ambitions, Heng points to these lines that instantly define Muslim identity through biological, ethnic, and religious markers (“Romance of England,” pp. 140–42). These lines stage “the horror of the head, its color difference,

and its inhuman devilish nature” as a joke in a popular romance about an historical king that, amazing to say, embellishes rather than condemns his legend (*Empire*, pp. 64–65, 76).

- 3231 *And cryeden trewes and parlement.* *Trewes* here refers to pledges for a temporary cessation of hostilities to allow the Saracens to decide whether their position is viable; see *MED*, s.v. *treu(e)*, (n.1), sense 1a. *Parlement* signifies parley or discussion.
- 3244 *besauntes.* A reference to gold coins of Byzantium or to “any of several similar coins minted in Western Europe” (*MED*, s.v. *besaunt* (n.), sense 1a).
- 3254–55 *Markes is . . . Saladynys hand.* In a text that consistently represents Conrad of Montferrat as base—see the notes to lines 1307 and 1310—Richard accuses Conrad of treason, of betraying his realm to the enemy, and of bribing Saladin: his “whitening” with silver of Saladin’s presumably black hand forms part of the poem’s pervasive black/white color imagery. Compare a similar use of this racial imagery in *The King of Tars*.
- 3264–68 *He robbyd . . . to governy.* Richard’s accusations conflate Conrad with the historical misdeeds of Tancred of Lecce (“Tanker” in *RCL*). The previous ruler of Sicily, William II, was married to Richard’s sister, Joan. When William died, Tancred confined Joan and withheld her dower. William had also bequeathed to Richard’s father, Henry II, a large legacy intended to finance Henry’s crusade. Tancred also withheld this legacy from Richard despite his status as Henry’s crusading heir (Gillingham, *Richard I*, pp. 132–33).
- 3274 *With wylde hors he schal be drawe.* Being drawn by horses is a punishment historically associated with treason in medieval England. Reflecting the horror aroused by a crime of betrayal, punishments for treason included a series of lethal acts: hanging, disemboweling, beheading, and quartering (Barron, “Penalties for Treason,” p. 189).
- 3278 *Seynt Denys.* See note to line 2107.
- 3283 *I am hys borwgh: Loo, here the glove.* In becoming surety for the behavior of the Marquis of Montferaunt, Philip invokes not the French term, *plege*, but its OE and ME equivalent, *borh* or *borwgh*. The king’s glove serves as evidence of his obligation, a pledge. See Pollock and Maitland, *English Law*, 2.85, 185. Compare, *Havelok*, lines 1666–67: “Bi the fey that I owe to thee,/ Ther of shal I me self borw be.”
- 3287–88 *Ne hadde . . . hys tresoun.* Part of *RCL*’s inaccurate, anti-French revision of history. For discussions of Conrad, see notes to line 1307, to lines 2713–20, and to lines 3254–55; for a brief discussion of treason, see the notes to lines 722 and 3274.
- 3289–90 *Yifhe . . . gret honour.* This reference to Henry’s treasure is to the large legacy that William II of Sicily bequeathed to Richard’s father, Henry II, to finance Henry’s crusade; see note to lines 3264–68 above. For the dispute over Jerusalem, see the note to line 1307 and Gillingham, *Richard I*, pp. 148–49.

- 3306 *croys.* See note to line 392 and to lines 3330–3755.
- 3326 *In myn half, I graunte thee forward.* Not found in the *a* group, here begins a passage in the *b* group in which Richard demands guarantors at the conclusion of the treaty of Acre (A, fol. 265r):
- “Sey thugh me, myscreaunt,
Who shal be borgh oth[er] waraunt
Of the tres[ou]r th[o]gh byhotest vs
Yf we leteth yogh passe thus?”
5 “Sire.” He seyde, “we haveth herjinne
Sarasyne of ryche kunne
That ye mogh take to ostage,
Fort ye have yo[ur] payage.
Hit shal be payed att Halwe-Masse,
10 Ev[er]ly fertyng more & lasse.”
- Compare Brunner, *Löwenherz*, pp. 260n–64n. For arguments that place this passage in the original, though lost, Anglo-Norman text, see Brunner, *Löwenherz*, p. 20.
- 3330–3755 *They token . . . wan Acrys.* This episode pairs two brutal acts, one historical (Richard's slaying of the prisoners at Acre) and one fabulous (the second act of cannibalism). At the fall of Acre, the Muslim defenders agreed to peace terms in exchange for their lives. They were to make money payments, liberate 1500 Christian prisoners, and return the True Cross (Nicholson, *Itinerarium*, 3.17, p. 219; and Runciman, *History of the Crusades*, 3:50). Difficulties ensued which gave Richard an excuse for not honoring the agreement. On his orders, 2700 Muslim prisoners and their wives and children were brutally slaughtered. For contemporary and modern reactions to this event, see Gillingham, *Richard I*, pp. 167–71. The Introduction (pp. 17–20) discusses the potential sources, critical reception, and interpretations of Richard's repeated cannibalism. Unique among witnesses of the *b* group, E depicts portions of this second cannibalism. See the notes to lines 3027–3124 and to lines 3409–3655.
- 3346 *And took hem into hys partyes.* Diverging from the *a* group at this point, manuscripts from *b* depict Philip returning to France after the surrender of Acre, an historically accurate sequence that Brunner deems likely to have been represented in the original, lost Anglo-Norman text (*Löwenherz*, p. 20). For the variant reading from A, a *b* group witness, see the corresponding Textual Note.
- 3391 *doande.* Brunner argues the presence of a participle with the ending —*ande* indicates that this section of the romance —the serving of the heads of the Saracen envoys — could not have been part of the lost, Anglo-Norman original (*Löwenherz*, p. 19).
- 3409–3655 *They grauntyd . . . playn werk!* Richard's second act of cannibalism, his serving the heads of Saracen princes to Saladin's emissaries, and the emissaries'

- report to Saladin. Unique among witnesses of *b*, E depicts this second act of cannibalism.
- 3410 *marshal*. A marshal was a court official who maintained discipline at court and who, in times of war, performed a variety of functions (Broughton, *Dictionary*, p. 326). *Fifteenth-Century Courtesy Book*, eds. Chambers and Seton, makes clear that a marshal's duties included maintaining the meal hall (p. 11).
- 3420 *And bere the hedes to the kechyn*. The presentation of enemy heads as trophies is an historical practice attributed to both Christians and Muslims alike. During the siege of Antioch during the First Crusade, the *Gesta Francorum* (p. 42) reports that crusaders outside the city walls exhumed bodies from graves to accurately count the dead, after which they sent “severed heads as gifts to legates of the emir of Egypt” (Rubenstein, “Cannibals and Crusaders,” p. 542n85). At the final siege of Acre in 1291, “the Prince of Hamah, after defeating a body of Franks, cut off the heads of the dead, slung them round their horses’ necks, and sent horses and heads as a present to the Sultan of Egypt” (Archer, *Crusade*, pp. 382–83).
- 3423–24 *And loke . . . oflyppe*. Heng reads the removal of the beards from the corpses of these Saracen princes as a process of emasculation (*Empire*, pp. 38, 74). See McDonald’s discussion of Richard’s preparation of the Saracens’ heads as “a conventional *entremet*,” an argument that likens Richard’s efforts to other successful *entremets* that articulate “with inescapable clarity, the nature and extent of the host’s authority” (“Eating People,” p. 137).
- 3428 *Lay every hed on a platere*. As Heng observes, “If Richard’s demand for a head on a platter seems uncannily to resemble typological revenge for the biblical decapitation of the forerunner and cousin of Christ, we recall that the killing of Jews was an integral part of crusade history, as well as the history of Richard’s ascension to the throne of England” (*Empire*, p. 78).
- 3446 *They were set a syde-table*. By placing himself on a raised platform and the Saracen ambassadors on a lower “syde-table,” Richard begins the embassy with an insult (Heng, *Empire*, p. 73).
- 3447–48 *Salt was set . . . whyt ne red*. By not offering his guests wine, Richard may distance his cannibalistic feast from the Eucharist. Compare *La Chanson d’Antioche*, 2:220, lines 4102–06, when Duke Godfrey learns of the Tarfurs’ cannibalism; he “responds not with anger or shame, but with a [Eucharistic] joke, offering the King of the Tafurs wine with which to wash down his Saracen meat” (Rubenstein, “Cannibals and Crusaders,” p. 549). Not offering bread and drink may constitute an insult as well. *Fifteenth-Century Courtesy Book*, eds. Chambers and Seton, details the proper presentation of food in part as follows: “And anone forthewyth þe amener shall bryngin þe almesse dyshe with a loose [of bread] þer Inne and set it bynethe þe lordes salt or elles vppon þe copborde yf no Rome by yppon þe borde” (p. 12). Bread was often used as a trencher or platter upon which to eat. Compare Richard’s consumption of the lion’s heart with salt but no bread at lines 1105–09; see also the note to line 1109.

- 3458–60 *A Sarezynys hed. . . . hys forheved.* While both W and E read *cleved*, C's reading, *leued* — see Textual Notes to line 3459 — is contextually compelling and grimly humorous. The labels attached to the princes' heads, Heng suggests, mirror the identity badges that the Statute of Jewry of 1275 required the Jews in England to wear ("Romance of England," p. 148).
- 3484 *develys brothir.* See the note to line 500.
- 3547–52 *Kyng Richard a Saryzyne!* Richard's declaration not only defines an Englishman's identity through his delight in eating his non-Christian enemies (Heng, *Empire*, p. 74.), but, as McDonald argues, it presents edible Saracen flesh as conforming to "established linguistic and culinary codes of English cuisine" ("Eating People," p. 136). This "theatrical" cannibalism, no doubt, constitutes a form of psychological warfare (Ambrisco, "Cannibalism," pp. 503–05). In an historical parallel from the First Crusade, Bohemond, according to William of Tyre, staged crusader cannibalism (*Chronicon*, 4.23.267, cited by Rubenstein, "Cannibals and Crusaders," p. 541n82). See lines 3088–93 and the related note.
- 3581–82 *No bred othir lycour.* The reiteration of this detail — salt but no bread — emphasizes Richard's lack of proper courtesy. See note to lines 1109 and to lines 3447–48.
- 3610 *As a wood lyoun he farde.* Proverbial. See Whiting L327, who cites thirteen passages, though not *RCL*. Compare Malory, *Works*, (1:30): "he fared woode as a lyon."
- 3641 *saf coundyte.* Safe conduct is "the officially granted privilege of passing through an overlord's domain undisturbed or under escort" (*MED* s.v. *sauf* (adj.), sense 6a).
- 3656–57 *His clothis for yre.* Saladin rends his garments in a traditional Jewish gesture of mourning. This representation of the Muslim leader as a Jew accords with Heng's arguments that *RCL* conflates Muslims and Jews (*Empire*, pp. 78–91). For the historiographical significance of this representation and for references to the rending of garments in the Old Testament, see the Introduction (pp. 16–17 and 17n86). Compare the Soudan's angry response to the King of Tars's refusal of his marriage proposal: "His robe he rent adoun" (*The King of Tars*, line 99).
- 3664 *It is a devyl, withouten fayle.* See the note to line 500.
- 3668–69 *To wynne and us!* In this expression of Richard's plan, "English Christians will swallow up lineages and sweep away succession, consuming the future itself, in world domination" (Heng, *Empire*, p. 75).
- 3670–98 *Lord Saladyn lyves endes.* In similar fashion, the emir suggests to Charlemange that he become the emir's vassal. Compare *The Song of Roland*, lines 3593–94.
- 3688 *Conferme it hym and hys ospryng.* Legal language granting an hereditary fief. Among other meanings for *confermen*, the *MED* includes: "to ratify or confirm

- a grant of (property, privilege, or office); bestow (to sb.) by charter or by virtue of authority" ((v.), sense 2).
- 3703–14 *And yif . . . Preter Jhon.* Compare Baligant's offer that Charlemagne become his vassal, and Charlemagne's response that Baligant accept Christianity (*The Song of Roland*, lines 3589–99); Blancandrín's advice that King Marsile make large gifts to Charlemagne and pretend to convert to Christianity in order to retain Saragossa (*The Song of Roland*, lines 24–46); and Genyonn's (Ganelon) advice to Charlemagne that he become the vassal of a Saracen (*The Siege of Milan*, lines 589–600).
- 3707 *Darras.* This reference may refer to Dara, a fortress on the Persian front that Runciman mentions as one of the few areas in which the Christians provided organized opposition to the Arabs during their conquest of Syria in the seventh century (*History of the Crusades*, 1:17). Perhaps the reference is to Damascus and resulted from a scribal misreading of *Damas*, an early name for this Syrian city.
- Babyloyne.* A geographic reference to Cairo and a place-name from the Bible that chroniclers associated with the birth and rearing of the Antichrist (Tolan, *Saracens*, p. 112 and 112n35).
- 3708 *Cessoyne.* A possible reference to Cesson or Kesoun, a bishropic east of Edessa located in present-day eastern Turkey. The previous reference to *Cessoyne* (Soissons) at line 1330 is unrelated.
- 3709 *Bogye.* As yet unidentified, perhaps a reference to the Buqaia, or to the Beqaa Valley. Buqaia, a district in central Lebanon, was the site of the Battle of al-Buqaia in 1163, one of the rare crusader victories over Nur ad-Din Zangi. The Buqaia is near the Beqaa Valley in Lebanon as indicated by Runciman's statement: when "Saladin was besieging Aleppo, Raymond of Tripoli invaded Beqa'a from the Buqaia" (*History of the Crusades*, 2:410).
- 3714 *Preter Jhon.* Prester John. In perhaps the first reference, Otto of Freising describes Prester John — *Presbyter Johannes* — as a Christian monarch and priest who ruled a Far Eastern empire, a Nestorian descended from the magi, who campaigned against Persians and Medes and who attempted to help the Christians of Jerusalem. Not being able to cross the Tigris, he and his army returned East (Beckingham and Hamilton, *Prester John*, p. 2). Because this mysterious Christian ruler was viewed as a potential ally against the Muslims, legends about him flourished during the crusades.
- 3732 *They nyste where the croys was become.* Though chronicle accounts report that both sides had difficulties in fulfilling the agreement, English envoys were actually shown the Cross (Gillingham, *Richard I*, p. 166–67).
- 3739 *And taken Sarezynes syxty thousandes.* A typical romance or *chanson* exaggeration: Richard slaughtered 2600–3000 Muslim prisoners and their wives and children (Runciman, *History of the Crusades*, 3:53).

- 3744 *Appolyn.* Apollo. The misrepresentation of Muslims worshipping such pagan gods as Apollo typified the medieval West's misconception of Islam.
- 3748–54 *There they . . . foul dyke.* Except for the exaggerated number and the angelic intervention, *RCL*'s presentation of the slaughter of the hostages reflects the historical record. Runciman indicates that Richard, in breaking the agreement, used Saladin's refusal to free specifically named Christian prisoners of rank as a pretext to slaughter the Saracen prisoners at Acre (*History of the Crusades*, 3:53). In a letter to the abbot of Clairvaux, Richard himself states that the time limit in which to complete the agreement had expired and was therefore void (Gillingham, *Richard I*, pp. 168–69, citing Howden's *Chronica*, 3:131). For contemporary responses to the slaughter, including Saladin's as well as modern assessments, see Gillingham, *Richard I*, pp. 170–71.
- Divine aid against God's enemies is a convention of *chansons de geste* — compare, *Song of Roland*, lines 3609–13. Certainly, divine interventions recur throughout *RCL*: for example, the appearance of St. George at line 4887, and the angelic warning of the enchanted horse at lines 5548–75. But this passage's use of the Christian supernatural to sanction an historical atrocity may distinguish *RCL* from other ME crusade romances (Hamel, "Siege of Jerusalem," pp. 184–85; Finlayson, "Marvellous," p. 376). Common to heroic and religious literature, instances of angelic intervention may exemplify *RCL*'s generic affiliation by enhancing "Richard's status as a divinely guided Christian warrior" (Finlayson, "'Richard, Coer de Lyon,'" pp. 166–67). The massacre may follow a typological pattern: Rubenstein cites Bartolph of Nangis (*Gesta Francorum Iherusalem expugnantium*, 35.515) who "appeals to Old Testament precedent (3 Kings 15) to explain the [First Crusade's] massacre in Jerusalem. The Franks, he says, did not wish to be like Saul, who had spared Agag against God's orders to destroy all of the Amalekites" ("Cannibals and Crusaders," p. 546 and 546n100). See the Introduction's discussion (pp. 17 and 19–20) of *RCL*'s representation of the English as God's chosen people, as well as that of Cordery ("Cannibal Diplomacy," pp. 154, 166).
- 3759–71 *Merye is . . . strokes hard!* The placement of this lyrical passage or "seasonal headpiece" immediately following the beheading of 60,000 Saracen prisoners is jarring. See White, "Saracens and Crusaders," p. 190 and 190n1. Citing Statius, Smithers suggests the form reflects an epic tradition that rarely occurs in ME texts outside the *Kyng Alisaunder* tradition (*Kyng Alisaunder*, 2.35–39); but see *The Sultan of Babylon*, lines 41–48. Kölbing cites this passage as evidence that *RCL*, *Arthour and Merlin*, and *Kyng Alisaunder* were written by the same hand (*Arthour and Merlin*, pp. lxii–lxiii); instead of evidence of authorship, the uniqueness of the passage within an often brutal narrative leads Hibbard to argue that the passage was produced by a redactor familiar with the Kentish romances, not the original translator (*Mediaeval Romance*, p. 147). See also Pearsall, "Development," p. 101. In McDonald's interpretation of *RCL*'s alimentary logic, this abrupt and contextually inappropriate passage "confirms the formal rupture that the anthropophagy effects"; in short,

- Richard exorcizes his demonic origins through the consumption of Saracen flesh, thus gaining an assured Christian identity (“Eating People,” p. 141).
- 3780–81 *Thorwgh here . . . and free.* Compare line 676 and note.
- 3788 *serjaunt of mace.* An officer who bears the mace as a symbol of authority.
- 3823–28 *In Goddes name . . . take Crystyndome!* Muslim conversion to Christianity was a rare occurrence. Having few historical analogues, the forced, mass conversions in *RCL* represent a cultural fantasy (Heng, *Empire*, pp. 81–84). Not only was Muslim conversion rare; but the historical record includes measures taken by the Templars and by Richard to prevent Muslim conversion (Heng, “Romance of England,” pp. 146, 165n18). See also Kedar, *Crusade and Mission*, p. 82.
- 3834–4780 *He gan . . . ayther cyté.* These lines, which depict a series of conquests by Philip, Richard, Fouk Doyly and Thomas of Moulton, are not related in *b*; nor do they occur in W. Brunner suggests these passages, as well as the conquest of Babylon (lines 5381–5890), did not form part of the lost, Anglo-Norman original (*Löwenherz*, p. 21).
- 3860 *mystere.* The likely gloss is “a time of peril or distress.” See *MED* s.v. *mister* (n.) sense 6. The word may also denote “an occupation” (sense 2a), or “a guild of craftsmen” (sense 2b). Heng argues that the application of a term that denotes a craft or trade practiced by merchants, to warfare — an aristocratic occupation — demonstrates *RCL*’s appeal to a broad audience (*Empire*, pp. 110–11; “Romance of England,” p. 158). Another potential gloss is “display or outward show.” See *MED* s.v. *moustre* (n.), sense a. Brunner offers “necessity” (from OF *mestier*) (*Löwenherz*, p. 461).
- 3865 *Slake a bore of here boost.* “?May a boar retreat (in the face of their boasting)” (*MED* s.v. *slaken* (v.1), sense 5). The ferocity of boars may render the comment ironic. Though the editor disagrees with Brunner’s observation that C reads *bere* (bear) rather than “boar,” given a bear’s reluctance to face loud noises, a reading of “bear” may increase the irony (*Löwenherz*, p. 287n2865).
- 3868 *Taburette.* Brunner suggests that this city may refer to Mount Tabor (*Löwenherz*, p. 472).
- 3910 *With flour delys of gold and asour.* Adopted by King Louis VII in the twelfth century, the *fleur-de-lis* (“flower of lily”), a stylized iris flower, became the royal badge of France, the armorial emblem of French kings (Gough and Parker, *Glossary*, p. 266).
- 3938 *And hys eme, Henry of Chaumpayn.* See the note to line 2823.
- 3939 *And hys maystyr, Robert of Leycetere.* Robert de Beaumont, fourth Earl of Leicester (d. 1204), accompanied Richard I on crusade.
- 3946 *Bertram.* A likely reference to Bretram III de Verdun, a nobleman influential in the courts of Henry II and Richard I. The historical Bertram III went on the Third Crusade with Richard, was put in charge of Acre, and died at the

- battle of Jaffa, as our romance correctly indicates (at lines 6749 and 7078). See Haggar, *Fortunes of a Norman Family*, pp. 34–57. The romance associates Bertram to Brindisi and to Lombardy (lines 4899 and 7078), perhaps mistakenly.
- 3948 *And Templeres, and hys Hospytaleres.* See the notes to lines 1768 and 3151–52.
- 3972 *Sudan Turry.* Perhaps a reference to Sidon and/or Tyre, both coastal cities (Brunner, *Löwenherz*, p. 472). See note to line 641.
- 3974 *Orgyloous.* The name of this unidentified and likely fictitious location recalls the names of castles in various romances. See the note to line 643.
- 3991 *Grandary.* Perhaps a combination of *grand* and ME *are*, which denotes honor, grace, mercy: see *MED*, *ore* (n.2), senses 1a and 4a.
- 3998 *arweblast of vys.* An arbalest is a medieval device that operated like a crossbow but hurled large objects such as stones and quarrels or bolts: “a crossbow drawn by a screw mechanism” (*MED* s.v. *arblast* (n.), sense 2c).
- 4077 *That hadde ben Crystene in hys youthe.* See Heng’s discussion of this renegade’s reconversion (*Empire*, pp. 86–87).
- 4221 *For wollewarde on my bare feet.* The apostate describes two penitential acts: walking barefoot and doing so *wolleward*, while wearing of woolen clothing next to the skin (*MED* s.v. *wol-ward* (adj.)).
- 4354 *He is no man: he is a pouke.* Like Richard, Fouke is now described as a devil or demon; see the note to line 500. The recurring association of English leaders with demons and devils distinguishes *RCL* from other ME crusading texts which portray Saracen leaders as devils: compare *The Sultan of Babylon*, lines 356–57.
- 4368 *brymme.* Brunner argues for a reading of *brymm* (OE *bank*) instead of *brymm* (OE *surf, sea*) (*Löwenherz*, “nachtrag” or addendum).
- 4393 *A sory beverage there was brownen.* Proverbial: *breuen a bitter (sory) beverage*, denotes “inflict great harm” (*MED* s.v. *breuen* (v.), sense 3a). Compare Whiting B529.
- 4450–52 *And made . . . here werre.* These lines typify *RCL*’s and the West’s inaccurate portrayal of Muslims as polytheistic pagan idolaters.
- 4461–67 *The fyrste . . . the ferthe.* Likely fictitious, the names of these five Saracen knights—Sir Arcade, Sir Cudary, Sir Orphias, Sir Materbe, and Sir Gargoyle—reflect the West’s conflation of Greek culture and mythology with Islam as well as the geographic sweep of Islam and the Crusades. “Arcade” closely resembles the Greek Arcadia, a central region of the Peloponnese as well as the Greek town, Arcadia, which became part of the Frankish states in Greece after falling in 1204 to Geoffrey of Villehardouin and William of Champlite (Longon, “Frankish States,” p. 237). “Cordary” may be a name of Indian origin and thus reflects *Richard*’s repeated references to “Ynde” as part of Saladin’s empire and the origin of part of his army. “Orphias” is the name of

the mythical singer who was the son of Apollo and a Muse; see also *Sir Orfeo*, a ME romance that blends Greek and Celtic mythology. As gargoyles were most often in the shape of grotesque figures and animals, the name “Sir Gargoyle” is an obvious slur. Associations from the name “Sir Materbe” remain unclear.

- 4531 *fawchoun*. The weapon conventionally wielded by Saracens, a falchion is “a large, broad sword with a curved blade” (*MED* s.v. *fauchoun* (n.)).
- 4539 *Sir John Doyly, Sir Foukes nevew*. Though the historicity of John Doyly’s uncle — Fulk D’Oilly, a Lincolnshire knight — has been confirmed, he does not appear in chronicles of the Third Crusade. Finlayson argues that an early redactor of *Richard* may have placed Fulk in the romance in order to glorify a patron (“*Richard, Coer de Lyon,*,” p. 166; see also Loomis, Review, p. 460). The same rationale may apply to the nephew whose historicity and crusade participation remains unconfirmed.
- 4594 *wessayl*. Heng argues that the Anglo-Saxon toast, *wessayl*, and Richard’s ax — see, e.g., lines 2211, 4848, 4865 — form “nostalgic echoes” that aid *RCL*’s populist representations (*Empire*, p. 104).
- 4603–20 *Of sylvyr . . . here ovrlord*. This sharing of Muslim wealth and lands depicts two strands in *RCL*’s discourse of nation: a leveling discourse that represents the fantasy of Anglo-Norman leaders directly accountable to their people; and the militant, colonialist discourse that “anticipates . . . Victorian and modern imperial England” (Heng, *Empire*, pp. 104–05).
- 4812–13 *Cogges, dromoundes . . . crayeres fele*. A cog was a medium sized ship used for military expeditions (*MED*, s.v. *cogge* (n.1), sense 1a); a dromond was “a large, fast, sea going vessel” (*MED*, s.v. *dromoun(d)* (n.)); a galley was a “sea going vessel having both sail and oars or a large row boat” (*MED*, s.v. *galei(e)* (n.), sense 1a); a shout was a “flat-bottomed boat, barge” (*MED*, s.v. *shout(e)* (n.2), sense a); a crair was a type of small ship (*MED*, s.v. *craier* (n.)).
- 4817 *Seynt James tyde*. The anniversary or feast day of Saint James is 25 July. St. James, the patron saint of Spain, was an apostle and martyr whose relics were translated to Compostela, Spain, the third most-revered pilgrimage site after Jerusalem and Rome. Through numerous miracles, James came to be viewed as a powerful defender of Christians against the Moors, a military aspect that flourished during the crusading movement. Artistic images of James often depict him on horseback, trampling a Moor (Farmer, *Saints*, p. 256).
- 4855 *Thorwgh a carte that was Hubertes Gawtyr*. For an historical analogue to this incident, complete with the loss of one crusader’s arm, who nevertheless continues to fight, see Nicholson, *Itinerarium*, 4.10, p. 238. See also Jentsch, “Quellen,” pp. 208–9; and Brunner, *Löwenherz*, p. 57.
- 4886 *story*. For references to the term *story*, see the note on *incipit* at the beginning of these notes.

- 4887 *He seygh come Seynt George, the knyght.* Martyr, warrior saint, and patron of England, George was a Roman soldier in Palestine whom Diocletian executed in 303 for refusing to renounce Christianity. His body was returned to Lydda where he was revered as a martyr. George's cult became widespread even before the *Golden Legend* circulated the story of his slaying of a dragon. In the First Crusade, a vision of St. George, St. Mercurius, and St. Demetrius aided the Christians during the siege of Antioch, hence his association to the crusades (Farmer *Saints*, pp. 202–03). Representations of such combatant saints on the battle field, a conventional type of divine intervention, helped to create an “atmosphere of pious violence” that supported the crusading propaganda of chronicles and crusading poems (Cook, “Crusade Propaganda,” pp. 161–62). For a discussion of historical cults of St. George, his roles in *chansons de geste*, in romance, and in *RCL*, see Broughton, *Legends of Richard I*, pp. 104–07. Finlayson suggests the appearance of this warrior-saint and other instances of divine intervention reflect *RCL*'s affiliation, not to romance, but to heroic and religious literature (“*Richard, Coer de Lyon*,” p. 166).
- 4916 *To the cyté of Palestyn.* Perhaps a reference to *Caesarea Palaestinae*, which lay between Acre and Jaffa (Jentsch, “Quellen,” p. 186).
- 4925–46 *To bete . . . no recette.* In *RCL*, Saladin destroys a group of castles and cities in Palestine before the battle at Arsour. Historically, Saladin ordered fortifications and cities near Gaza and Jerusalem destroyed after the battle; see, e.g., Ambroise, *Estoire*, 1:110–111, lines 6826–6860; Nicholson, *Itinerarium*, 4.23, pp. 261–62. For a brief discussion of these fortifications, see Ambroise, *Estoire*, 2:124n442 and the notes below. Strategically, the crusaders needed these strongholds to protect the inland supply lines needed to take and to defend Jerusalem; so Richard had to rebuild them (Gillingham, *Richard I*, p. 181).
- 4928 *Myrabele.* Located inland, east of Arsour, Mirabel (Arabic *Majdal Yaba*) formed part of the lordship of Ibelin (Kennedy, *Crusader Castles*, p. 38). It was one of the few castles destroyed by Saladin that did not belong to the military orders (Ambroise, *Estoire*, 2:124n442; Nicholson, *Itinerarium*, 4.23, p. 261).
- 4929 *castel Calaphyne.* Unidentified.
- 4931 *Sessarye.* Perhaps a reference to Caesarea; see the note to line 637 and Brunner (*Löwenherz*, p. 472).
- 4932 *And the tour of Arsour al.* Arsour (Arabic *Arsuf*), a coastal city between Jaffa and Caesarea, was taken by Baldwin I in 1101 but fell to Saladin in 1187. Recaptured by the Franks following the Battle of Arsuf in 1191, it was taken by Babyars in 1265 (Boas, *Archaeology*, p. 225; Pringle, *Secular Buildings*, p. 20). It was not listed by Ambroise among castles and cities Saladin ordered destroyed (*Estoire*, 1:110–111, lines 6826–56).
- 4934 *castel Touroun.* *Toron des Chevaliers* (Castle of the Knights) (Arabic *al-Atrun*, corrupted French *Latrun*), an extensive Templar castle located on a hill above

- the road from Jerusalem to Jaffa (Ambroise, *Estoire*, 2:124n442; Pringle, *Secular Buildings*, pp. 64–65). Though Saladin had destroyed Toron, Richard I and the crusading army camped at its ruins in December of 1191 during their first attempt to reach Jerusalem (Boas, *Archaeology*, p. 255).
- 4935 *Castel Pylgrym.* Pilgrims' Castle (Arabic 'Atlit, French *Chastel Pelerin*), a Templar castle built on the coast between Caesarea and Acre (Kennedy, *Crusader Castles*, p. 124). As its construction began in 1218 to replace the inadequate *Le Destroit*, Pilgrims' Castle is not found among chronicle lists of castles that Saladin destroyed.
- 4936 *castel La Fere.* Chronicles report that as Richard travelled from Darum to Ascalon, he raided the Castle of Figs (French *Le Fier*, Latin *Castrum Ficuum*, Arabic *Qal'at al-Burj*) located 28 miles southwest of Hebron, but he found it abandoned (Nicholson, *Itinerarium* 5.41, pp. 320, 320n89; Pringle, *Secular Buildings*, p. 37). *RCL* associates similar events with *Lefruye* at line 6298.
- 4937 *The castel of Seynt George Dereyn.* A reference to *Saint Jorge Labane (de la Baene)* (Arabic *al-Ba 'ina*), an independent lordship located inland east of Acre (Pringle, *Secular Buildings*, pp. 24–25). Paris suggests this line results from a mistake, either from a name of the castle — Saint George of Rames — or from a line from Ambroise in which Saladin directs the destruction of the castle Saint George and the fortified inland city Ramla: “Abatez moi Seint Jorge, Rames” (*Estoire*, 1:111, line 6846; “Le Roman,” p. 382 and 382n4). See also Nicholson, *Itinerarium*, 4.23, p. 261, which reads as follows: “St. George [Lydda] and Ramula [Ramla].”
- 4939 *The walles they felde of Jerusalem.* Paris (“Le Roman,” p. 382) suggests this historically inaccurate detail resulted from a mistranslation of Ambroise's *Estoire*, 1:111, lines 6855–56: “Que tut ne seit agraventé, / Fors le Crac e Jerusalem” (“[T]hat nothing will be left standing except for Kerak and Jerusalem”; trans. Ailes and Barber). Compare Nicholson, *Itinerarium*, 4.23, p. 261: “Destroy everything, throw everything down, except for Crac and Jerusalem.”
- 4940 *Bedlem.* Historically inaccurate, the destruction of the walls of Bethlehem in *RCL* may be motivated by rhyme (Paris, “Le Roman,” p. 382n4).
- 4941 *Maydenes castel.* Loomis suggests this reference is to *Castrum Puellarum* near Dana in the Principality of Antioch (Review, p. 456).
- 4942 *Aukes land.* This unidentified place name may signify “Perverse Land”: *auk(e)* is an adjective that can denote “perverse” (*MED*, (adj.) sense b).
- 4963 *On Seynt Marye even, the natyvité.* 8 September is the feast of the Nativity of the Blessed Virgin Mary.
- 4965–72 *Many was . . . another empire.* Saladin's army is composed of men from a list of lands that closely resembles the lands listed in lines 3703–14, lands that Saladin was prepared to hand over to Richard should he convert to Islam.

- This parallel suggests a feudal relation between the lands Saldin holds and his army, a likely misconception.
- 4969 *Of Aufryk and of Bogye.* “Aufryk” is likely a reference to some region of North Africa. For “Bogye,” see the note to line 3709.
- 4999 *pensel of sykelatoun.* A *pencel* in this context is “a small pennon, usually attached to a lance, often used to identify a lord and his men-at-arms; a small company standard” (*MED* s.v. *pencel* (n.1), sense a); *sykelatoun* is a fabric of silk woven with gold (*MED* s.v. *siclatoun* (n.), sense a).
- 5006 *With bowe Turkeys and arweblaste.* For the Turkish bow, see the note to line 2590. For *areweblast*, see note to line 3998.
- 5021 *Jakes Deneys and Jhon de Neles.* Chronicle accounts of the conduct and death of Jacobus [James] of Avesnes at the Battle of Arsuf correspond to *RCL*’s account (Jentsch, “Quellen,” p. 211). Compare, e.g., Nicholson, *Itinerarium*, 4.17–20, pp. 246–59. During the early part of the siege of Acre, James served as one of the leaders of the crusading army (Nicholson, *Itinerarium*, p. 258n56). Loomis suggests that “Jhon de Neles” is Jean de Nesle, a hero of the Fourth Crusade (Review, p. 456).
- 5098 *The Frenssche says he slowgh an hundrid.* One of several references to an original French text of the romance. See note at line 21.
- 5159–62 *Manye were . . . kyng Richard.* While descriptions of a visual work of art, the shield of Achilles, for example, can become thematically significant digressions, in *RCL*, the description portrays the art as a commodity, as exotic plunder.
- 5173 *Sere Gawter.* A likely reference to Garnier de Nablus, master of the Hospitallers and an Englishman (Paris, “Le Roman,” p. 380). See the note on the Hospitallers at line 1768.
- 5187–5380 *At morwen . . . hym noughe.* This passage recounts the conquest of Nineveh, an unhistorical episode that does not appear in *b* or in *W*.
- 5189 *Nynyvé.* Nineveh was located on the banks of the Tigris River on an important trade route between the Mediterranean and the Indian Ocean opposite present day Mosul, Iraq. Though unhistorical, Richard’s assault upon this city may allude to the emperor Heraclius’s campaign against the Persians. During the Persian War against the empire, Jerusalem fell to King Chosroes II in 614. His queen, a Nestorian, later received the Holy Cross and other sacred relics. In a campaign memorialized by William of Tyre and translated into French in the *Livre d’Eracles*, Heraclius defeated the Persians at Nineveh in 627. In 629, he received back the Holy Cross, which he returned to Jerusalem in 629. To later generations, Heraclius thus “figured as the first of the Crusaders” (Runciman, *History of the Crusades*, 1:10–11).
- 5194 *Babyloyne.* For a discussion of the military significance of Babylon (Egypt) in its relation to Jerusalem, and for Richard’s intended Egyptian campaign, which he announced by letter dated 11 October, 1191, see Gillingham, *Richard I*, pp. 182–83.

- 5267 *With trepeiettes.* The *trepeget* or *trebuchet* was a siege weapon that used a counterweighted arm to swing or hurl heavy objects against ramparts and other defenses (Broughton, *Dictionary*, p. 458).
- 5314 *For Kyng Richard was his preeste.* Presided at his death. A parodic reference to the administration of last rites.
- 5325 *spawdeler.* “A piece of armor protecting the shoulder” (*MED* s.v. *spaudeler*).
- 5359–62 *On knees . . . body froo.* The beheading of a prisoner who pleads for mercy may appear unchivalric, but see Gautier’s sixth commandment of chivalry: “Thou shalt make war against the Infidel without cessation and without mercy” (*Chivalry*, p. 26).
- 5367–76 *Yif he . . . crystynyd wore.* Compare lines 3823–28 and see Heng’s discussion of *RCL*’s fantasy of the forced conversion of entire Saracen populations (*Empire*, pp. 81–84).
- 5381–5891 *The chef . . . fourtene nyght.* The conquest of Babylon appears in all witnesses of the *a* version: C, B, and W; in the *b* version, this episode appears only in E. Brunner argues that this episode did not form part of the original, Anglo-Norman version (*Löwenherz*, p. 20).
- 5381 *The chef Sawdon of Hethenysse.* I.e., Saladin. See Loomis, Review, pp. 456–57.
- 5399 *Was, as we in booke fynde.* A reference to the original, French version; see the Introduction (pp. 3–4, p. 10n50) and the note to line 21.
- 5444 *trewes.* See *MED* *treu(e)* (n.1), sense 1a, indicating a pledge for a temporary cessation of hostilities.
- 5479–5794 *The nexte . . . the rygges.* Richard’s duel with Saladin. Often perceived as an historical event, the unhorsing of the sultan is one of the king’s most famous exploits. Recounted in the chronicles of Pierre Langtoft and Walter de Hemingburgh and represented in numerous medieval images, this victory held particular significance for medieval audiences; see Loomis, “Pas Saladin,” especially pp. 512–19. Noted for his generosity, humanity, tolerance, and prodigious military skill, Saladin was more often praised than demonized by the West; texts from the thirteenth to fifteenth centuries often depict him as the pinnacle of chivalry (Tolan, *Sons of Ishmael*, pp. 79–100). In contrast, the details surrounding this duel, in particular, Saladin’s unchivalric use of enchanted horses to gain an advantage, depict the sultan as a “*chanson* villain who little recalls the noble emir of history” (Heng, *Empire*, p. 80). See the Introduction (pp. 15–17) for a fuller discussion.
- 5489 *Slees hys men and eetes among.* Among the meanings of the adverb, *among*, the *MED* (s.v. *among(es)*) lists “besides, in addition, also” (sense 6).
- 5499–5500 *Whether is . . . or Jubyter?* A conventional and propagandistic formulation in crusading poems; see, e.g., *The Sultan of Babylon*, lines 196–99.
- 5502 *Yif thou wylt have an hors of his?* The narrative of the enchanted horse which follows may reflect several influences. Three derive from chronicles. Ambroise

reports that after Richard's heroic defense of Jaffa (5 August, 1192), Saladin's brother, Safadin, was so impressed that he sent the king two steeds (*Estoire*, 1:186–87, lines 11,544–64), cited by Gillingham (*Richard I*, p. 216; Nicholson, *Itinerarium*, 6.22, p. 364). Other chronicles report that Saladin generously sent Richard a magnificent mount after learning that Richard's had been killed from under him (Broughton, *Legends of Richard I*, pp. 100–02). According to another chronicle, after Richard's magnificent defense of Jaffa, Saif al-Din maliciously sent a dangerously restive horse to Richard in an effort to capture him (Edbury, *Conquest of Jerusalem*, pp. 117–18). Yet another version derives from the devilish steeds frequently encountered in *chansons de geste*; Finlayson argues that the incident serves as evidence that *RCL* stands generically closer to *chansons de geste* than to romance (“*Richard, Coer de Lyon*,” p. 166).

- 5510 *Seynt Mychel*. The archangel, one of the chief princes of heaven (Daniel 10:13). He and his angels prevail in their battle against the dragon and his angels in Apocalypse 12:2–9.
- 5530–33 *A maystyr the eyr*. A reference to the medieval belief that demons made bodies of animals out of the air and then assumed their form (MacCulloch, *Medieval Faith*, pp. 75–88). For a discussion of a medieval necromantic handbook's directions on how to conjure demonic, illusory horses — a popular spell, apparently — see Kieckhefer, *Forbidden Rites*, pp. 42–47. Ambrisco argues that Richard's use of a demon horse “associates him with hell's minions, and in doing so, caps off a long series of references that identify Richard as subhuman and demonic” (“Cannibalism,” p. 501).
- 5545 *And knele adoun and souke hys dame*. The basis of the ruse, the dependence of a militant male upon his mother, articulates in romance fashion Richard's relation to Eleanor of Aquitaine (Heng, *Empire* pp. 97–98).
- 5548–75 *Al thus is wente*. One of several instances of divine intervention; see lines 3010–11, 3748–54, 4887 and 6943–62. For discussions, see the Introduction (pp. 1, 16, 19) and the notes to lines 3748–54, 4887, and 6943–62.
- 5557 *Purveye a tree*. Heng argues that this tree's use as a weapon against Saracens vengefully recalls the True Cross won by Saladin at Hattin (*Empire*, p. 350n54).
- 5587–99 *And sayde me at wylle*. An expression of a commonplace of demon lore: “[A]nd if a fiend commissioned for an evil purpose was commanded in the name of the Trinity by the person whom he was sent to afflict, to become his servant, and turn his powers against his sender, he was compelled to obey” (“On Good and Bad Fairies,” p. 17). Necromantic manuals advise magicians against making the sign of the cross when flying upon an illusory horse, because doing so could cause the horse to flee from the magician (Kieckhefer, *Forbidden Rites*, p. 47).
- 5591 *And sufryd grymly woundes fyve*. Christ suffered five wounds: one on each hand and foot, and one in his side. These wounds appear frequently in medieval

- devotional writing. A notable reference in ME romance occurs in *Sir Gawain and the Green Knight*, lines 642–43.
- 5595–96 *And aftyr . . . names sevene.* God in His redemptive relation to man bears seven names in ancient Hebrew tradition: El, Elohim, Elyon, Shadday, Olam, Adonay, Seba'ot (Jeffrey, *Dictionary of Biblical Tradition*, p. 535). In all likelihood, rhyme controls the number of God's names in the couplet. For a similar couplet, see *Lay le Freine*, lines 79–80 and its corresponding Explanatory Note, which lists these seven names from the Hebrew tradition. For a brief discussion, see Marshall, “Sacral Parody,” pp. 728–29 and 728n44.
- 5667 *jeste.* See the note to line 5.
- 5696 *Bothe in gerthes and in peytrel.* A *gerth* denotes “a belt or strap passing under a horse’s belly to secure a saddle, harness, load, etc.,” (*MED*, sense a). A *peytrel* is “a protective breastplate or pectoral armor for a horse” (*MED* s.v. *peitrel* (n.1), sense a).
- 5697 *queyntyse.* *Queyntyse* may refer to ornamental battle trappings for horse or man, or, in this context, it may denote “a surcoat or mantle worn over armor and bearing a heraldic device” (*MED* s.v. *queintise* (n.), sense 3d).
- 5710 *ventayle.* A *ventail* is a “piece of chain mail protecting the lower face, neck, and part of the upper chest, later extending around the upper back” (*MED*, sense a).
- 5711–12 *On his . . . Holy Speryte.* See the note to line 393.
- 5719–20 *Upon his . . . was grave.* Demon lore has it that “[n]o evil sprite could endure to be touched with any thing on which the holy name of God was written” (“On Good and Bad Fairies,” p. 17).
- 5737 *Thertoo, my glove, as I am knyght.* See the note to line 3283.
- 5744 *Aftyr here feet spong the fure.* Sparks shooting from the hooves of a horse often appear in scenes involving the supernatural. Compare *Sir Gawain and the Green Knight* as the Green Knight leaves Arthur’s court: “þe fyr of þe flynt flaze fro fole houes” (line 459).
- 5750 *mere.* Muslims preferred to ride mares into battle (Gillmor, “Horses,” 1:274). The heavily armored crusaders rode stallions, who could handle the weight, but this weight was often a disadvantage given the heat of the Holy Land.
- 5768 *Was ipayntyd a serpent.* In the crusading context of *RCL*, Saladin’s heraldic emblem is — appropriately enough — the instrument of man’s Fall, the serpent; but serpents were not uncommon symbols in heraldry; see Gough and Parker, *Glossary*, pp. 529–31.
- 5769–79 *With the . . . the grene.* See the note to lines 5479–5794.
- 5864 *Wurschepyd hym and hys names sevene.* See the note to lines 5595–96.

- 5879–82 *Sarezynes before . . . fourty thousynde.* One of several depictions of mass conversions of Saracens; see also lines 5367–76 and the note.
- 5884 *And here Mawmettes leet doun drawe.* An instance of the medieval West's confused notion that Muslims worshipped idols.
- 5889–90 *Erl, baroun . . . wolde have.* Among foreign themes in *RCL* that may reflect domestic issues in England, the romance, Heng argues, conflates Saracens and Jews. The profit in these lines may recall how violence against Jews in England during Richard's ascension benefited Christians, some of them crusaders ("Romance of England," p. 147–48).
- 5895–5928 *Kyng Richard . . . were wrothe.* Unlike the *b* version, *a*'s representation of Philip and Richard's conflict and Philip's departure is chronologically inaccurate (Brunner, *Löwenherz*, p. 22–23). See note to line 3346. Chroniclers blamed strife among the Third Crusade's leaders for the venture's failure to realize its main goal: retaking Jerusalem. See Tolan, *Sons of Ishmael*, pp. 85–91; and Heng, *Empire*, p. 351n57.
- 5906 *I wyl come the cyté no nere!* A justification for Richard's not taking Jerusalem, a primary goal of the Third Crusade; see the Introduction's brief discussion (p. 13 and 13n64).
- 5907 *arweblast of vys.* See note at line 3998.
- 5918 *Alhalewe-messe.* The festival of All Saints, or All Saints' Day is 1 November in the Western Church.
- 5930 *To Jaffe.* Jaffa served as the main port for Jerusalem (Ambroise, *Estoire*, 2: 124n442).
- 5937 *Sarezyneys.* See *MED* s.v. *Sarasinesse* ((n.), sense a), that is, Saracen territory, or lands under Saracen control.
- 5949–50 *Fro thennes . . . al torrente.* Chaloyn or Ascalon, from OF, *Eschaloine* (Paris, "Le Roman," p. 366n6). Located on the southern coast of Palestine and replenished by sea from Egypt, Ascalon remained in Muslim hands until 1153. From Ascalon, Muslims raided the southern parts of the Kingdom of Jerusalem. After falling to Baldwin III of Jerusalem in 1153, the fortified city was organized as a fief and became the double county of Jaffa and Ascalon, thus securing the southern borders of the kingdom (La Monte, *Latin Kingdom*, p. 19). Richard I is associated with construction at Ascalon in 1192 (Pringle, *Secular Buildings*, p. 21). See also Jentsch, "Quellen," p. 211. In negotiating a truce — see note to lines 7177–84 — one term that Saladin demanded and obtained was the destruction of this strategic castle: for a chronicle account of this treaty, see Nicholson, *Itinerarium* 6.27, p. 371.
- 5959–64 *Kyng Richard . . . myght, everylkon.* While these lines may exaggerate cooperation between classes, chronicles do report that Richard personally labored in the rebuilding of Ascalon; they also describe how Richard and his nobles themselves carried stonethrowers from the shore in preparation for the siege of Darum (Nicholson, *Itinerarium*, 5.39, p. 316; Ambroise, *Estoire*,

- 1:148–49, lines 9170–237, and Prestwich, “*Rex Bellicosus*,” p. 14). After four months of construction, Richard’s forces made Ascalon the strongest fortress on Palestine’s coast, thus threatening the road between Syria and Egypt (Gillingham, *Richard I*, p. 192). Despite these historical parallels, these lines may well exemplify a utopian fantasy; as Heng argues, “a nascent impetus toward horizontal leveling under conditions of cooperative labor in the service of a religious war” articulates an emerging nationalism (*Empire*, p. 103; “Romance of England,” pp. 159–60).
- 5974–76 *My fadyr . . . to make!* This statement angers Richard to such an extent that he flings the Duke’s banner into the river (lines 5977–97); this exchange thus presents “the fiction of class solidarity through combined physical labor,” a bold formulation indeed for a feudal culture, and one that demonstrates *RCL*’s popular appeal (Heng, “Romance of England,” pp. 159–60).
- 5982 *It was evyl don, be Seynt Mathewe.* A likely reference to Richard’s imprisonment and ransom by Leopold or Henry VI, even though the romance inaccurately depicts the imprisonment and ransom as occurring before rather than after the crusade. See the note to line 6007 below.
- 5993 *glotoun.* Compare *MED glotoun* (n.), sense b for the unusual definition of this term: “villain, wretch; worthless fellow, parasite.”
- 5997–98 *I schal . . . the revere.* These events correspond to the Duke of Austria’s humiliation at Acre. Wishing to take part in the plunder of this city, Duke Leopold entered Acre with his banner carried before him to signify his claim, “but it was thrown down and insulted — if not on Richard’s direct orders, at least with his consent” (Gillingham, *Richard I*, p. 224). This humiliation motivated in part Leopold’s later capture of Richard.
- 6007 *He heeld hym al to weel foreward.* A likely reference to the historical capture of Richard by Duke Leopold and his imprisonment by the German emperor, Henry VI, which occurred as Richard was returning from the Holy Land. Among numerous discussions, see Gillingham, *Richard I*, pp. 222–53. Considering the abrupt close of C, this reference to the Duke of Austria’s revenge leads Paris to argue that the English translation of *RCL* derived from an incomplete manuscript of an Anglo-Norman original to which the English reviser inserted the narrative of Richard’s captivity and ransom in an historically inaccurate position: before, rather than after the crusade (“Le Roman,” pp. 357–58); but Brunner argues that both W and A provide a justification for this reference to revenge — the Duke of Austria’s presence at *castelle Gaylarde* where King Richard is mortally wounded — that does not depend upon Richard’s captivity (*Löwenherz*, pp. 18–19). For the variant endings from C, A, and B, see the Textual Note to lines 7185–7240.
- 6042 *Famelye.* Perhaps a reference to *Famiya* (Arabic *Qalaat al-Madiq*), also known as *Famiyyah* and *Afamiyya*, a town and medieval fortress in northwestern Syria situated on the eastern bank of the Orontes River.

- 6055–6212 *Of castel . . . hys benysoun!* For chronicle accounts of the siege of Darum Castle, see Ambroise, *Estoire*, 1:148–51, lines 9127–9369; and Nicholson, *Itinerarium*, 5.39, pp. 316–19.
- 6055 *castel Daroun.* In 1150, King Baldwin III fortified Gaza on the Egyptian side of Ascalon with this four-tower castle (Kennedy, *Crusader Castles*, p. 31). A stronghold for the military orders located in Gaza, Deir al-Balah (Darum) became a staging area for attacks against Ascalon. Saladin captured Darum Castle in 1187, Richard I retook it in 1191, and it was razed in 1192 (Pringle, *Secular Buildings*, p. 47).
- 6062 *Seynt James day.* 25 July. See note on St. James at line 4817.
- 6089 *By water they were ibrought anon.* Chronicles report that Richard transported his catapults by ships from Ascalon to Darum (Nicholson, *Itinerarium*, 5.39, p. 316; Jentsch, “Quellen,” p. 189).
- 6118 *myddylerd.* The terrestrial earth that exists between the underworld and heaven.
- 6205 *And he that payde a thousand pound.* Chronicles report that Richard would not negotiate with the defenders of Darum Castle but made slaves of the survivors (Ambroise, *Estoire*, 1:149–50, lines 9238–9309; Nicholson, *Itinerarium*, 5.39, p. 317–18). Nicholson argues that Richard, “according to the custom of war,” would have let the defenders depart in peace had they surrendered upon his arrival (*Itinerarium*, p. 317n79).
- 6215 *To Gatrÿs.* This city in the Holy Land has been variously identified as Gasdres or Guadres of the *Estoire*, as Gaza, and Gazara of Celesyria, which crusaders called Montgizard (Brunner, *Löwenherz*, p. 466).
- 6280 *He was an aungyl and no man.* *Aungyl* can mean both celestial being and devil (*MED* s.v. *aungel*, (n.), senses 1a and 4). See note to line 500.
- 6296 *Castel Pylgrym.* The Castle Pylgrym previously was taken by Saladin; see line 4935 and note.
- 6298 *Lefruyde.* Unidentified. In an analogous historical event, Richard, who was preparing to besiege the Castle of Figs, instead found it deserted (Nicholson, *Itinerarium*, 5.41, p. 320).
- 6309 *Gybelyn.* Arabic *Bait Jibrin* (French *Bethgibelin*, Latin *Ybelin Hospitalariorum*, Greek *Eleutheropolis*). Built in 1136 by King Fulk and located to the north of Hebron and east of Ascalon. Initiating the military orders’ holding of castles, the Knights Hospitallers were given the castle (Kennedy, *Crusader Castles*, p. 31). For parallels, see Nicholson, *Itinerarium*, 5.44, p. 322; Jentsch, “Quellen,” p. 190; and Brunner, *Löwenherz*, p. 466.
- 6313 *Whenne Bawdewyn was slain with bronde.* Though Brunner notes that Baldwin IV died from leprosy, he suggests the reference is nonetheless to Baldwin IV of Jerusalem (*Löwenherz*, p. 463).

- 6315 *In that cylé was Seynt Anne ibore.* The site traditionally associated with Saint Anne, mother of the Virgin Mary, is Jerusalem, where a church purportedly commemorates the site of her birth.
- 6316 *That Oure Lady was of core.* *Core* is a variant of the past participle of *chesen*: “Of Jesus: to choose (the Virgin for his mother)” (*MED* (v.), sense 6b).
- 6324 *That was the fendes fleshe and bon.* Given their common mother, the demon queen—see lines 43–238—this description applies to both John and Richard.
- 6326 *The chaunceler they hadde inome.* Not seized, the Chancellor William Longchamp fled the country. Breaking an oath to remain outside of England for three years, Geoffrey (archbishop of York and half-brother of Richard and John) returned only to be seized violently from St. Martin’s priory by the Chancellor’s men. Reminiscent of the death of Thomas Becket, this act made William Longchamp so unpopular that he fled England (Gillingham, *Richard I*, pp. 227–28).
- 6346 *Seynt Rychere.* *The Tale of Gamelyn* twice refers to “Seint Richere” (lines 137 and 614), who is identified as Richard of Chichester (1197–1253); Knight and Ohlgren note Skeat’s suggestion that this saint represents “a pattern for brotherly love” in *Gamelyn*, p. 221. As a youth, Richard of Chichester had helped his older brother by plowing fields. See also *A Gest of Robyn Hood*, line 362. If the exigencies of rhyme may be disregarded, a reference at this point in *RCL* to a figure noted for brotherly love may well be ironic. Also, St. Richard was noted for preaching the Crusade at the end of his life (Farmer, *Saints*, p. 427).
- 6350 *Bethanye.* Located near Jerusalem on the eastern slope of the Mount of Olives at the current site of Al-Ezareyya, Bethany contained a defensive tower built by Queen Melisende in 1144 to protect its nuns (Pringle, *Secular Buildings*, p. 33).
- 6369–6520 *And as . . . he was.* The capture of the caravan. This episode has an historical basis. After being informed by a spy of a rich and valuable caravan, Richard did in fact win great treasure; see, e.g., Nicholson, *Itinerarium*, 6.4, pp. 339–42; and Runciman, *History of the Crusades*, 3:68–69.
- 6475–76 *But to Termagaunt . . . to Plotoun.* For a discussion of the West’s mischaracterization of Saracens as polytheistic pagans who worshipped Roman gods, see Tolan, *Saracens*, pp. 3–20, 105–34.
- 6513 *Bethany.* See note at line 6350 above.
- 6523–24 *The Bysschop . . . Seynt Albon.* The *Itinerarium*, 5.19 reports that the prior of Hereford, not the bishop of Chester, served as one of the ambassadors from England who urged Richard’s return (see also Gillingham, *Richard I*, p. 195). Brunner argues that since the bishop of Chester supported John, he is unlikely to have served as a messenger in this instance (*Löwenherz*, p. 57).
- 6525 *lettres speciele.* Letters issued under extraordinary circumstances.

- 6531–32 *For the kyng . . . in Normandye.* The Introduction (p. 14–15) discusses the poem’s portrayal of King Philip II Augustus. The historical record documents well Richard and Philip’s turbulent relations, one point of contention being Philip’s numerous invasions of Normandy; see, e.g., Gillingham (*Richard I*, pp. 81, 229, 235n51, 240–42, and 249–50).
- 6552 *That hys tresore robbyd was.* See note to lines 6369–6520 above.
- 6574 *Fro his body kyttes the tayle.* Compare lines 1776 and the related note.
- 6587 *Kyng Richard with hys grete tayle.* See note to line 1776 above.
- 6592 *Capados and of Barbarye.* “Capados” is likely a reference to Cappadocia, a region in central Anatolia (Asia Minor) now located in Turkey. See the reference to “Capadocye” at line 6898. “Barbarye” of Barbary, the land of the Berbers, refers to “the Saracen north coast of Africa” (*MED*, s.v. *barbarie* (n.), sense 3).
- 6598 *the Grekyssche see.* See note at line 651 above.
- 6663 *Henry of Champayn.* See note at line 2823 above.
- 6684 *He fledde ayen, be Jhesu Cryste.* Not an accurate portrayal of Henry of Champagne. See note at line 2823.
- 6711–13 *Now herkenes . . . romaunce non.* For a similar rejection of romance in favor of history, see *Kyng Alysaunder*, lines 668–70; and Mills, “Generic Titles,” p. 128 and 128n14. *RCL*’s use of generic labels, though, can be inconsistent: “Rychard hyghte the fyrste, iwis, / Of whom this romauunce imakyd is” (lines 201–02).
- 6714–22 *Of Partinope . . . ne of Achylles.* Despite overlap between this list and that found in lines 11–19, differences bear mentioning: the initial list includes heroes from the Charlemagne romances; this tendentious list “draws most heavily upon the romances of Troy, of Arthur, and of native English heroes” (Mills, “Generic Titles,” pp. 128n13 and 136n35). See also the note to lines 11–19.
- 6718 *Sere Vrrake.* Loomis suggests that this name appoximates that of “Urake,” the name of a lady in *Partonope of Blois*, and, as such, does not belong in a list of romance heroes but was inserted for the sake of rhyme by a writer without adequate knowledge (Review, p. 457).
- 6761 *wayte.* “A military or civic functionary responsible for signaling the hour, sounding an alarm, etc. by blowing a trumpet, ringing a bell, or the like; also, a palace retainer assigned to blow a trumpet at designated times, a herald” (*MED* s.v. *wait(e)* (n.), sense 1d).
- 6800 *With my pollaxe I am come.* A poleaxe was “a staff weapon whose head had a Danish-type ax offset by either a thick fluke, straight or curved, or a flat ridged hammer; at the top of the haft was a sturdy spike. The term, ‘poleax,’ . . . came into use in the early 15th century” (Tarassuk and Blair, *Arms and Weapons*, p. 382).

- 6802 *Weseyl I schal drynke yow too.* Like Richard's ax, this toast in a popular romance may nostalgically recall an Anglo-Saxon past; see Heng, *Empire*, pp. 104, 106–07.
- 6815–16 *Malcan staran . . . me moru.* These lines appear to be gibberish — a mock Arabic flourish.
- 6818 *The Englyssche devyl icome is.* See note to line 500.
- 6893 *Egyens.* An unidentified people.
- 6894 *Moryens.* Possibly a reference to the Moorish people from Mauretania, a part of North Africa in what is now Morocco.
- 6895 *Basyles, and Embosyens.* Unidentified peoples in Saladin's army (Brunner, *Löwenherz*, pp. 463, 365).
- 6898 *Capadocye.* Cappadocia, a region in central Turkey.
- 6899 *Of Medes, and of Asclamoyne.* The Medes, an ancient Iranian people who lived in Media. Brunner suggests that "Asclamoyne" refers to Slavic lands (*Löwenherz*, p. 462).
- 6930 *The curse have he of swete Jhesus.* See Matthew 21:18–19: "And in the morning, returning into the city, he [Jesus] was hungry. And seeing a certain fig tree by the way side, he came to it and found nothing on it. And he saith to it: May no fruit grow on thee henceforward for ever. And immediately the fig tree withered away." See also Mark 11:13–14. Richard's curse of Saladin invokes the parable of the barren fig tree, used by medieval theologians who repeatedly compared the Jews to this barren tree (Whitman, "The Body and The Struggle," p. 53). As Richard replaces the Jews with Saladin, his curse serves as further evidence of Heng's assertion that *Richard* depicts Muslims as virtual Jews (*Empire*, p. 79).
- 6932 *And told the Sowdane worde and ende.* For a discussion of the phrase, "worde and ende," see Onions, "Middle English 'Ord and Ende.'" See also *MED*, *ende* (n.1), senses 24(2–3).
- 6934–35 *And sayde . . . a saynt.* See note to line 500.
- 6943–62 *Thorugh Goddes grace . . . more nede!* One of several angelic interventions, a convention of *chansons de geste* and crusading poems; see the Introduction, pp. 1, 16, 19. See also lines 3011, 3748–54 and related note, 5548–75 and, though less clearly, lines 3123–24.
- 6953–57 *Take trues . . . after then.* These lines express the notion that crusade combined holy war with the concept of pilgrimage, and, in particular, the lines refer to that part of the crusading vow that imposed on crusaders the obligation to worship at the Holy Sepulchre: see Merrilees; "Crusade," p. 16.
- 7003–04 *And thoo . . . Richardis cuppe.* Akbari argues that these lines parody the poem's repeated presentation of ritual feasting to demonstrate the reconciliation of former enemies ("Hunger," pp. 205–06).

- 7008 *As it is in Frensch ifounde.* One of several references to an original French text; see the Introduction (pp. 3–4, p. 10n50) and the note at line 21.
- 7017 *Hys eme, Sere Henry of Champayn.* In the *Itinerarium*'s description of the battle of Joppa, Richard saves not Henry of Champagne but the earl of Leicester, "who had been thrown from his horse" (Nicholson, *Itinerarium*, 6.22, p. 363). Thus, this substitution serves as another example of *RCL*'s revision of history to humiliate the French (Jentsch, "Quellen," p. 194).
- 7075 *patriark.* The patriarch, a bishop of one of the "chief sees of Antioch, Alexandria, Constantinople, Rome, or Jerusalem" (*MED* s.v. *patriark(e)* (n.), sense c). The reference is likely to the Bishop of Jerusalem.
- 7076 *Jhon the Neel.* A reference to Jean de Nesle, a hero of the Fourth Crusade. See also line 2826 and Loomis, Review, p. 456.
- 7077 *William Arsour, and Sere Gerard.* Both of these knights remain unidentified. Though the name "Arsour" may refer to Arsuf — also known as Arsuf (a coastal city between Jaffa and Caesarea) — William was not one of the lords of Arsuf.
- 7078 *Bertram Braundys, thy goode Lumbard.* For information on Bertram III de Verdun, see the note to line 3946.
- 7087 *They slowen Fauvel undyr hym.* Ambroise reports that after Richard's heroic defense of Jaffa (5 August, 1192), Saladin's brother, Safadin, was so impressed that he sent the king two steeds (*Estoire*, 1:186–87, lines 11,544–64; cited by Gillingham, *Richard I*, p. 216; Nicholson, *Itinerarium*, 6.22, p. 364). Other chronicles report that Saladin generously sent Richard a magnificent mount after learning that Richard's had been killed from under him (Broughton, *Legends of Richard I*, pp. 100–02). See the discussion of Saladin in the Introduction (pp. 15–17) and the note to line 5502.
- 7149–52 *At morwen . . . Jhon Seynt Jhan.* Of this list of emissaries that Richard sends to Saladin, only "Gawter" (Hubert Walter), can be confirmed as an actual participant (Gillingham, *Richard I*, p. 217): Walter, who figures prominently in chronicles of the Third Crusade, is described more fully by the note at line 2831. "Robert Sabuyle" likely refers to Robert de Sabloel. A commander of Richard's fleet and a treasurer of the crusade, Robert served as one of the messengers to Tancred and later became master of the Temple from 1191 to 1193 (Nicholson, *Itinerarium*, p. 165 and n72). Though "Huberd Tourneham" remains unidentified, Robert Tourneham was a soldier and administrator closely associated with Richard I. His career is described at the note to line 1659. "Wyllyam Watevyle" and "Gyffard" have not been unidentified, nor has "Jhon Seynt Jhan," though the latter's name may intimate some relation to the Knights Hospitaller of St. John.
- 7162 *Says three yer, three monethis, and thre dawes.* Similar durations are reported in the chronicles of William of Newburgh and Walter of Heminburgh (Jentsch, "Quellen," p. 226; and Brunner, *Löwenherz*, p. 54).

- 7166 *And tolde the Sawdon wurd and ende.* See note at line 6932 above.
- 7177–84 *Thoo aftyward . . . or damage.* For a chronicle's record of the terms of the three-year truce, which include the destruction of Ascalon, see Nicholson, *Itinerarium*, 6.27, p. 371.
- 7181 *Olyvete.* Mount Olivet of the Mount of Olives is a mountain ridge east of Jerusalem. Among other associations, it is the site of Jesus's prophecy of the Last Judgment (Matthew 24:2–3) and of his ascension into heaven (Acts 1:1–12). As a result, the Mount of Olives became an important pilgrimage destination.
- 7182 *Mayden Castell.* See the note to line 4941.
- 7190 *At Castell Gaylarde there he was.* Richard did not fall outside Castle Gaillard (Chateau-Gaillard), an impressive fortification and palace on an isle in the Seine that was the favorite residence of Richard during his last two years (Gillingham, *Richard I*, p. 302). Rather, he fell outside the less impressive Chaluz; see Brunner's discussion of Walter of Hemmingburgh's similar mistake (*Löwenherz*, p. 58n), and Jentsch, "Quellen," p. 227.
- 7228 *at the Font Everarde.* A likely corruption of the place of Richard's burial, at Fontevraud, an abbey near Chinon in Anjou. As described by Gillingham: "His brain and entrails were buried on the Poitou-Limousin border at Charroux — an abbey which claimed none other than Charlemagne as its founder. His heart went to Rouen, where it was buried next to his elder brother. . . . The rest of him, together with the crown and regalia he had worn at Winchester, reported the Winchester annalist, was buried at Fontevraud, at his father's feet on Palm Sunday, 11 April (*Richard I*, pp. 324–50. See also Brunner, *Löwenherz*, p. 465). For an ambitious study of such aristocratic burial practices, see Westerhof's *Death and the Noble Body*.



TEXTUAL NOTES

ABBREVIATIONS: **A:** MS London, College of Arms HDN 58 (formerly: Arundel); **a:** part of the manuscript tradition (see pp. 3–10 of the introduction); **B:** MS London, BL Additional 31042 (formerly: London Thornton); **b:** part of the manuscript tradition (see pp. 3–10 of the introduction); **D:** MS Oxford, Bodleian 21802 (formerly: Douce 228); **Br:** *Der Mittelenglische Versroman über Richard Löwenherz*, ed. Brunner. **E:** MS London, BL Egerton 2862; **H:** MS London, BL Harley 4690; **L:** MS Edinburgh, National Library of Scotland Advocates' 19.2.1; **MS:** MS Cambridge, Gonville and Caius College 175/96 (C; base text); **RCL:** *Richard Coer de Lyon*; **W:** Wynkyn de Worde's 1509 printed edition; **W²:** de Worde's 1528 printed edition.

- 1–35 For L's unusual prologue, the only prologue from the *b* group to survive, see the corresponding Explanatory Note.
- 24 MS: Below this line appears a crossed-out couplet corresponding to lines 25–26.
- 27 *jestes*. So W. MS: *ȝyiflys*. B: *geste*. L: *gestes*.
- 49 *sondes*. So Br. MS is illegible. W: *sonde*. B: *sandys*.
- 50 *londes*. So Br. MS is illegible. W: *londe*. B: *landis*.
- 52 *hym to wyf*. Illegible in MS. W: *hym to wyve*. B: *hyme to weyffe*.
- 181 *she*. So W. MS: *they*. B: *they*. Brunner argues that MS and B form a group within the *a* version of manuscripts because their joint mistake — *they* for *sche* — is not encountered in W (*Löwenherz*, p. 13). See note to line 522.
- 183 *hym*. So W, B. MS: *here*.
- 228–448 *And Johan . . . to me*. Due to missing leaves, these lines are lacking in MS and are supplied by W.
- 237 *he*. So B. W: *she*.
- 241 *Crowned after Kynge Harry*. See the corresponding Explanatory Note for an additional passage from L.
- 269 *He came out of a valaye*. Defective at its beginning, D begins here.
- 279 *kynde*. So B, D. W: *oynge*.
- 290–318 *Full egerly . . . he bare*. For the passage from D corresponding to these lines, see *Löwenherz*, p. 93n.
- 297 *gorgere*. So B. W: *forgette*.
- 324 *he came*. So B. W: *be came*.
- 343 *thore*. Br: *pore*. W: *yore*. B: *thare*.
- 357 *peres*. So B. W: *speres*.
- 397–426 *To the . . . hym drowe*. For D's version of these lines, see *Löwenherz*, pp. 98–101n.
- 405 *foundred*. So B. W: *swouned*. W²: *sounded*.

- 435 *Doly.* So B. W: *Dely.*
 439 *messengere.* B: *messangere.* W: *messengers.*
 455–58 *And whiche . . . the loos.* Absent in MS, these lines derive from W. A variation
 of these lines is found in B.
 495–96 *The aventurous . . . knyght betydde.* Absent in MS, these lines derive from W.
 498 *off his stede.* So Br. MS: *off stede.* W, B: *of his stede.*
 506 *shelde.* So W. MS: *schuldre.* B: *schelde.*
 522 *Hym semyd.* So MS, B. W: *He semed.* Though less convincingly than in line
 181, Brunner argues that a joint error in MS and B — *Hym semyd* —
 indicates that MS and B form a subset within the *a* group distinct from
 W (*Löwenherz*, p.13). The form, *him semed*, though, is not rare; see, e.g.,
 MED s.v. *semen* (v.2). sense 1f: “him semeth (them semed), etc., he seems
 (they seemed, etc.) to be.”
 558 *culvere.* So MS. W: *dove.* B: *dofe.*
 568 *pouke.* So MS. B: *puk.* W: *symple man.*
 582 *stonyd.* So Br. MS: *stornyd.* B: *stonayde.* Omitted in W.
 608 The *b* version includes at this point an 18-line passage that offers a concise
 reiteration of the knights’ summary of the tournament at Salisbury:

Whan her couen[a]nt was jmade
 The kyng spake w[ith] hert glade
 “My leue ffrendes, w[ith] gode entent
 How ferde ye atte t[or]nament?
 5 Cam any strong knyght to yo[ur] play?”
 “Ye,” they seiden, “p[ar]mafay,
 Auentures knight ther cam ryde
 In dyu[er]s atyre, w[ith] muche p[ri]de
 He felde both hors and man
 10 Hym ne myght non w[ith]stond þan.”
 “Ye,” q[uo]þe þe kyng, “my frend[es] be ye
 Of that knyght j shall yow say
 Jch was thuder jgon for certe.”
 Tho wer[e] they glad and blithe in herte
 15 That he loued her felawred.
 Ffor he wax dowty man of dede,
 And also queynte in many case;
 Therfor they maden gret solas.

The text of this passage is taken from A (fol. 252r).

- 667 *bad that he scholde goo.* So Br. MS: *bad that sche scholde goo.* W: *bad hym thens go.*
 B: *we will ryse & goo.* A, D: *and seyde nay.* H: *& seid nay.* Omitted in L.
 674 *mynstrall.* So MS. W: *glee men.* B: *glewe men.* Omitted in *b.*
 677 *He.* So B, Br. MS: *Sche.* W: *They.* Omitted in *b.*
 679–796 *Forthe he wente . . . a swougue.* These lines are absent in MS and are supplied
 by W.
 679 *Forthe.* So Br. B: *And forthe.* W: *For.*
 721 *put.* So B. W: *uot.*
 741 *Wardrewe.* So Br. W: *Mardrewe.* B: *Sir Andryne.* H: *Ardoure.* See note to line 851.

- 763 *Saynt Martyn.* B: *Saynt Martyne.* D: *Seynt Elyne.* A: *Gemelyne.*
 790 *As thow art a stalworth knyght.* So A. W: *Thou hast ffared well this nyght.* B: *Euene
 als pou arte a stalworth knyght.* H: *As þu arte a stalleworth knyghte.* D: *As þou
 art a trowe knythy.*
- 795 *droughe.* So B. W: *tare.* A: *drowe.* D: *drew.* H: *drowghe.*
 796 *swougue.* So B. W: *care.* A: *swowe.* D: *swone.* H: *soughe.*
 803 *worde.* So W, B, A, D. MS: *noyse.*
 805 *He.* So B, W. Omitted in MS. Absent in *b.*
 827 *Her kerchers she drewe and heer also.* So W. Omitted in MS. B: *Hir kercheses sche
 drewe hir hare also.* A: *Her kerches she to drowe.* D: *Here kerchys sche drow here
 here also.* H: *Here kerchews sche alle to drowghe.*
- 828 *Alas, she sayd, what shall I do?* So W. Omitted in MS. B: *Allas sche seide what
 schall I doo.* A: *Alas she seide me is woo.* D: *Alas, sche seide, me ys woo.* H: *Alas
 sche seide me is woo ynough.*
- 829 *gahchyd.* So MS. W: *cratched.* B: *skrattede.*
 830 *was in a rage.* So W. MS: *wolde be rage.* B: *was alle in a rage.* Omitted in A, H, D.
 841 *The knyght.* So MS. W: *The knygthes.* B: *the knyghte.* A: *The kyng.* D: *The knyth.*
 H: *The kyng.* From common errors found in this line — *king* for *knyght* —
 Brunner argues that in the *b* version, A and H form a group distinct from
 L, E, and D, (*Löwenherz*, p. 13). E, being defective, begins with line 1857,
 and L does not include the exchange of blows episode.
- 842 *he scholde.* So B. MS: *the he scholde.* W: *he sholde.*
 849 *I sette.* So W. MS: *sette.* B: *j fetchede.* A: *ich hem sette.* D: *j hem settys* (*hem* inserted
 above *settys*). H: *y ham sette.*
- 851 *Wardrewe.* So W. MS: *Ardru.* B: *Ardrene.* See note to line 741.
 857 *Wardrewe.* So W. MS: *Ardu.*
 871 *wylle.* So MS. A, H: *mode.* This “error” that destroys the rhyme in A and H
 forms part of a cluster of shared features within the *b* group that
 distinguish A and H from L, E, and D: see note at line 841 above and
 Löwenherz, pp. 13–14.
- 873 *And fettters upon theyr fete feste.* So W. MS: *And feteres hem for þe best.* B: *And grete
 ffettirs one hym loke pou do feste.*
- 875 *he.* MS: This word is inserted above the line.
 886 *soone.* MS: *sone* with *o* inserted above the line.
 927–1018 *The kyng . . . to ded.* Instead of these lines, *b* (A, fols. 254r–v) reads as
 follows:

Thanne was the kyng sor[e] amayne,
 “Alas,” he seide, “ich am betrayed!
 That traitor[ur] hath my sone aslayne,
 And my fayr[e] dought[er] forlayne.”

5 Smertly the kyng, w[ith]joute faille,
 Let ofsende all his counseill,
 And of hem he axed rede
 How he myght do Ric[hard] to dede.
 He tolde hem all hough he he had done,

10 The barons radde him also sone.
 He hadde a lyon in a cage,

A wilde best and a sauage.
 Men seide if they wer[e] togeder steke,
 On him wolde þis best awreke.
 15 All they seiden hit shulde be so,
 Thanne was the kyng[e] dought[er] wo.
 Whenne eu[er]ych man slepte in the castell,
 The mayde wente to the gayler[e].
 Her bedde she hadde therin jdight[e]
 20 Bi Ric[hard] she lay all the nyghte.
 And alltogedres she tolde hy[m] tho,
 How they hadde dampned hy[m] to slo

Compare Brunner, *Löwenherz*, pp. 128n–130n.

- 933 *The kyng in herte sykyd sore.* So MS. Brunner argues that *b*'s account of the decision to battle the lion, which begins here, abbreviates the original version (*Löwenherz*, p. 21).
 939 messangers. So B. MS: *messangrys*. W: *messengers*.
 945 welcome. So W, B. MS: *welcomes*.
 975–76 *And stryvenn . . . egere mode.* Absent in MS, these lines derive from W. B: *And stryvenn faste als þay were wode / With grete erroure and egere mode.*
 1017 *ordeynyd thee.* In MS, *þe* is inserted above the line. W: *ordeyned*. B: *ordayned*.
 1057–1428 *Sertes, henne . . . hys mede.* Instead of these lines *b* (A, fols. 254v–55v) reads as follows:

Ric[hard] seide, “lady free,
 Ich the p[ra]y wynde hennes fro me,
 Or els þ[ou] wilte g[re]ve me sor[e]
 Go hennes leman, for goddes or[e]!”
 5 The mayde aros and wente her way;
 Ric[hard] slepte fort hit was day.
 Ric[hard] the kerchyues toke on honde,
 And aboute his arme wonde,
 Vnder his slyve harde icaste.
 10 In hert was he noughe agaste.
 Ric[hard] thought in that wyle
 To sle the lyon w[ith] his gyle.
 The sharpe knyf foryate he noght,
 Of grounde style hit was iwrought.
 15 And semeliche in his kertyll stod,
 Abode the lyon fers and wode.
 With that come the Gayler,
 And the knygghtes all ifeer,
 And lad the lyon hem amonge
 20 W[ith] pawys bothe sharpe & strong.
 The chambr[e] dore they hadde vndo,
 And the lyon they ladde him too.
 Whan the lyon sey him skete,
 He ramped on with his fete.
 25 He yoned wyde and ganne to Rage,
 As wilde best that was sauage;

And kyng Ric[hard] also sket[e],
 Jn the lyones throte his arme he shete.
 All in kerchefis his arme was wonde:
 30 The lyon he strangleled in that sto[n]de.
 With his pawys his kyrteLL he roff;
 W[ith] þat þ[e] Lyon to the erthe he droff.
 Ric[hard] w[ith] that knyf so smert,
 He smote the Lyon to þe hert.
 35 Oute of his kerchefis his honde he drogh,
 And at that game Ric[hard] lough,
 And the kercheffes stille he lette;
 Thus the Lyon his make mette.
 He opened him atte brest bone,
 40 And toke his hert oute anone,
 And thonked God om[n]ipotent
 Of the grace he hadde hem sent,
 And of his dede of grete renoune
 Cleped he was quer[e] Lyon.
 45 Now wente thes knyghtes all fyve,
 And tolde kyng alle blyve
 That Ric[hard] and the Lyon
 Togeders wer[e] in prisone.
 Than seide he, "By heuen kyng,
 50 Jch am glad of that tything.
 By this tyme, Ich wote full well,
 The Lyon hath of him his dell!"
 Vp aros the dought[er] yong,
 And seide thus to her fader the ky[n]g:
 55 "Nay," she saide, "So god me rede,
 J ne leve that he be dede.
 He by hete atte sop[er] tyme
 The Lyons hert today by p[ri]me!"
 The kyng comaunded his knyght[es] anon
 60 To the p[ri]son for to gone;
 And loke hasteliche and blythe,
 If that the devyll wer[e] alyue,
 And the knyghtes al sone
 The prison dor[e] have vndone,
 65 And in they yede all sone.
 Ric[hard] seide, "Ye beth wellcome!"
 They sey the Lyon lye dede thar[e].
 They orne and tolde the kyng for[e]
 That Ric[hard] was all hole and sounde,
 70 And the Lyon ded ypon the grounde.
 The kyng seyde to the q[ue]ne so,
 "Yf he dwelle her, he wole vs sloo.
 Do we him raunson tho[ur]lgh our[e] honde,
 And swythe flen oute of þis londe,
 75 And also his felawes twey
 His wikked hefd hit shall away."
 Of lyme and stone he had an house;
 The kyng than swor[e] by Jh[esu]s,

- 80 The house kyng Ric[hard] fullyng shuld,
Fful of seluer and of golde,
And ell in prisou[n] ligge ev[er]mor[e].
Th[us] haþ the kyng his oþ iswor[e].
Anon kyng Ric[hard] v[er]ement
L[ett]res into Engelonde he sente
85 To the kynges chaunceller.
The l[etr]e speke as ye mowe her[e]:
“Kyng Ric[hard] lith in p[ri]sou[n],
And most haue grete raunsou[n]:
Treso[ur] with an house to fille,
90 Other elles in p[ris]on he shall spille.”
That was ther maked, J understande,
A taxion in Engelonde;
In abbeys and in cherches bo,
Ther ner chalis but to,
95 That on they toke w[ith]oute lesyng;
Thus raunsomed Engelond for our[e] ky[n]g.
Whenne the t[re]sour[e] com ther hit shold be,
They hadde brouten swiche three
Also they had nede for[e],
100 But all togeder hit leued ther.
Kyng Ric[hard] swor by Seynt John,
He wolde haue to for[e] on.
Thane the kyng, Jch vnderstond,
Toke his dought[er] by the honde,
105 And bade hur w[ith] Ric[hard] goo
Oute of his londe for ev[er] mo.
He swor as he was kyng or page,
Thare she sholde haue none heritage.
Thus come Ric[hard] oute of p[ri]son,
110 God yeve vs all his benesou[n].
Jnto Engelond wente they thoo,
And alle bothe ffrendes com to.
With ham they mande muche glady[n]g,
And many a feyr[e] justyng,
115 Ffor joy that her lorde was com to lond[e];
þ[er]of þey thonket Goddes sonde.
Hom þey wente to her contres all,
And lefte the kyng w[ith] his mayne all.
- 1058 *I shall take the grace that god wyll sende.* So W. MS: *Here J wole take myn ende.* B:
I will take here þe grace þat god will sende.
1077 *thay hafe undo.* So B. Absent in MS. W: *they undone.* A: *hadde undo.* D: *dede undo.*
1078 *lyoun lete hym to.* So B. Absent in MS. W: *lyon to hym is gone.* A: *lyon they ladde
him too.* D: *lyoun gon hym to.*
1125 *hys.* In MS, *hys* appears as a correction above the line.
1140 *Messe is sayd.* MS: *Messe in sayd.* Br: *Messe in saye.* W: *And matyns synge.* B:
Matyns sayes. Omitted in b.
1147 *And my daughter for her outrage.* So W. Omitted in MS. B: *And my doghetir for
hir owtrage.*

- 1148 *Shall forgo her herytage.* So W. Omitted in MS. B: *Shall forgo herytage.*
- 1164 *me too.* So W. MS: *me* is inserted as a correction.
- 1178 *travayle.* MS: *turvayle.*
- 1205 *rede.* So W. MS: *redy.* B: *red.*
- 1254 *travayle.* MS: *turvayle.*
- 1287–1312 *Of Surry Holy Croys.* See Paris's discussion of this passage in relation to the much shorter account — four lines — in L; ("Le Roman," pp. 354–56).
- 1290 *it.* In MS, *it* appears as a correction above the line.
- 1317 *Surry lande.* So B. MS: *bat lande.* W: *Surrey londe.*
- 1343 *Westemynstyr.* So MS. L: *Winchester.* See the Explanatory Note at line 241 above.
- 1387 *have nomen.* So W. MS: *wolde have nomen* (*wolde* appears as a correction above the line). B: *has nome.*
- 1410 *other londe.* So W. MS: *Crystene londe.* B: *other landes.*
- 1437–1666 *Three hoostes Holy Londe.* For a variant passage in A, see the corresponding Explanatory Note.
- 1477 *mayre.* So W. MS: *men.* B: *mayere.*
- 1487 *he.* So W, B. MS: *ye.*
- 1507 *for to wende.* So W, B. MS: *swythe sende.*
- 1521 *They waschede as it was lawe of land.* Omitted in MS. B: *Pey waschede pane als was lawe of lande.* W: *They wysshe as it is lawe in lande.*
- 1522 *rydand.* Brunner argues that the use of the present participle in *-ande* here and in line 1525 (*ryngangde*) and in 3430 (*grennand*) serves as evidence that the episode — either the journey of revenge through Germany or the second act of cannibalism — did not form part of the original, Anglo-Norman text (*Löwenherz*, p. 19).
- 1535 *made at ease.* So MS, W. In MS, *at ease* appears as a correction above *ryght merye.* B: *welcomed full fayre.*
- 1536 *semblaunt.* So W. MS: *herte.* B: *semblante.*
- 1566 *in.* In MS, *in* appears as a correction above the line.
- 1602 *skylle.* So Br. MS is defective here. B: *skille.* W: *skyll.*
- 1629 *to beker in fyght.* So W. MS: *and bykyr and ffyght.* B: *to bekir in fighte.*
- 1645 *it.* In MS, *it* appears as a correction above the line.
- 1660 *Gret Ynglys peple.* So B. MS: *Gret peple.* W: *Moche englysshe people.*
- 1712 *Rys.* So A. MS: *rys.* B: *pys.* W: *thys.* L: *Riis.* D: *Pys.* H: *Ryse.*
- 1737–2468 *And I and styl.* Due to missing leaves in MS, these lines derive from W. men. So W, B, D, Br. Omitted in L, H, A.
- 1739 *Lo, here the letter forsothe, iwy.* So D, Br. W: *Lo here are the letter forsothe Jwys.*
- 1744 *B: Loo here pe lettore there of Jwysse.* A: *Lo here the lettore Jwys.* H: *Lo here the letter wreten ys.*
- 1761 *Whete and benys twenty thowsande.* So B. Omitted in W. A: *And of whete & benen quarters xx m^l.* L: *Wip . . . seuen to housinde.* D: *Of wete & benys twentie housand.* H: *Of wete quarters twenty powsende.*
- 1762 *Quarters he boughte als that I synde.* So B. Omitted in W. A: *he bought as we synde.* D: *Qwarters he bowte also J sond.* H: *he bowghte as iche ffynde.* L: *He bouȝt also y finde.*
- 1764 *account.* W: *accconut.*

- 1769 *into the chepynge.* So B. W: *to shyppynge.* A: *into þe chepyng.* L: *into the chepeinge.*
H: *to chepyng.*
- 1773 *Kynge.* So Br. W: *Kynke.*
- 1775 *helde.* So B, A, H, Br. W: *had.* D, L: *held.*
- 1784 *feste.* So B, A, D, H, Br. W: *faste.* L: *fest.*
- 1785 *erles.* So B, Br. W: *clerkes.* D: *erl.* L: *erle & clerke.* Omitted in A, H.
- 1818 *Full.* So Br. W: *full.* B: *ffull.*
- 1830 *Go home, dogges, with your tayle.* W: *Awaye dogges with your tayle.* B: *And seid gose home dogges with ȝour taylles.* A: *Go hom dogges with your taill.* D: *Go home doggys with ȝoure vitayle.* H: *Go home dogges wyth youre tayle.* L: *Gōþ home dogges wþ ȝour tayl.* Br: "Go hom, dogges, with your tayle!"
- 1832 *Men shall threste in your cuyle.* So W. B: *Righte sall mene garre ȝow habide.* A: *Me shall thrust in youre cull.* D: *Men schal prestyn in ȝoure koyl.* L: *Man schal prest in ȝour coyl.* H: *menne schall threste yn yowre cule.*
- 1838 *pavylyouns.* B: *pauylions.* Br: *pauylouns.* W: *pavylyous.*
- 1851 *With syxe stages full of tourelles.* So W. B: *With sere stages full of torells.* D: *With sex stages & tureles.* L: *Wþ sex stages ful of turels.* A: *With vi. stages jmade of stirells.* H: *wyth sexe stages ymade of styrelles.* On the basis of *stirells* and other "errors" shared by A and H, Brunner argues these manuscripts form a group within b that is distinct from L, E, and D (*Löwenherz*, pp. 13–14).
- 1855 *surnownne.* So B. W: *sory nom.* L: *sornoun.* A: *surnum.* D: *sirename.* H: *surname.*
- 1857 *Maryners, arme your shyppes.* E, missing a few initial leaves, begins here, but only the last two words are legible: *shippes blyve.*
- 1858 *And holde up well your manshippes.* So A. Br: *And holde up your manshyppes.* W: *And do up your manshyppes.* B: *And haldis up wele oure manchippys.* L: & *holdep vp our manshippes.* H: *And holde uppe ȝour manneschippes.* Omitted in D and in E.
- 1861 *For joye come never to me.* So Br. A: *ffor Joye come neuer to me.* W: *For come ye neuer to me.* B: *ffor certis joye commys never vnto me.* D: *Joye comyth never non to me.* H: *ffor y ioy cometh never unto me.* L: *Joie ne comeþ þer neuer to me.*
- 1867 *With ore, sprete, and sayle.* B: *With are and sprete and saile.* W: *Syth ore spredde and sayle.* A: *With bowsprete and saille blyve.* L: *Wþ ore & seyl & spere.* D: *With ore and sayle spret.* H: *With bowsprete and sayle blyve.*
- 1871 *kynge of Fraunce.* So B. W: *kynge fraunce.*
- 1873 *Englysshe cowardes.* So W. B: *Inglrys cowardes.* A: *Englissh taylardes.* D: *englische taylardes.* L: *Ingliche cowardes.* H: *englysc he taylardes.*
- 1874 *mosardes.* So A. Br, L: *mossardes.* W: *losardes.* B: *moserde.* D, H: *cowardes.*
- 1875 *But reyse up.* So W. B: *Do drisses now.* A: *Dighteth he seide.* D: *Ordeyne now.* L: *Drisses now.* H: *dyghte he seyde.*
- 1881 *Targes and hurdis.* So L, Br. W: *Terges and hardes.* B: *Targis and hurdas.* D: *Torches bordes.* A, H: *Targes and dores.*
- 1885 *mosardes.* So A, D, H, W: *losardes.* B: *moserde.* L: *musardes.*
- 1888 *in hast.* So B. W: *on fast.* A: *unto.* D: *on hast.* L: *anon.* H: *uppe.*
- 1895 *hade so.* So B. W: *harde.* A: *So harde.* D: *hadde ny.* L: *hadde so.* H: *So Harde.*
- 1898 *Felde.* W: *Hedle.* B: *felle.* A: *ful.* D: *feldyn.* L: *fel.* H: *fylle.*
- 1905 *wele.* So B, Br. W: *welee.* A: *well.* D: *wel.* Omitted in H.

- 1915 *Kynge Rycharde come.* So B. W: *Kynge Rychard and.* A: *When he come to him.* L: *King Richard com.* D: *Kyng Richard came.*
- 1928 *After hym prycked upon.* W: *After prycked upon.* B: *Aftire hym prekede appone.* L: *After him priked on.*
- 1930 *felawrede.* So B, A. W: *ferhede.* D: *felarede.* H: *felawrade.*
- 1942 *tholed schame.* So B. W: *gave bane.* D: *casche here bane.* A: *her schame.* H: *to take schame.*
- 1943 *hous.* So A, D. B: *housses.* H: *house.* W: *horse.* Using W's *horse* seems out of context given that line 1944 describes the barring of windows and doors; B provides an exemplar from *a* to corroborate the emendation.
- 1945 *Oure Engliss with grete levours.* So A. W: *And ever men bare them up with levours.* B: *Bot the Ynglismen rane to with levours.* H: *Englysche menne with lewvres.* D: *The Englische have brostyn with levauns.*
- 1946 *Breke hem up with grete vigours.* So A. W: *And slew them with grete vygours.* B: *And brake thame up with grete vigours.* D: *And slowin hem with gret vemauns.*
- 1949 *tresoure.* So B, A, D. W: *tresours.*
- 1950 *covertoure.* So B, D. W: *countours.* A: *couerters.* H: *couerture.*
- 1969 *one hande.* So B. W: *have honde.* A: *an hande.* D: *one honde.*
- 1974 *knee.* So B, H. W: *kene.*
- 1978 *towne.* So A, Br. W: *twone.* B: *townne.* D: *town.*
- 1982 *itelde.* So D, Br. W: *itelbe.* B: *telled.* A: *itolde.*
- 1989 *thy.* So A, H. W: *theyr.* B: *thi.* D: *pat.*
- 2004 *Syr Hewe Impetyte.* So W. B: *Hewe of Pympotit.* A: *Sir Penpetite.* D: *Hewe Pimperise.*
- 2006 *Cleped hym taylarde and hym myssayde.* W: *Cleped taylarde and myssayde.* B: *And called hym vile soule tayliarde.* A: *They cleped him tailarde & hym mysade.* D: *Clepid hym taylarde & hym myssayde.* H: *And fulle foule hym myssayde.* E is illegible.
- 2025 *Of Kynge Richarde he asked mercy.* So Br. B: *Of Kyng Richerd he asked mercy.* W: *Of kyng Rycharde he had his grace.* A: *And for goddess loue he cried mercy.* H: *And for goddes loue he cryed mercy.* D: *Tlo kyng Richard he seyde mercy.*
- 2026 *That he wolde ther sesy.* So D, Br. W: *That he would leue his stryfe in that place.* B: *Ffor Jhesu lufe & for þe lufe of myld Mary.* A: *That he shulde secy.* H: *that he schulde sessey.*
- 2029 *graunted hym.* So H. B: *granted hym.* W: *graunted.* D: *hym graunted.* A: *graunted hem.*
- 2040 *And than on his waye he wente.* See the corresponding Explanatory Note for an additional passage from the *b* group of manuscripts.
- 2046 *With moche store of sylver and golde.* See the corresponding Explanatory Note for an additional passage from the *b* group of manuscripts.
- 2051 *sodaynly.* So Br. B: *sodeynly.* W: *sondaynly.*
- 2055 *bowe spret.* So B. W: *bothe sprett.*
- 2063 *The ferde schippe behynde duellede.* So B. W: *That shyppe lefte in the shelde.* A: *The ferthe ship byhynde dwellyd.* D: *The fferd chipe behynd dwellyd.*
- 2064 *Unnethe the maryners it helde.* So B, Br. W: *The maryners vnneth it with helde.* A: *Vnneþ the mareners hit ahelde.* D: *Vnethe þe mariners had yt welmyd.*
- 2065 *And that schippe lefte righte in the depe.* So B. Omitted in W. A: *The ship lasted in the depe.* D: *þus yt besel jn depe.* H: *The schype lanched in the depe.*

- 2066 *That the folkes one the lande myghte wepe.* So B. Omitted in W. A: *ffolke on þe londe myght wel wepe.* H: *ffolke of the londe myght wel wepe.* D: *The folke on londe myth wepe.*
- 2067 *Gryffons.* So Br. W: *Pryffons.*
- 2071 *of lyve.* So B, D, H. W: *on lyve.* A: *of lyf.*
- 2083 *borne.* So B, D, A, H. W: *lorne.*
- 2096 *dyshonoure.* So B. W: *byshonoure.*
- 2108 *double.* So B. W: *bouble.*
- 2111 *hastely.* So B, W². W: *hasteyl.*
- 2141 *Thou hast thy selfe tresoure enoghe.* So Br. W: *Thou hast the selfe tresour grete plente.*
B: *Thou hase thi selfe tresoure enoghe.* A: *Thow hauest thi self tresor jnoghe.* H:
For pou haste tresoure ynoughe. D: *Pou hast piselfe tresoure jnow.*
- 2142 *Yelde hym his tresour or thou getis grete woghe.* So B. A: *yelde him his tresour thow hauest þe woghe.* W: *Yf thou it withhelde it were grete pyle.* H: *yelde hym his tresour pou hast þe woghe.* Note that the order of lines 2141–42 is reversed in A and H. D: *ȝelde hym his pou hast done wowl.*
- 2152 *And seid he wolde tellene hym a consaile.* So B. W: *And sayd he wolde hym accounsayle.* A: *And seide he wolde telle him a consaill.* D: *And seyde he wolde spekyn Jn counsaill.* H: *For to herkenne a cownceylle.*
- 2176 *bryght.* So H. W: *bryghe.* B: *brighte.* A: *bright.* D: *bryth.*
- 2180 *done us.* So B. W: *done vo.*
- 2204 *flenne.* W: *fleune.* B: *to fly.* A: *to flen.* D: *to fle thenne.* Omitted in H.
- 2216 *he toke.* So B, D, L. W: *toke.*
- 2219 *cleved.* So Br. B: *clevede.* W: *claved.* A: *sleed.*
- 2220 *therby leved.* So W, A. B: *þer he relevede.* D: *ther he levyd.*
- 2231 *jewells.* So B. W: *meles.* A: *jewels.* D: *juelys.* L: *iuwels.*
- 2232 *He sesyde als his owne catells.* B: *He sesyde als his awenne catells.* W: *He toke to his owne deles.* D: *He nam & all here chateles.* A: *Right for his owne cattells.* H:
Right for ys owne catelles. Br: *He toke to his owne cateles.*
- 2247 *He.* So B, D. W: *She.* Omitted in A, H.
- 2253 *The keyes also I betake thee here.* W: *The keyes also in batayll here.* B: *And alsaw alle þe keyes J betake þe here.* D: *The keyis also J take þe here.*
- 2276 *Stowte in armes and stronge in fighte.* So Br. B: *Stowte in armours & stronge in fighte.* W: *Well armed in armure bryght.* A: *Stout in Armes & strong in fighte.* L: *Stout in armes & strong in fizes.* D: *Steffe jn Armys & bold jn fyfh.*
- 2279 *pavylyoune.* So B. W: *pauylwyne.* L: *pauilons.* A: *pauilion.* D: *pauylouns.* H: *paelouune.* Br: *pauylowne.*
- 2280 *trompis.* So B, D. W: *turmpettes.* A: *trompes.* L: *trumppes.*
- 2295 *sowne.* So B. W: *swone.* D: *souns.* L: *sounes.*
- 2296 *As armes lordynges, all and some.* So B, A, L. W: *Horse and harneys lordes all and some.* H: *To armes lordes alle and somme.* D: *Lordis as armys all & some.*
- 2303 *We bene betrayed and inome.* B: *We bene bytrapped and bynommene.* W: *We betrayed and Jnome.* A: *We bath bytrayed and jnome.* D: *We bene jtrayde & jnome.* L: *We beþ bitreyd & ynome.* H: *For whe ben trayed and ynome.*
- 2317 *felld downe.* So B. W: *fell downe.*
- 2317 *He fande his clothis and his tresoure.* So B. Omitted in W. D: *He ffond his clothes & his tresoure.* L: *he fond his clothes & his tresour.*

- 2318 *Bot he was fled, that vile traytoure.* So B. Omitted in W. D: *And flowin was þat fowle tratour.* L: *Ac he was flowen þat vile traytour.*
- 2334 hyght. E: *hyȝt.* W: *hygh.* B: *highte.* D: *heyte.* L: *hete.* Omitted in A, H.
- 2356 *let me be.* So E. W: *leve me.* B: *late me bee.* A: *to bee.* H: *in pees be.* L: *lete me.*
- 2361 *Goth and seithe.* So H. W: *Go and sayd.* B: *Gase and says.* A: *Goth and siggeth.* E: *To sauzlē.* L: *Gop and siggeþ.*
- 2367 *And also saye.* W: *And all that.* B: *and alswe saye.* A: *And also sey.* D: *& seye þus.* L: *& siggeþ also.*
- 2376 *out of.* So E, L. B, A: *oute of.* D: *owte of.* W: *but of.* Omitted in H.
- 2391 *In grete solace.* So B. W: *Grete solace.* D: *In solas.* E: *In solace.* A: *In grete delyte.* H: *With grete delyte.*
- 2401 *Bonevent.* So B. W: *Boffenent.* H: *Bonnevente.* A: *Bonment.* E: *Bowent.*
- 2430 *dy.* So B. A: *die.* D: *dye.* H: *dyghe.* W: *abye.*
- 2440 *Pyse.* So B, A, D, H. W: *pryse.*
- 2442 *not loke.* So D. W: *no love.* B: *noghte loke.* A: *Wolde loke.* H: *Wolde lowke.*
- 2449 *by Hym.* So B, D, A, H. W: *by Jhesu.*
- 2453 *Erle.* W: *elre.*
- 2456 *To kepe his realme to his honde.* After this line, *b* (A, fol. 260v) includes the following verses:

Ther[e] Kyng Ric[hard] spoused berenger,
The kyng[es] daughter of Nau[er],
And made ther Richest sposyng
That ev[er] maked any kyng,
5 And corouned himself Emp[er]o[ur]
And her Emp[er]ice w[i]th honour[e];
And thus Kyng R[ichard] wonne Cipres.
God g[r]ajunte his soule heuene blys!

- 2545 *on borde.* So A, D, H. MS: *to borde.* W: *aborde.* B: *one borde.*
- 2580 *a devyl.* So MS, D, W, B: *the devyll.* A: *a fende.* H: *a ffende.* E: . . . *com fro helle*
(line partially illegible).
- 2631 *The galey yede as swyfle.* So W. Omitted in MS. B: *þat the galy went alswe swyfle.* D: *The galey ȝede also wyth.*
- 2632 *As ony foule by the lyfle.* So W. Omitted in MS. B: *Als any soule by the lifle.* D: *so any ffowle þat flyith in fflyth.*
- 2635 *to the chayne.* So W. MS: *the cheyne too.* B: *unto the cheyne.* A: *þe cheyne.* D: *þe chayne.*
- 2636 *atwayne.* So W. MS: *on twoo.* B: *in twayne.* A: *atweyne.* D: *mayne.*
- 2651 *Gunnes he hadde on wondyr wise.* A (fol. 261v–62r) provides the *b* group's shorter account of Richard's arrival in Acre:

The saracen[es] that wer[e] in acres toune
To þe walles ronne abondoune.
Of þe far[e] þey hadde wonder:
The see brent aboue & vnder;
5 And alle c[ri]sten kyng[es] & pages
Erles barons and bondages
To þe see wente afterward

- To see the comyng of Kyng Ric[hard],
ffor to see the galies saile,
10 His mynstrallsye & his app[ar]aille.
ffor they ne sey neu[er] suche a comyng
Jnto Acres of no C[ri]sten kynge,
And whenne jdo was þis m[er]vaill[e],
Kyng Ric[hard] wente to londe saunz faill[e].
- 2675 *For it was within the nyght.* So W. Omitted in MS. B: *Ffor þat it was appone þe myrke nyghe.*
 2676 *They were agrysed of that syght.* So W. Omitted in MS. B: *Perfore þay were all awondredre of þat sighte.*
 2679 *And sayd he was the devyll of hell.* So W. Omitted in MS. B: *And saide þan it was þe fende of helle.*
 2680 *That was come them to quell.* So W. Omitted in MS. B: *Þat was comen þam alle to quelle.*
 2695 *ledden hym.* So B. MS: *ledde.* W: *syth ledde hym.*
 2722 *deedly.* So W. MS: *manly.* B: *dedy.* A: *dethliche.* D: *dedlyche.* H: *dethelyche.*
 2755 *and that bretthe.* So W. MS: *wipouten drede.* B: &*þat stynke.* A: *of þat bretthe.* E: *of þe breeth.* D: &*þat breth.*
 2756 *toke theyr dethe.* So W. MS: *peroff were dede.* B: *als I thynke.* A: *toke her deth.* D: *tok here deth.* E: *taken her deeth.*
 2765 *And so they.* MS: *So þey.* W: *And so we.* B: *And soo þay.* D: &*so þay.*
 2770 *bore.* So B, A, D. MS: *ibere.* Omitted in W. L: *ybore.*
 2775 *On Seynt Jamys even, verrayment.* H ends here.
 2780 *And alle it.* So B. MS: *And it.* Omitted in W. A: *And all hit.* L: &*alle it.* D: *And al yt.*
 2804 *With there swerdes doun thay hewe.* Omitted in MS. B: *With there suerdys doun þay hewe.* W: *Were with swerdes all to hewe.* L: *Wip her swerdes adoun þai hewe.* D: &*here swerdis al to hewe.* E: *With her swerdes al to hew.*
 2827 *Bawdewyne.* So W, B. MS: *Bawdekyn.* A: *baudewyne.* L: *Baudewines.* D: *blandewyne.*
 2880 *But blessyd be the Holy Goost.* So W. MS: *ffadyr & sone be þankyd & holy gost.* B: *There louyde now be the holy goste.* D: *blyssyd be þe holy gost.* A: *But jhered be that holi gost.* L: &*herd be þat holy gost.*
 2892 *And prycyd out of that felawred.* W: *And prycyd out of that felawrede.* MS: *And preykyd forþ wip his felawred.* B: *And prikked owt of that forehede.* D: *Richard tok leue of þat fffered.* Note that the order of lines 2891–92 is reversed in D. L: &*rode him out of þat ffered.* A: *And priked oute of that felawerede.*
 2896 *Seynt John.* So A, D. MS: *Seynt Thomas.* W: *saynt Johan.* B: *seyne John.* L: *seyn Jon.*
 2899 *That was a tree castell ful fyne.* W: *That was a tree castelle full fyne.* MS: *It was off tree castel ffyl ffyn.* B: *Pat was a tre castelle full fyne.* L: *Pat was a tre castel ful fine.* D: *That was a tre castel ful ffyne.* A: *That was a castell gode and fyne.*
 2902 *shyppes full of been.* MS: *schyp ffyl been.* W: *shyppes full of bene.* B: *schyppes ful of bees.* A: *shippes full of been.* D: *schippis of ben.* L: *schyppes of hiuen of ben.*
 2934 *ben and stones.* L: *ben & stones.* MS: *bond and stones.* W: *bente and stones.* B: *grete stanys and bees.* A: *stones.* D: *stonys.*

- 2945 Sarazenes. So B. MS: archers. W: *the Sarazynes*. D: *Sarazynys*. L: *pai*. Omitted in A. *flowen*. So MS. B: *fflowe*. W: *drewē*. D: *flew*. L: *flowe*. Omitted in A.
- 2954 *In ynde armyd to all ryghtes*. At this point, the fragmentary L breaks off.
- 2994 *In ynde armyd to all ryghtes*. Absent in MS, A includes the following couplet after this line: *Her baner was peynted, so seith þe Latyn, / Wib iij bores hefdes of golde fyne*. See *Löwenherz*, p. 245n.
- 3010 *But*. So W, A, D, E. MS: *And*. B: *Warne*.
- 3012 *Susé seynours, has armes lost*. So MS. W: *Soyes seygnours for the holy goost*. B: *And knyghtis hase þaire armours takyne*. A: *Sus seignours as Armes lost*. D: *Sus seygnunzs As Armes lost*. E: *Suse seignours as armes tote*.
- 3023 *And many a knyghte loste his armys*. W: *Many a knyght lost his harnes*. MS: *Manye knygtes þere loste here armes*. B: *And many a knyghte lese his armys*. A: *And many a knyght þere los his armes*. D: *And many A man þere les his armys*.
- 3024 *And many a stede drewe theyr tharmes*. W: *And many a stede drewe theyr tharnes*. A: *And many a stede drough his tharmes*. D: *& many a stede þere drew his tharmys*. MS: *And manye stedes drowȝ to harmes*. B: *And many a stede drewe after þam þaire tharmes*. E: *And mony a stede þere drewe his . . .* (line partially illegible).
- 3025 *manye a*. W, B, D: *many a*. MS: *manye*. E: *mony*.
- 3035 *But holde them all within*. So W. Omitted in MS. B: *Bot halde þame alle it with inne*. A: *But holde hem all stille þerinne*. D: *Therfor þer holdyn hem withinne*.
- 3036 *That the Sarasynes sholde them not wyn*. So W. Omitted in MS. B: *That the Sarazenes ne scholde thame wynne*. A: *That no Saracens sholde in wynne*. D: *That þe sarazynys schulde hem not wynne*.
- 3040 *For them yede no raunsoun*. So W. MS: *Ther yede no*. B: *Ffor þame that noþer go rawnsone*.
- to mede*. So MS, W. B: *no mede*.
- 3058 *laye in grete*. So W. B: *laye in so grete*. MS: *was in swylk*.
- 3062 *To the Fadyr*. So W. MS: *Ffadyr*. B: *To god þe ffadir*.
- 3066 *her*. So W. MS: *hys*. B: *for hir*.
- 3083 *And ye*. So W, B. MS: *Ye may*.
- 3099 *broweyss*. So MS. W, B: *brothe*.
- 3108–3613 *Thorwigh grace . . . to sterve*. Missing leaves, B is defective for this interval.
- 3114 *Hys folk hem turnyd away and lowgh*. So MS. Omitted in W. B is defective.
- 3119 *Kyng*. MS: *Kyn*.
- 3125–50 *The Sarezyne* . . . *so sele*. See the corresponding Explanatory Note for a variant passage from the *b* group of manuscripts.
- 3128 *entred an in icome*. So W. MS: *entryd in þe comoun*. A: *almost in icome*. D: *made entre comoun*.
- 3151 *Before wente his Templers*. So W. Omitted in MS. A: *Byfor him wente his templers*. D: *Beforn went his templers*.
- 3152 *His Gascoynes and his Osþytalers*. So W. Omitted in MS. A: *His gascons & his hospitalers*. D: *his gascons & his ospitalers*.
- 3177–93 *Thus al . . . ten myle*. See the corresponding Explanatory Note for a variant passage from A.
- 3212 *hys whyte teeth*. So MS. W: *tethe whyte as snawe*.
- 3234 *without dystaunse*. MS: *with off here dystaunse*. W: *without dystaunce*. A: *withoute distaunce*. D: *for here dystance*.

- 3237 *Heris.* MS: *Here is.* W: *here.* D: *Herkenyth.* A: *lusteth.*
 3296 *To underfonge of.* So W, A. MS: *To styrte undyr off.*
 3298 *That kyng myght not be Syr Markys.* So W. MS: *Pat þe kyng louyd nouȝt þe markys.* A: *That kyng ne moste noght be marcus.* D: *That malkows schulde not be marchis.*
 3304 *Without dente and without harme.* So W. MS: *Pat non off hem have ony harme.* A:
 Without dunt, withoute harme. D: *Withowtyn dynt withowtyn harm.*
 3312 *ye may fynde.* MS: *I may ȝow ffynde.* W: *ye may fynde also.* A: *ye may fynd.* D: *ȝe schul ffynde.*
 3320 *defensable.* So W, A. MS, D: *fensable.*
 3326 *In myn half, I graunte thee forward.* See the corresponding Explanatory Note
 for an additional passage from A.
 3331 *put them thore.* So W. MS: *token hem ȝare.* Omitted in A. D, E: *put hem þore.*
 3346 *To venge God of hys enemyes.* See below for the reading from A, fols. 265r-v:

Sone therraft[er] bitidde a chaunce
 Bytwene Richard & the kyng of ffraunce
 Als they pleiden atte ches.
 Thanne seyde kyng phelip in a res:
 5 “Kyng Richard, they thugh wynne
 Al this lond thurgh thy gynne
 J am lord, siker thugh be,
 And j wille have the dignyte.”
 “The dignite?” quath kyng Richard.
 10 “Thugh lixt, by seynt Leonard!
 I the swere, by seynt marie,
 Of my p[ur]chas ne getest thugh w[u]rth a flye!
 Yf thugh w[u]lt haue dignite,
 Go wyn hyt with thy meyne!
 15 & fonde if thugh hauest g[ra]ce
 Of the Soudan to gete p[ur]chace.
 I swere by Seynt Thomas of Inde,
 Of my p[ur]chas thugh art byhynde.”
 Ffor wrath worth sike the kyng of ff[ra]unce,
 20 His lechis seyde without distaunce
 That he ne sholde neu[er] hol be
 Bute he to ffraunce to[ur]ne aye.
 The kyng of ffraunce tho vnd[er]stode
 That hur[e] consail was trywe & goode.
 25 His shypes he dighte, more & lasse.
 & wente hom atte halwe masse.
 Kyng Richard on hym gan to crie,
 And seyde he dude vileynde;
 That he wolde for any maladie
 30 Wende of the lond of Surrye
 Er he hadde do godes s[er]uyse
 For lif or deth in any wise.
 The kyng of ffraunce wolde hy[m] nogh here,
 But wente forth on this manere.
 35 For they departedede thus, forsooth,
 Ev[er]e aft[er] were they wroth.

On the morwe Kyng Richarde
 Dyghte hym to Jafes ward
 & ladde with hym a gret oste
 40 In the name of the holy goste.
 Saladyn that heigh Soudan,
 Lay logged with many a man,
 With many a tente & paulyoun
 To kepe Nazares toun.
 45 The wey was narwe saunz doute,
 Ther fore kyng Richard rod aboute.
 Byside fflum Jordan he gan hym reste,
 To sle the Sarasyne he was preste
 For to fighte vppon the pleyn
 50 That nolde the Soudan Saladyn,
 For he hadde in memorye,
 That he ne sholde wynne the vittorye.

For variations among the *b* group, see *Löwenherz*, pp. 262n–64n.

- 3383 *Our Sawdon.* So W, E. MS: *Pe sawdon.*
 3384 *ever more.* So W, E. MS: *ffor everere more.*
 3408 *bode.* So MS. W: *worde.* E: *word.*
 3411 *alone.* So W. MS: *anom.* E: *alloone.*
 3413 *Pryvely.* So W, E. MS: *Styll.*
 3431 *that they be noughe rawe.* So MS. W: *they be no thynge rawe.* E: *they be nothing rowe.*
 3436 *Faste therofete I shall.* So W. MS: *Ete þeroff ryȝt faste I schal.* E: *Faste þerofete y shalle.*
 3459 *He broughte oure kyng — was it noughe leued.* So MS. W: *He brought to kynge Rycharde not cleuede.* E: *He bare to Richard it was not cleued.*
 3464 *Therof they had all grame.* So W. MS: *Theroff thoughte hem but lytyl game.* E: *Pereof þey hadden al grame.*
 3512 *a Sarezynys hede al hoot.* MS: *sarezynys hedes abouten al hoot.* W: *a Sarasynes heed all hote.* E: *a Saryzyns hed al whoot.*
 3516 *In saf condyt.* MS: *In saff cundyt.* W: *safe to wende.* E: *In saf condit.*
 3519 *so vylayne.* So W. MS: *so euyl.* E: *velayn.*
 3520 *For to.* So W, E. MS: *Pat I wolde.*
 3530 *and tell thy Sowdan.* So W. MS: *to ȝoure sawdan.* E: *and biddeth ȝoure Soudan.*
 3531 *he.* So W, E. MS: *ȝe.*
 3539 *Brede, wyne, flesshe, fysshe and kunger.* So W. MS: *Bred & wyn ffysch fflesch samoun & cungir.* E: *fflesh and fyssh samon and kungour.*
 3541 *Whyle that.* So W. MS: *Whyle we.* E: *While pat.*
 3547 *Kyng Richard sayd: "I you waraunt."* W: *Kyng Rychard sayd J you wraunt.* MS: . . . ng Richard j schal waraunt (line partially illegible). E: *King Richard seide y ȝow waraunt.*
 3548 *Ther is no flesch so noryssaunt.* W: *There is no flesshe so nouryssaunt.* MS: . . . no fflesch so norysschaunt (line partially illegible). E: *Per is no flesshe so noresshaunt.*
 3549 *Unto an Ynglyssche Crysten man.* Br: *Vnto an Ynglyssche Cristen-man.* MS: . . . an ynglyssche man (line partially illegible). W: *To none englylshe crysten man.* E: *To myn Jnglyssh cristien men.*

- 3552 *As is the flesh of a Saryyne.* So E. MS: *As þe hed off a sarezyn.* W: *Than is the fleshe of a sarasyne.*
- 3556 *Lyvande.* So MS. W: *Alyue.* E: *Lyuynge.*
- 3563 *tournyd.* MS: *tourn.* . . . (line partially illegible). E: *tornyd.* W: *dyde tourne.*
- 3564 *mournyd.* MS: *mour.* . . . (line partially illegible). E: *mornyd.* W: *dyde mourne.*
- 3566 *Kyng.* MS: *Kyn.* W: *That kynge.* E: *King.*
- 3571 *Of thy gold wolde he non.* MS: *Off þy gold wolde he take non.* W: *Of our golde wolde he none.* E: *Of þy golde wolle he noon.*
- 3579 *Rychardes table.* MS: *þe k.* . . . (line partially illegible). W: *stode Rychardes table.* E: *stood Richard is table.*
- 3580 *But non of us before hym segh.* W: *But none of vs before hym sygh.* MS: *But non off v . . . re hym segh* (line partially illegible). E: *What þeron com wel we syze.*
- 3591 *feres.* So Br. MS: *seres.* W: *felawe.* E: *men.*
- 3596 *For sorwe we wende for to deye.* Below are two couplets that follow this line in E (fol. 15v), but not in MS or in W:

When we dede rede þe letter ryȝt,
Whos sone he was and what he hight,
The teers ron doun[e] by oure berde
To be þere slayn[e] we were aferde.

- 3598 *Nynyve.* MS: *nynyue.* W: *rube.* E: *Nauerne.*
- 3609 *With teeth he gnew the flesch ful harde.* MS: *Wip teep . . . fflesch ful harde* (line partially illegible). W: *With his tethe he grynded fleshe harde.* E: *With teeth he gnew þe flesshe herde.*
- 3612 *He.* So W, E. MS: *And.*
- 3613 *For drede we wende for to sterue.* W omits lines 3613–40.
- 3617 *that he be.* So B, E. MS: *to ben.*
- 3618 *soure.* So Br. MS: *oure.* B: *so soure.* E: *sory.*
- 3631 *Be servyd ferst, I and myn hynys.* E omits lines 3631–38.
- 3636 *Ne drank of wyn.* MS: *drank off whyt.* B: *Ne drynke no wyne.*
- 3656 *His clothis of gold unto his scherk.* MS: *Off þy clopis off gold vnto þy scherk.* W: *His clothes of golde and his sarke.* B: *His clothes of golde vnto his serke.*
- 3660 *here bodies.* MS: *here blood.* B: *their bodies.* E: *oure boody.* Omitted in W.
- 3664 *It is a devyl, withouten fayle.* After this line in B (fol. 144r), the following passage occurs, which is not found in other manuscripts:

And for serwe þay fallen[e] doun[e] in swoune,
Dukes & Erles & Barouns bathe vp & doun.
Many a lady and many a quene
Ffor þare childre þ[at] slayne thus bene,
5 Ffelle full flatte doun[e] appon[e] þe flynte,
And for þ[e] sorowe fulle nere þaire lyfes tynte.
Owte of þaire swounyng when þay myghte ryse,
þane þayre god Mawhoun[e] þay dissypse,
þay spittede one hym and seyden[e] “Fy!”
10 And one all þaire oþ[ere] goddes bothe by & by.
“Allas, Mawhoun[e] þat þ[ou] suffre wilte
Oure childre thus for thi laye to be spilte!

- 15
- Of thi myghte whatte es worthe to ȝelpe
Whene þ[ou] ne will thy s[er]vandes nothynghe helpe.
We prey to the bothe lowde and softe,
And dose to the full grete wirchipes & ofte,
And hono[ur]les full heghely thyn[e] holy name,
Why soffre þ[ou] þam[e] thus to done vs this schame?
We prey the with full mylde bysekynge,
Of ȝone kynge Richerd to take wrekyng!
Confou[n]de hy[m], Lerde, throrow thyn[e] holy vertue,
And also alle those þ[at] leves appon[e] þat Jh[es]u.
- 3667 *he may go forth.* So Br. MS: *he may forth.* W: *he go forth.* B: *may he goo forthe.* E:
 he may for sooth.
- 3669 *oure chyldren and us.* So W. MS: *bobe oure children & us.* B: *oure childre & us.* E:
 oure children and us.
- 3673 *yif.* C: *ȝyff.* This word appears either as *yyff* or *ȝyff* throughout the text, and
 has been emended to *yif* at lines 3703, 3723, 3791, 3805, 3806, 3807,
 3821, 3965, 3968, 4101, 4192, 4358, and 5523.
- 3683 *that he his travayle lese.* MS: *hys trauayle þat he lese.* W: *that he his trauayll lese.* B:
 þat he his travelle lesse. E: *þat he his trauaile lese.*
- 3690 *thee to.* MS: *& go.* W, B: *the to.* E: *þe to.*
- 3691 *folk.* So E, Br. MS: *land.* W: *folke.* B: *folkes.*
- 3692 *thy maltalent.* So Br. MS: *al maltalent.* W: *thy malatent.* B: *þat gilte.* E: *þy male talent.*
- 3696 *wynne.* So W, E. MS: *bere.* B: *wyne.*
- 3697 *And so shall ye leve and be frendes.* So W. Omitted in MS. B: *Lyffe togedire & be
gud ffrendys.* E: *Louef togeder and beth frendes.*
- 3698 *With joye to your lyves endes.* So W. Omitted in MS. B: *With vnto ȝour lyffes
endes.* E: *Euer to ȝoure lyues endes.*
- 3701 *besoughte.* So Br. MS: *beþouȝte.* W: *besought.* B: *bysoughte.* E: *bysouȝt.*
- 3704 *Mahowne.* So W. MS: *appolyn.* B: *Sir mahownne.* E: *mahan.* A: *mahunde.* D:
 mahond.
- 3726 *So God do my soule boote.* After this line, the following 10-line passage appears
 in b (A, fols. 265v–66r):

5

The messagere gonne forth wende
& tolde the Soudan word & ende;
Than was he in gret dolo[ur],
A morwe he sende hym more t[re]so[ur],
An hundred thousandde pounde of gold,
So much for Acres pay he wold.
The messenger that t[re]so[ur] broughte
And for the ostage hym bysoughte.
Than askede Kyng R[ichard] the roude anone,
10 That god was on to dethe don[e].

Compare D, fols. 28r–v and Brunner, *Löwenherz*, p. 281n.

- 3727 *I wolde nought lese my lordes love.* So A. Omitted in MS. W: *J wyll not leue my lordes lawe.* B: *J ne wolde noghte lese my lordes lufe.* D: *Ffor lesyn J nold myn lordes loue.* E: *Ffor lese y ne wold my lordes loue.*
- 3728 *For al the londes under heven above.* Omitted in MS. W: *Of all the londes vnder heuen ahawe.* B: *Ffor alle þe londis vndir heuen aboſe.* A: *For all the gold vnder heuene aboue.* D: *Ffor al þe landis vnder heuene above.* E: *Ffor al þe londe vnder heuyn aboue.*
- 3731 *They answered at the frome.* W: *They answered at the forme.* MS: *Penne answeryd off hem some.* B: *Bot þay ansuerde alle perto full sone on none.* E: . . . *y him . . . wered at þe froome* (line partially illegible). A: *And they answerden atte frome.* D: *They hym answerd at frome.*
- 3735 *nought so slye.* So W, D. MS: *nought slye.* B: *slee.* E: *so slyze.* A: *so slēy.*
- 3737 *sone anon.* So A. MS: *euerlkon.* W, D: *anone.* B: *sone on nane.* E: *anoon.*
- 3748 *an aungell.* So E, A. MS: *aungeles.* W: *aungell.* B: *ane angelle.* D: *an angel.*
- 3749 *That seyde, "Seygnours, tues, tues."* So W. MS: *Pey seyde seymours tuez tuese.* B: *Pat cried sayntours tues tues.* E: *Pat cryed seignours touz touz.* D: *Pat cryid sargnures tues tues.* A: *& seyde seynours twyes twyes.*
- 3759–71 *Merye is . . . strokes hard!* The descriptive passage or seasonal headpiece does not appear in W, which omits lines 3759–4816. Compare *Löwenherz*, p. 16. See the related discussion in the Explanatory Notes.
- 3779 *his los.* MS: *here los.* B: *his lose.*
- 3780 *his renoun.* MS: *here renoun.* B: *his renownne.*
- 3942 *was here wone.* MS: *was his wone.* B: *werene acostome & wonne.*
- 3944 *here.* MS: *his.*
- 4110 *Coverde.* So B. MS: *Corue.*
- 4124 *Where it is no man may seen.* For an 8-line passage that occurs after this line in B (fol. 147r), see below:

Thom[a]s askede the Sarazene thare,
 “Es slikke trappes any ma there?
 Vs to bytraye or to grefe?”
 “Nay, S[ir], for sothe, þ[ou] may me lefe!
 5 With any lyes gif þ[ou] me fynde,
 Bynd myn[e] handes me byhynde
 And gare me be hangede & alswa drawenn[e]
 And of thies tydandes Thom[a]s was fayne.

- 4127 *has horsmen.* MS: *horsemen.* B: *hase horsemen.*
- 4221 *For wollewarde.* So B. MS: *Barefoot.*
- 4285 *ying.* MS: *ȝyng.*
- 4408 *weel hem.* So Br. MS: *hem weel hem.* B: *bame ful harde.*
- 4435 *we.* So B, Br. MS: *he.*
- 4507 *Sarazynes comen with gret wylle.* So Br. MS: *Sarazynes comen wiþ gret wy . . .* (line partially illegible). B: *Pe Sarazenes come þane with full grete will.*
- 4508 *When the Crystene myghte drawe hem tylle.* MS: *When þe crytene myȝte draw . . .* (line partially illegible). B: *Bot whene þat þe Cristyne myghte come bame till.*
 Br: *When þe Crystene myȝt drawe hem tylle.*

- 4509 *To schete the arweblasteres hem dresse.* MS: *To schete þe aweblasteres he . . .* (line partially illegible). B: *To schotte faste þe alblasteres þame drisses.*
- 4510 *And the archeres to hem gesse.* After this line, B (fol. 149v) includes three couplets not found in MS (see Brunner, *Löwenherz*, p. 312n):
- þay smate þan[e] at ev[er]ilke schote,
Thurgh sydis and thurgh throte,
And staffe slyngers w[ith] grete stanes,
Slewe many of þam[e] for þ[e] nanes.
5 Off the vawarde a thowsande score
þ[e] Crystyn[e] men wexe þ[e] baldere þ[er]fore.
- 4536 *For bost he prekyd a gret pas.* So Br. MS: . . . *bost he prekyd a gret pas* (line partially illegible). B: *Ffor boste prikkande a full grete pase.*
- 4537 *A gret fawchoun in hand he bar.* MS: . . . *houn in hand he bar* (line partially illegible). B: *A grete schafte in his hande he bare.* Br: *A gret ffawchoun in hand he bar.*
- 4538 “*Come fyght with me now hoo that dar!*” MS: . . . *with me now hoo þat dar* (line partially illegible). B: *Come sefhte with me he bade what sa dare.* Br: “*Come ffyȝ wiþ me now hoo þat dar!*”
- 4539 *Sir John Doyly, Sir Foukes nevew.* MS: . . . *ffoukes nevew* (line partially illegible). B: *Sir Johne Doly Sir ffukes kyne.* Br: *Jhon Doyly, Sere Ffoukes nevewe.*
- 4540 *A yonge knyghte of gret vertew.* MS: . . . *off gret vertew* (line partially illegible). B: *A ȝonge knyghte full of joye within.* Br: *A ȝong knyȝt off gret vertew.*
- 4541 *In hande he took.* MS: . . . *took* (line partially illegible). B: *In hande he toke.*
- 4546 *And sayde, “Dogge, there thou ly.”* So Br. MS: . . . *dogge þere þou ly* (line partially illegible). B: *And sayd heythyn doge ly þere þou ly.*
- 4549 *mete.* MS: *meten.* B: *mett.*
- 4579 *sene.* So B, Br. MS is illegible.
- 4582 *werk.* So Br. MS is illegible. B: *werke.*
- 4750 *syne.* So B, Br. MS: *ffyn.*
- 4817 *Seynt James.* MS: *Seynt Jamys.* W: *Saynt James.* B: *Sayne James.* A: *Saynt Johnes.* D: *Seynts Johnnys.* E: *Seynt Joones.* W, A, D, and E resume here.
- 4819 *Kynge Richard turnde his ost to pas.* So A. Omitted in MS. D: *The kynge dede his men turne here pas.* E: *The kinge dede turne his pas.* W: *Kynge Rychard wente forthe a pace.* B: *Þe oste remowed to Cayphas.*
- 4837 *In this world at grete nede.* So E. Omitted in MS, W, A. B: *Ffor in alle þe worlde at nanekyns nede.* D: *In þis werde at gret nede.*
- 4838 *Was nevere founde a better stede.* So E. Omitted in MS, W, A. B: *Was þer nane þat hade a bettir stede.* D: *Was never ifoundyd a betire stede.*
- 4846 *fall doun.* MS: *doun.* W: *fall downe.* B: *falle downne.* A: *adoun.* D: *ago doun.* E: *go doun.*
- 4849 *He them tohewed and tocarfe.* So W. MS: *He gan to hewe ffaste and to kerue.* B: *He theym hewed and in sondre schare.* A: *he to heogh & to carf.* E: *He hem to hew and to kerue.* D: *he hem hew and al to carfe.*
- 4851 *Never was man in erthe ryght.* So E. Omitted in MS, W, A. B: *Never was mane in erthe righte.* D: *Never was man on erthe ryth.*

- 4852 *That better with hem gon fygħt.* So E. Omitted in MS, W, A. B: *Pat better agaynes the Sarazenes game fighte.* D: *That better cowthe with hem ffyfth.*
- 4857 *For Saladyne sones theder came.* W: *For Salandynes sones theder came.* Omitted in MS. B: *Sir Saladynes sones ther come jwys.* A: *Saladines two sones come.* E: *Saladyne sone þere com.* D: *Saladynys sone þer came.*
- 4858 *And the harneys them bename.* So W. Omitted in MS. B: *And toke þe carte with alle þe harnasse.* A: *And the armes hem bynome.* E: *And her harneyse hem bynome.* D: *& here hernyse he bename.*
- 4864 *Yet almoost he came.* So W. MS: *Almost hadde he come.* B: *And zitt almoste he come.* A: *But almost he come.* D: *& almost he came.*
- 4865 *In honde he helde his axe good.* So W. MS: *He layde on wiþ hys ax good.* B: *And in his hande he helde his axe gud.* A: *Jn his hand he huld a trenchon good.* E: *Jn his honde an axe ful good.* D: *Jn his hond his ax ful good.*
- 4875 *hete.* So W, B, A, D. MS: *wynd.*
- 4882 *pouder.* So W, E. MS: *smoke.* B: *powdir.* D: *pouodur.*
- 4892 *he felde.* So W. MS: *wenten.* B: *alle wente.* A: *he drof.* D: *fell.* E: *he fel.*
- 4931 *Sessarye.* So B. MS: *serarye.* W: *sezary.* A: *Cesarie.* D: *Sesarye.* E: *Sesary.*
- 4936 *La Fere.* So MS. W: *laffere.* B: *Jasare.* A: *Offere.* D, E: *lazare.*
- 4971 *grete Grece.* So W, A, E. MS: *grece.* Omitted in B. D: *gret Grece.*
- 4972 *another empire.* MS: *empyre & kyndom moo.* Omitted in B. W: *an other ryche empyre.* A: *another heigh empire.* D: *anodir empire.* E: *anothe empire.*
- 4984 *There was many a doughty man.* So W, D, E. MS: *Pere were douȝtly men off mayn.* B is defective. A: *He hadde with hym many a doghty man.*
- 4987 *that.* So W. MS: *there.* B is defective. Omitted in A. D, E: *þat.*
- 5035 *his.* So W, E, D, A. MS: *þe.*
- 5040 *no thyngē.* So W. MS: *non helpe.* B is defective. A: *nought that.* D, E: *no thyng.*
- 5043 *by Jhesu Cryste.* So W. MS: *theroff, be Cryste.* D: *be Jhesu Crist.* E: *by Jhesu Crist.* Absent in A.
- 5059 *had non.* So D. MS: *non.* W, E: *had no.* B is defective. A: *hadde non.*
- 5061 *Nevertheles doughtely he faught.* So W. Omitted in MS. B is defective. A: *But natheles wel he faught.* E: *Neuerþeles douȝtly he fauȝt.* D: *But netheles doutylyc he fawȝt.*
- 5062 *The Sarazynes yet felde hym naught.* So W. Omitted in MS. B is defective. A: *That the Sarasyns slogh hym naught.* E: *And slowe al þat he ouercauȝt.* D: *ȝet þe Saraxynys slowin him nowȝt.*
- 5081 *honde.* So W, E. MS: *arme.* B: . . . *ande.* A, D: *hond.*
- 5093 *And of som he pared so the croune.* So Br. Omitted in MS, A. W: *And some he pared the crowne.* B: . . . *e parede so the crownne* (line partially illegible). D: *& summe he paryd of þe crowne.* E: *And of four he pared so þe crowne.*
- 5094 *That helme and hed fel adoun.* So E, Br. W: *That they ne helped mahowne.* Omitted in MS, A. B: . . . *and hede helme felde per ryght doune* (line partially illegible). D: *That helm & heuyd fel adoun.*
- 5107 *And that Rycharde with theyr folke fares.* So W. Omitted in MS. B: *And also kyng Richerd with þere mene faris.* A: *& that with hure folk fare.* D: *And þat per wiþ sarazynnys faryne.* E: *And þat Richard dide with hem fare.*

- 5108 *As hende grehoudes do with hares.* So W. Omitted in MS. Br: *As grehoudes do with hares.* B: *Als grewhoundes dose with hares.* A: *As gryhund doth with the hare.* D: *Os grehondis done with þe haryne.* E: *As þe Grehound doth with þe hare.*
- 5119 *empty.* So A, D, E, Br. MS: *voyde.* W: *empty.* B: *tome.*
- 5120 *in the cradyl.* So W, B, A. MS: *in cradyl.* Omitted in D, E.
- 5126 *ofhere god Mahoun.* So D. MS: *here mahoun.* W: *of theyr god mahowne.* Omitted in B. A: *of mahun.* E: *of her god mahoun.*
- 5133 *for the drede.* So W, B, A, MS: *ffor drede.* D: *& for þe dynt.* E: *for dout of.*
- 5134 *sell.* So W. MS: *fflowen.* A: *fulle.* E: *felle.* D: *sellyn.*
- 5136 *to lyve than.* So Br. MS: *to lyue off hem.* W: *to lyue ayan.* B: *lufed astir þane.* A: *to gode of ham.* D: *lyue þan.* E: *to lyf þan.*
- 5139 *lefte.* So W, A, E. MS, B: *lofte.* D: *les.*
- 5141 *fleande.* So W, D. MS: *prykande.* B: *flyande.* A: *flyngyng.* E: *flyngande.*
- 5158 *sylvyr were the.* So B. MS: *and syluyr þe.* W: *syluer were theyr.* A: *& seluer &.* D, E: *gold were þe.*
- 5159 *noble geste.* So B, A. MS: *ffayre geste.* W: *noble Jeste.* E: *noble gest.*
- 5160 *of wylde beste.* So W. MS: *& wylde beste.* A, B: *wilde beste.* D: *& wyld beste.* E: *wylde best.*
- 5169 *rested hym there.* So W. MS: *restyd þere.* B: *ristede hym there.* A: *restid him there.* D: *festyd hym þer.* E: *rested him þere.*
- 5170 *And thanked Jhesu ful of myght.* So E, Br. MS: *On morwe whene it was day lyȝt.* W: *And thanke Jhesu cystes myght.* B: *And gaffe louyng to god full of myghte.* A: *& thankede god full of myght.* D: *& þankyd Jhesu ful of myth.*
- 5171 *On the morowe Kynge Rycharde arose.* So W. MS: *Kyng richard fful erely ros.* B: *And at þe morne þe kyng of his bedde rasse.* A: *Erly a morwe kynge Richard aros.* D: *On morwe qwane þe kyng ros.* E: *A morwe when þe kyng aroos.*
- 5337 *Galabre.* So Br. MS: *Salabre.* B: *Galabere.*
- 5408 *On batayll.* So W. MS: *And batayllyd.* B: *And bekeride.* E: *And to bataile.*
- 5428 *wolde be.* So B, E. MS: *was al.* W: *was full.*
- 5448 *latemere.* So W. MS: *Sarezynes.* B: *latymere.* E: *messengers.*
- 5456 *Sowdan.* So W. MS: *penne were þey.* B: *Sawdane.* E: *þan had Richard.*
- 5496 *To deraye.* MS: *Deraye.* W: *To detreyue.* B: *To dresse.* E: *þy selue.*
- 5552 *That thee.* MS: *Pe.* W: *That the.* B, E: *Pat þe.*
- 5554 *To betraye.* So W, E. MS, B: *Betraye.*
- 5573 *perce be thou.* So Br. MS: *perce it.* W: *percysshed be thou.* B: *perche be þou.* E: *persh be þow.*
- 5616 *a coost.* So W, Br. MS: *acoost.* B: *of that coste.* E: *of the cost.*
- 5619 *To Kynge Phelyp.* So W. MS: *To Phelyp.* B: *To the noble kyng Richerde.* E: *To King Philip.*
- 5634 *gradde.* So W, Br. MS: *badde.* B: *sayde.* E: *gred.*
- 5637 *we.* So W, B, E. MS: *ȝe.*
- 5692 *And good rynges that wolde duren.* So W. MS: *þat wondyr weel wolde laste &*
duren. B: *And with gud rynges and with fyne.* Omitted in E.
- 5695 *they.* So W. MS: *poo.* B: *þay.* Omitted in E.
- 5742 *stedes.* So W, E. MS: *steðe.* B: *stedið.*
- 5777 *His.* So W, B, E. MS: *Pe.*
- 5780 *smote.* So W. MS: *prekyd.* B: *strykes.* E: *smot.*

- 5795 *wysten.* MS: *wyste.* W: *wyst & his men.* B: *wystyne.* E: *wisten.*
 5796 *Crysten.* So W. MS: *crysste.* B: *cristyn.* E: *cristen.*
 5857 *Astray they yeden with grete pride.* MS: *Astray þay ȝeden wiþ þe brydyl.* E: *Aboute þey
ȝede with grete pride.* W: *All astraye abouthe they yede.* B: *Gud stedis rane with
grete prydē.*
 5858 *The man that wolde myght ryde.* So E. MS: *To ryden on hem men were nouȝt ydyl.*
W: *What man wolde myght ryde.* B: *Ilke mane pat walde myghte þane ryde.*
 5861 *that they myghte.* So W. MS: *þey myȝt.* B: *þat þay myghte.* E: *þat þey myȝt.*
 5900 *noghte half.* MS: *halff.* W: *not halfe.* B: *noghte halfe.* E: *nouȝt oo.*
 5916 *And sayd it was trewe and good.* So W. MS: *And þouȝte it was boþe trewe & good.*
B: *þat his conseille was ryghe gude.* E: *And seide it was trew and good.*
 5931 *fair and fyne.* So B. MS: *affyn.* W: *good and fyne.* D: *sayr & fyne.* E: *feire and fyne.*
A: *afyn.*
 5932 *He leete tylde.* So Br. MS: *Pe leete tylde.* W: *They gan dyght.* B: *Was pighte.* A: *Was
teld.* D: *He dede yt teldyn.* E: *There he tilde.*
 5938 *So strong wrought and of gret ryhcheys.* After this line in b (D, fol. 33v) is found
the following passage:

þ[er]lynne he dede ber[e]nger
His quen[e] þ[at] was his lef & der[e]
And Jhone his sust[er] þ[at] was a quene
Ffor þ[ey] schulde at ese bene.

Compare A, (fol. 268v), and Brunner, *Löwenherz* (p. 380n).

- 5941 *Theder myght come by the see.* So W. MS: *Pedyr myȝte men come be þe see.* A: *Ther
myghte come by the sea.* E: *Peder myȝt men come by the see.* D: *To hem came
goods from þe se.* Omitted in B.
 5946 *withouten.* MS: *wipouten wipouten.*
 5948 *Tyl that Jaffe was maad al sure.* After this line, the following passage occurs in
A (fol. 268v):

To turrien they dude hem by drem
Ffour myle fro Jerusalem.
Tho made oure c[ri]sten ost gret blisse,
For they wente wel to wisse
5 Haue wonne Jer[usa]lem cite all,
So they hadde do withoute faill.
Sire Gauter of Naples hospitiler,
Ther was he no good consailer.
“Kyng Richard,” he seide, “& thugh winne
10 Jerusalem with thy gynne,
Alle the folk shal seche the stede anon
That was god was on to dethe don
High and lowe sweyn & grom,
Smartly than wille wende hom;
15 Ac t[ur]ne ayen to Chaloyne,
The wey lith toward Babiloyne,
& drawe the vp to the paynym,

And thugh shalt wel bisette thy tym.
 Saladyn, the heygh Soudan,
 20 Thugh shalt hym sle or al quyke tan."
 Kyng Ric[hard] to his consail luste,
 They hit nere with the beste.
 Many Eorles & barons bothe,
 For that consail were wrothe,
 25 & wente hom to hure contre,
 And left Kyng Richard stille be.

Compare D (fol. 34r), E (fols. 28v–29r), and Brunner, *Löwenherz* (pp. 381n–382n). Needler provides this passage as found in D (*Richard*, pp. 41–42).

- 5977 *Kyng Richard pykkyd gret errour.* MS: *Kyng Richard pokyd gret errour.* W: *Kynge Rycharde was in grete erroure.* B: *Kyng Richerd thoghte he spake grete erroure.* E: *Tho king Richard pykked errour.* A: *Kynge Richard thanne peckyd errour.* D: *Kyng Richard pickyd gret errour.*
- 5987 *By the sydes of swete Jhesus.* MS: *Ffor be mary þat bar ihesus.* W: *By the sydes of cryste Jhesus.* B: *Be the sydes of swete Jhesu.* E: *By the sydes of Jesus.* A: *for by marie that bar Jhesus.* D: *Be þe sydys of swete Jhesus.*
- 6018 *Scholde have holden undyr hym.* MS: *Scholde holden vndyr hym.* W: *Solde all holde of hym.* B: *Solde hafé bene holden hally of hym.* E: *Shulde haue be hoolden of hym.* D: *They haddyn holdyn all of hym.* A: *Shold haue holde vndyr hym.*
- 6037–43 *Than Kynge . . . arme wele.* So W. Absent in MS, this 7-line passage appears in both the *a* version (W and B) and in *b* (E and A). D omits lines 6037–6218. Found in four of six manuscripts, this passage forms part of a lengthy section that Brunner considers part of the original text of *RCL* (*Löwenherz*, p. 19).
- 6045 *he.* So W, A, E. MS: *þey.* B: *pay.*
- 6089 *By.* So W, B, A, E. MS: *To.*
- 6099 *playne.* So W, B. MS: *plener.* A, E: *playn.*
- 6128 *gave.* So W. MS: *goue.* B: *gaffe.* A: *smete.* E: *ȝeue.*
- 6130 *was clevede.* So B. MS: *wiþ þe heuyd.* W: *all to cleved.* E: *was cleuyd.* Omitted in A.
- 6141 *he.* So W, B, E. MS, A: *þey.*
- 6143 *plenteuous.* So W, B. MS: *plenté.* A: *large.*
- 6153 *brethe.* So W, E, A. MS: *brekyng.* B: *Sauoire.*
- 6155 *Alle that.* So A. MS: *Off þoo.* B: *Alle thase that.* W: *All that.* E: *Al þat.*
- 6156 *None amendes must they make.* So W. MS: *Myȝte he non amendes make.* B: *Ffor none amendis ne myghte þay make.* A: *non other amendis he wolde make.* E: *Noon amendes most þey make.*
- 6157 *He.* So W, E. MS: *þey.* B: *The kyng.* Omitted in A.
- 6180 *leve.* So A. MS: *wurþy.* W: *good.* B: *lefe.* E: *lyue.*
- 6195 *To honge or drawe, brenne or sle.* So W. Omitted in MS. B: *To hange or bryne or ells to slee.* A: *brenne vs lord hange other sle.* E: *To honge vs to burne to drawe or to sle.*
- 6196 *Our fredome, lorde, is in thee.* So W. Omitted in MS. B: *Oure lyfe and dede nowe alle ligges in the.* A: *al oure fredom is in the.* E: *At þy wille lord al it be.*

- 6202 *Kynge Rycharde let them faste bynde.* So W. MS: *þe kynge hem comaundyd faste to bynde.* B: *Kyng Richerde garte þame faste bynde.* A: *Kyng Richard hem leit faste bynde.* E: *King Rycharde let hem fast bynde.*
- 6218 *And ye shall here.* So W. MS: *And may here.* B: *And heris now.* A: *Ye mogh hure.*
D: *þe schul heryn.* E: *Ye shul here.*
- 6238 *There assaute he began bydene.* So W. MS: *At þat cyte he þouȝte be sene.* B: *Swythe layde assawte vnto þe toune.* A: *his saut he gan all bydene.* E: *Bygan þe assaut al bydene.* D: *Began asawt al bedene.*
- 6253 *Kynge Rycharde stode, so sayth the boke.* So W, B, E. Omitted in MS. A: *Kynge Richard as we syndeth in boke.* D: *Richard stood so seyth þe bok.*
- 6254 *And on the ymage he gan for to loke.* So W. Omitted in MS. B: *And one the ymage gane he loke.* E: *And on þe ymage fast gan looke.* A: *on that ymage gan to loke.*
D: *And on þat ymage faste he lok.*
- 6255 *How hewge he was wrought and sterne.* So W. Omitted in MS. B: *How hogge he was wroghte thowe steryne.* A: *hogh huge he was wroght & seurne.* E: *How houge he is and how sterne.* D: *Wou houge he es as wiþout & how stern.*
- 6256 *And sayd to them all yerne.* So W. Omitted in MS. B: *And seyd to them thane alle zerne.* E: *And to þe men he seide zerne.* A: *to hem he saide also yerne.* D: *& to þe men he seyde zerne.*
- 6277 *That the hede flowe fro the body insundyr.* B: *That the hede flowe fra the Body in sondire.* MS: *Pe hed & þe body ffel in sundyr.* W: *The heed tho flowe the body asonder.* A: *The hed fleigh fro the body onsoynder.* D: *That þe hed fley from þe body onsonder.* E: *That þe hed fley fro þe body asounder.* Br: *Pe hed flowe from þe body insundyr.*
- 6293 *They pyght pavlyons sayre and well.* So W. MS: *On morwen he leet arme alle wel.*
B: *Pay pighte thare pavelyounis faire & welle.* E: *And pyȝt his pauyloun faire and welle.* A: *There Kyng Richard armed hym well.* D: *He put his pauylounes ffayr & wel.*
- 6301 *Theyr hertes were full of wo.* So W. Omitted in MS, A. B: *Paire hertis weren all ille bystedde.* E: *In hert þey were ful sore adredde.* D: *Here hertes were ful of care & wo.*
- 6302 *All by nyght awaye they flo.* So W. Omitted in MS, A. B: *And alle by nyghte awaye they fledde.* E: *And al nyȝt awaye þey fledde.* D: *And all be nyȝt þei gonне to go.*
- 6324 *the fenes.* So W, D, E. MS: *a cursyd off.* B: *alle þe fendys prey.* A: *the deuelus.*
- 6369–6658 *To fulfylle . . . hys way.* B omits these lines.
- 6388 *So as thou bylevest on Termagaunt.* So W. Omitted in MS. A: *As thugh leuest on Termagaunt.* D: *I wot þu leuyth on termegant.* E: *As þou leuyst in Termegane.*
- 6456 *nyne or ten.* So W, E. MS: *ffyue & ten.* Omitted in B. A: *nyne & ten.* D: *sexli & ten.*
- 6513 *Into the cytē off Bethany the noble.* So MS. W: *Jnto betanye that cyte noble.* Omitted in B. A: *into Constantyn the noble.* E: *And to Bytany þe nobel Citee.*
- 6525 *brought.* So W, E. MS: *bouȝte.* A: *broghte.* Omitted in B.
- 6546 *Frome Yngelond, as he had tyghte.* MS: *Ffor to yngelond he has tyȝte.* W: *Frome englonde god it dyght.* Omitted in B. A: *Fro Engeland as he hadde tighte.* E: *Ffrom Inglonde as he had tyȝt.*
- 6567 *he hath stored.* So W, E. MS: *was astoryd.* A, D: *he hath storid.* Omitted in B.
- 6595 *grete Grece.* So W, E, A. MS, D: *grece.*
- 6613 *hadde ben fro.* MS, A: *hadde ffro.* W: *had ben from.* D: *hade ben from.* E: *hadde be.*
Omitted in B.

- 6623 *the cyté nome.* So W, A. MS: *haue pe cyte take.* D: *pe cete nome.* E: *pe citee noome.*
- 6624 *To theyr will and to theyr dome.* So W. MS: *Pe crystene men þey þouȝte to awake.* A: *to hure wille and hure dome.* D: *To her will & to her dome.* E: *To her wille and her doome.*
- 6643 *The Sareyznes, for no nede.* Here ends D.
- 6649 *That he scholde to hem come.* MS: *Pat he scholde come to hem þan.* W: *That he sholde to helpe come.* Omitted in B. A: *That he sholde to hem come.* E: *That he shulde to hem come.*
- 6650 *were al inome.* So W, A, E. MS: *scholde ben alle itan.*
- 6659 *I nele for hym to hem wende.* Gap in B resumes here.
- 6660 *But soone I wyll hem socour sende.* W: *But soone J wyll them socour sende.* MS: *But sum socour J schal hem sende.* B: *Bot sone J sall theym socoure sende.* A: *but good socour J wol hem sende.* E: *But sone y wyl hem socoure sende.*
- 6675 *Gascoynes, Spaynardes and Lumbarde.* So W. MS: *Spaynulff gavscogn & lumbard.* B: *Gascoyns Spayneelfes ffrance men & lumbardes.* A: *Both ffrenssh & lumbarde.* E: *Gascoynes spaynardes and lumbardes.*
- 6682 *Swythe towarde them.* So W. MS: *Agayn hem also soone.* A: *Smarly ayenst hem.* E: *Swith to hem ward.* Omitted in B.
- 6697 *beth.* So W, A, E. MS: *bee.* B: *ware.*
- 6698 *They may wytē thee of theyr deth.* So W. MS: *ȝiff þe be slain I wytē it þee.* B: *May wele whitte þe alle payr care.* A: *Mowe wite the hure deth.* E: *Mow wite þe her deethe.*
- 6712 *none oth.* MS: *an op.* W: *none othe.* B: *nane othe.* E: *noon othe.* A: *non oth.*
- 6717 *de Lake.* So W, B. MS: *þe lake.* A: *du lake.*
- 6719 *Ne of Ury, ne of Octavyan.* So W. MS is illegible. B: *Nor of Uly nor ȝitt of Sir Octouyan.* A: *of Oliuer ne of Otuan.* E: *Ne of Ely ne of Octauyan.*
- 6720 *Ne of Hector, the stronge man.* So W. MS is illegible. B: *Nor ȝitt of Sir Ecter the strange mane.* A: *Ne of Ector the strongeman.* E: *Ne of Ettor þe stronge man.*
- 6721 *Ne of Jason, ne of Hercules.* W: *Ne of Jason neyther of Hercules.* MS: *Off Jason . . .* (line partially illegible). B: *Of Jasone ne ȝitt of Ercules.* A: *Of Jason ne of Ercules.* E: *Ne of Jasyne ne of Ercules.*
- 6728 *At Jaffe.* So W. MS: *At þe cyte off Jaffe.* B: *Att Jaffe.* A: *At Jafes.* E: *At Jaffes.*
- 6731 *heyghe myd night.* MS: As a correction, *heyȝe* is inserted above *myd.*
- 6753 *They ben slayne and all totore.* So W. MS: *Pey ben sla. . .* (line partially defective). B: *Was slayne ȝisterdaye at morwe.* A: *beth nogh slawe & al to tote.* E: *They be slawe and totorye.*
- 6771 *herde.* So W. MS: *wyste.* B: *herden.* Omitted in A. E: *herd.*
- 6783 *ne have lyse.* So W. MS: *have he seyde lyff.* B: *ne hafe lyse.* E: *ne haue lyȝf.* Omitted in A.
- 6784 *we it dere.* So W, B, E. MS: *we it.* Omitted in A.
- 6789 *Take me myn axe in myn honde.* So W, E. Omitted in MS. B: *Take me myn axe in myn hande.* A: *Taketh me myn axe an honde.*
- 6790 *That was made in Ingelonde.* So E. Omitted in MS. W: *Jt was made in englonde.* B: *Pat was wroghte in mery ynglande.* A: *that was mad in Engelonde.*
- 6791 *Here armure no more I ne doute.* So MS. B: *Ffor þair harnys no mare j no dowte.* A: *no more hure armure J doute.* E: *No more her armes y ne dout.*
- 6799 *inome.* So W. MS: *itake.* B: *strete.* A, E: *nome.*

- 6800 *With my pollaxe I am come.* So W, E. MS: *Vnwynnely j schal ȝow wake.* B: *With myne axe j schall þame mete.* A: *With myn axe J am come.*
- 6834 *mette.* So W, B, A. E: *met.* MS: *fond.*
- 6842 *Fared ryght lyke wood lyouns.* So W. MS: *And hospytalers egre as lyouns.* B: *Fsaughte als þay hade bene wode lyouns.* A: *Gunne to fighte as wode lyons.* E: *Fsaȝt as egre lyouns.*
- 6846 *awaye.* So W, B. MS: *agayn.* A: *Ayen.* E: *awey.*
- 6850–6972 *The Sowdan . . . hoost ordayne.* Due to missing leaves, MS omits these lines.
 6850 *The Sowdan loste that same daye.* So W. B: *Of Sarazenes kene was slayne þat daye.*
 E: *Pe Sawdan lost þat ylke day.* Omitted in A.
- 6870 *ever.* So A, E. W: *never.* B: *ever zitt.*
- 6875 *with good wyne.* So A, E. W: *ale and wyne.* B: *with gud wine.*
- 6876 *Saladyn.* So B, E. W: *Salandyn.* A: *Saladin.*
- 6883 *Saladyn.* So E. W: *Salandyn.* B: *Saladyne.* A: *Soudan.*
- 6910 *Tourne agayne to thyn owne londe.* After this line, the following couplet appears in B: *And thus thou may fra the dede flee / Hame to thi contree by the see.* A: *So thugh myght thi deth fle / Hom to Engelond by the see.* This couplet is absent in W and in E.
- 6914 *fyne.* So A. W: *pyne.* B: *to tyme.* E: *fynes.*
- 6915 *Saladyn.* So E. W: *Salandyn.* B: *Sarazyne.* A: *Sarasyn.*
- 6926 *pollaxe.* So Br. B: *polaxe.* W: *bollaxe.* A: *Axe.* E: *pollax.*
- 6927 *defye.* So E. W: *desyre.* B: *this.* A: *abie.*
- 6932 *And told the Sowdane worde and ende.* So B. W: *And all the begynnyng tolde hym.*
 E: *And tolde pe begynnyng and pe syn.* A: *to do hure lordes comaundement.*
- 6933 *Saladyn.* So B, E. W: *Salandyn.* A: *Saladin.*
- 6948 *shalte it fynde.* So Br. W: *shalte fynde.* B: *pou sall fynd þe passage.* A: *shalt hit fynde.* E: *shall it fynde.*
- 6951 *bataile do by myne hees.* So E. W: *batayll without leas.* B: *Batelle pou do thyne ese.* A: *bataille do by my hes.*
- 6954 *pilgrimage.* So A, E. W: *vyage.* B: *pilgremage.*
- 6967 *"As armes," he cryed thare.* So E. W: *On armes he let crye thare.* B: *he blewe he cryede as armres whatt.* A: *he blew and cried as armes wate.*
- 6969 *Saladyn.* So E. W: *Salandyn.* B: *Sir Saladyne.* A: *Soudan.*
- 6973 *But prekyd forth upon Favel.* MS resumes here.
- 6979 *cors.* So W, A, E. MS: *vpon here hors.* MS appears to modify the initial letter of *cors* to produce *hors*; and *hors* is written above line. B: *corses.*
- 6980 *hors.* So W, A. MS: *cors.* B: *horses.* E: *fors.*
- 6989 *Upon the Sarasynes faste they donge.* So W. Omitted in MS. A: *Upon the Sarasynes they flonge.* B: *And appon þe Sarazenes full faste dange þay.* E: *Upon þe Saryzyns faste they donge.*
- 6990 *swerdes and with sperys.* W: *swerdes and with launces.* Omitted in MS. B: *swerdis lange & sperys.* A: *swerdes & with sper.* E: *axes and with swerdes.*
- 7014 *One man so many to grounde quelle.* W: *One man so many to grounde fell.* MS: *Halff so manye Sarezynys ffelle* (quelle appears in the margin). B: *Pat with his awnne handis so many heythyn gunne quelle.* A: *on man so many men to quelle.* E: *That oo man so mony gan quelle.*

- 7031 *hym with myghte and mayne.* So B. MS: *crystene with al here mayn.* W: *with mayne.*
 A: *with myghte & mayn.* E: *him with mayn.*
- 7059 *With that came a messenger reke.* So W. MS: *A messenger come swythe rydyng.* B:
 Bot a messangere came there swythe one a reke. A: *Than a messenger ther reke.* E:
 With þat come a messenger reke.
- 7060 *With kynge Rycharde for to speke.* So W, A, E. MS: *To speke wiþ Richard oure
 kyng.* B: *And sayde þat with Kynge Richerd wolde he speke.*
- 7079 *All these ben slayne and many mo.* So W. MS: *Pey are slain & ȝit moo.* B: *Alle thes
 are slayne and many mare.* A: *Thes beth slaw and wel mo.* E: *Pese ben slaw and
 wel moo.*
- 7100 *That hem come.* MS: *Pat hym come.* W: *That came there.* B: *Pat to þam ne come.* E:
 Come þer neuer. A: *That hem ne come.*
- 7132 *Rycharde wanne to Jaffe gate.* So W. MS: *Pey wunne unto jaffes zate.* B: *Kyng
 Richerde wanne to Jaffe zate.* A: *Kynge Ricard wan Jafes gate.* E: *Richard wanne
 to Jaffys gate.*
- 7141 *in playn and den.* So E, Br. MS, A: *in playn den.* W: *in playne and den.* B: *in
 playne & den.*
- 7142 *Ten.* So W, B, A, E. MS: *Two.*
- 7175 *Thorugh all the londe.* So W. MS: *Pree ȝer & more.* B: *Ffor thre ȝere thane went
 þay.* A: *Thurgh all the lond.* E: *Pat þrouȝ be lond.*
- 7182 *To Jaffe and to Mayden Castell.* So W. MS: *And to Emaus castel.* A: *To Jafes & to
 Maide Castell.* E: *To Jaffys and to Maiden Castel.* E ends here. Omitted in B.
- 7185–7240 *Thus Kyng . . . for charyté.* Taken from W, this conclusion, similar to that
 from A, provides a more satisfactory ending to *RCL* than does the brief,
 even abrupt, 10-line conclusion of C (fol. 97v) that appears below:

Kyng R[ichard], douȝty off hand,
 Turnyd homward to yngeland.
 Kyng R[ichard] reynyd here
 No more but ten ȝere.
 Siþpen he was schot, allas, *After that*
 In castel gaylard, þ[er] he was.
 Bus endyd Rychard oure kyng,
 God geve vs alle good endyng,
 And hys soule rest & roo, *repose (peace)*
 And oure soules when[n]e we come þerto.

Amen. Explicit. (Glosses mine)

Even more concise, B (fol. 163v) follows C but omits the penultimate couplet to end as follows: *And god grante vs alle gude Endynge. Amen.*

It is to be noted that A's text is inserted into *The Chronicle of Robert of Gloucester*. At times, A shifts between verse and prose, as happens in its conclusion (fols. 275v–76r), which appears below:

Thus kyng[e] Rich[ard] the doghty man,
 Made pes betwyne hym & the Soudon,
 And sithe he cam, I understande,

The wey towarde Engalonde;
 5 And hamward was shoten, allas,
 At Castel Gailard ther he was.
 The Duk[e] of Ostrich in the castel
 With his ost was dight ful wel.
 The wedur was hot in som[mer]es tide.
 10 Kyng Richard thoghte ther to abide
 At Gailard vnd[er] the castel.
 He wende he myghte haue kelid hy[m] wel;

And bysegid the Castel Gailard byside Lemones, and strongly
 assailed hit, So that the vij k[a]ll[e]n[des] of Aprill, as the kyng went
 15 aboute the castell to avise hit, vnarmed, a knyght cleped Peris Besile
 sodenly bende his arblast vpon the walles & haply with a gayn
 smot the kyng in the lifte shuldr[e] and made dedely wounde.

Kyng Richard tho let his men calle,
 And bad hem dighten alle;
 20 & swor by see and su[n]ne,
 Tyl that castel weren wonne,
 Sholde mete ne drinke
 Never in his body sinke.
 He sett up Robynet in that tide,
 25 On that on castel side,
 & on that oth[er] half of the toun[e],
 He let arere the Maudegriffoun[e];
 And to the castel hij threw stones,
 & broke the walles, for the nones,
 30 And withinne a litel tide,
 Into the castel he gan ryde.
 & slogh bifore & byhinde
 That he myghte tofore hym fynde;
 And ev[er]e by leved the quarell, *ever present remained*
 35 Stikyng faste in his sheldere.

And when the kyng sey that he was in peril of deth he let ofsende ij
 abbotes of Cristeaux ordr[e], that is of grey londes of the kyng of
 Engelonde. . . .



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GLOSSARY

ABBREVIATIONS:

adj.: adjective
adv.: adverb
conj.: conjunction
ger.: gerund
MED: *Middle English Dictionary*
n.: noun
OF: Old French
p.: past
pers.: person

phr.: phrase
pl.: plural
ppl.: participle
prep.: preposition
pr.: present
pron.: pronoun
refl.: reflexive
sg.: singular
v.: verb

abiden (v.) *to wait; to suffer, endure; to stop moving, stop; to stand one's ground (for combat); to face in combat; ~ to, to be in possession of*

abyde (v.) *stay, stayed; stop, stopped; wait, waited; expect, expected*

abye (v.) *buy at a high price; obtain through labor and suffering; to pay the penalty for a crime; to do penance*

aco(o)st (adv.) *nearby; along the side*

affyn (adv.) *completely, fully, thoroughly*

affyr (adv.) *on fire, in flames*

agaste (p. ppl.) *fearful, terrified*

agasten (v.) *to frighten, terrify*

agu(e) (n.) *an acute fever*

amyral(l) (n.) *An emir or prince owing fealty to a sultan; a heathan chieftain or commander*

anon (adv.) *at once, immediately; soon; all the way*

appayre (v.) *to spoil, ruin, impair; to decline; to slander*

arsoun (n.) *A saddle's uptilted front or back; saddlebow*

arwe (adj.) *timid*

arweblast (arblast) (n.) *a crossbow or similar weapon that launches stones instead of quarrels*

aspye (v.) p. 3rd pers. of **aspye**

aspye (v.) *to observe secretly; wait in ambush; to investigate*

ateynte (p. ppl.) *overcome; achieved; condemned, convicted*

atyr(e) (n.) *the armor, weapons and mount of a knight, his whole equipment*

aught (ought) (adv.) *to any extent, at all*

aunterous (aventurous) (adj., n.) *adventurous, bold, in search of exploits; knight, knight errant*

aventure (n.) *chance, fortune, fate; an event; risk; in ~ that for fear that*

ay (ei) (n.) *egg*

ay (ayen) (adv.) *in return, in exchange; again*

- bachelor(e)** (n.) *a young, unmarried man; knight bachelor, a knightly ranking below a knight banneret*
- bacynet** (n.) *a diminutive of "bacin," a "little helmet" whose early forms were attached to the helmet and protected only the skull.*
- badde** (v.) p. of **bidden**
- bake(n)** (ppl. as n.) *pastry; pie*
- bar (ber)** (v.) *pushed, hurled; wore; carried*
- batayllyd** (v.) *arrayed for combat*
- bed(e)** (v.) p. sing. and p. ppl. of **bidden**
- beden(e)** (adv.) *as a group, all together; completely*
- begon** (v.) *to cover; covered*
- bekyr** (n.) *battle, martial encounter, skirmish; given ~, to attack*
- bekyr** (v.) *to attack; to make war*
- belayd(e)** (v.) see **bileggen**
- bene (bees)** (n.) *bees*
- beref(f)t** (v.) *robbed, deprived; taken away*
- beten** (v.) *to strike; ~ doun, to level, raze, destroy (a city, castle, wall)*
- beut(e)** (v.) *beat, whipped, struck*
- bidden** (v.) *to request, beg, beseech, plea; to command or order; to offer*
- bileggen** (v.) *to besiege; ~ aboute to encircle, surround*
- blasoun** (n.) *a shield, one usually bearing a coat of arms*
- blyssyd** (v.) *struck, knockd. Compare OF bleser*
- blyve (blive, belyve)** (adj.) *rapid, quick; (adv.) actively, vigorously; without delay*
- bolde** (adv.) *boldly; vigorously; quickly*
- bon (boun)** (adj.) *ready; prepared; at hand*
- boote** (n.) *remedy; advantage; salvation*
- bord** (n.) *dining table; plank*
- borwgh (borgh, borwe, borh)** (n.) *A guarantor of the behavior of another; a thing (gage) deposited as security, a pledge. leten to ~ to allow [a captive] freedom after receiving surely*
- brond(e)** (n.) *an upright and often carved timber at a ship's bow*
- brayd** (n.) *sudden movement; hasty act; peculiar event; assault, attack*
- brayde (breid)** (v.) *dealt (a blow), struck; hurled*
- burgeyses** (n.) *a citizen or freemen of a town; an inhabitant of a town*
- bydde** (v.) see **bidden**
- byte** (v.) *to pierce, penetrate (of a weapon); to sting or bite*
- ca(a)s** (n.) *event; predicament, circumstances; action; fate*
- campeson** (n.) *a doublet or padded shirt worn underneath mail*
- canst** (v.) see **connen**
- carollyd** (v.) *danced or sang*
- chaumbyrlayn** (n.) *a person who waits upon the king in his private rooms; valet*
- chevalry** (n.) *the nobility; a troop of mounted and armored knights; the rank of knighthood; warfare; a host of defenders of Christianity*
- chepyng** (ger.) *trade in goods; a market*
- chesen** (v.) *to select or choose, to decide, resolve; to elect; to prefer; "Of God or Christ, to choose the virtuous life or the bliss of heaven" (MED)*
- clappen** (v.) *to strike, strike down; ~ of, to strike off (a head)*
- connen** (v.) *to be able, have the ability; to possess mastery of a skill; to know*
- co(o)st** (n.) *coast; region, boundary, limit; side, direction, by a ~, in a certain direction*
- core** (v.) p. ppl. of **chesen**: *"Of persons, choice, elegant, distinguished . . ." (MED, s.v. chesen, sense 5a); "chosen to heavenly bliss" (MED, s.v. chesen, sense 6a); "Of Jesus, to choose (the Virgin for his mother); choose (the Christian community as his bride, the weak to confound the mighty) (MED, s.v. chesen, sense 6b)*

cors (n.) *the human body, living or dead*

countours (n.) *money, coins; that which is used to keep an account, e.g., calculators*

cours (n.) *A charge by knights in a tournament or a battle; route*

covey (n.) *guide or escort, convoy; see MED conveie*

crest(e) (n.) *top of a helmet; heraldic device affixed to a helmet's top; a tuft projecting from the top of a bird or dragon's head*

crouper (n.) *crupper, "a cover for the hindquarters of a horse" (MED)*

croyserye (n.) *crusade*

culvere (n.) *dove*

cuntryay (contre(e)) (n.) *a geographic area, territory; a political jurisdiction, country or realm; the land surrounding a walled city; the countryside*

cuyle (n.) *rear, rump.* **thristin in ~ to shove (something) up (one's) anus** (MED)

debles (n.) *the Devil*

delen (v.) *to divide, split up among persons, chop up (food); to deliver (a blow)*

delayd (deled) (p. ppl.) *see delen*

den(e) (n.) *valley*

deray (n.) *ferocity; confusion, disturbance, noise; attack*

derayne (v.) *to vindicate (truth, etc.) by fighting*

dere (n.) *injury, harm; (v.) injure, harm*

despyt(e) (n.) *contempt, disdain; disobedience; insult, humiliation; itelde ~ on disparaged*

destaunce (n.) *strife, discord; interval of space between objects; withouten ~ without delay*

dighten (v.) *to prepare, to arrange, to go, to deliver (a blow)*

dom(e) (n.) *judgment, decision; judicial decision, sentence; act of justice*

doseper (dousse-per) (n.) *One of Charlemagne's twelve peers*

doughty (adj.) *valiant, noble, splendid*

down-ryghtes (adv.) *outright; straight down.*

draven (v.) *to pull, draw; to draw a weapon (sword or arrow); to shoot (an arrow)*

drawe(n) (drauen) (v.) *to breathe; to lead, to bring; to obtain; ~ doun, to tear down (a tree), smash (an idol)*

dred(e) (n.) *fear; anxiety; awe; without ~ without doubt*

duren (v.) *to last; to remain undamaged; to endure, withstand*

durren (v.) *to have the courage; to be able*

durst(e) p. of **durren**

dwelle (v.) *linger, tarry; remain; reside*

dyght (p. ppl.) *prepared, made ready, arranged*

em(e) (n.) *uncle; nephew*

encheso(u)n (n.) *a cause; grounds for conviction*

every dell (n., adj.) *all; completely, wholly*

everylkon (everilkan, everichon) (pron.) *every one, every single one*

eylid (v.) *afflicted, troubled; annoyed*

fallen (v.) *to fall, descend*

fande (fo(u)nd) (v.) *encountered, came upon; discovered in written records*

fawchoun (n.) *a falchion, a short single-edged sword with a sharp, broad point and convex blade*

fawte (faute) (n.) *lack, scarcity; flaw; failure, default; culpability*

fayn (fain) (adj.) *happy; desirous of*

fel (adj.) *treacherous, false, deceitful; fierce*

fel (v.) *fell, dropped; happened; befell*

felawrede (n.) *companions; fellowship*

fel(d)e (v.) *struck down (an enemy)*

fele (n.) *many*

felen (v.) *to perceive with the senses; to taste; to smell*

ferē (n.) *a company, group of companions.* **in** ~ *together*

ferrede(n) (ferhede(n)) (n.) *a company, band; band of armed men, army, troop*

fers (fers) (adj.) *great, strong, fortified, noble.* Compare **OF ferm**

fet(te) (v.), ppl., imperative sg. *brought, brought into someone's presence, sought; found; received; go and get*

fewte (n.) *feudal relation of vassal to lord; don* ~ *act of acknowledging feudal obligation*

fleand (pr. ppl.) see **flen(ne)**

flen(ne) (v.) *to retreat, flee; to depart from a place*

flien (v.) *to fly; to move quickly*

flingen (v.) *to run, dash; comen* ~, *to come running*

flok (n.) *a troop of warriors; a group of people; a group of beasts*

flyngande (fleand) (pr. ppl.) see **flingen**

folk (n.) *people; land* ~ *people of a race or nation*

fonde (v.) *endeavored, strove; tested*

forcarf(e) (v.) *to cut or split in two*

fore (for) (v.) *proceeded, travelled; attacked*

forhongred (ppl.) *starving, ravenous*

forlayn (ppl.) *seduced; raped*

forlesen (v.) *to lose (something), to lose or forfeit something completely*

forlorn (ppl. of **forelesen**) *forfeit; lost, completely lost*

forlore(n) (v., p. ppl.) *lost; disgraced, dishonored; wasted; forfeited*
[*forlesen*]

forthought (v.) *regretted; refl. to repent of*

forwarde (n., adj.) *agreement; vanguard of an army; afterward, hereafter*

fote hote (fot-hot) (adv.) *immediately*

foysoun (n.) *abundance*

free (fre) (adj.) *noble, gracious, privileged*

ful (adv.) *completely, entirely; very*

fyl (fel, fil) (v., p.) see **fallen**

fynde (v.) *to discover, encounter; to learn; to read*

gart(e) (v.) *prepared, equipped; made;*
see geren

gaynyd (v.) p. of **geinen**

geinen (v.) *to be useful; refl. to benefit oneself*

gentyll (adj.) *of noble rank, noble; courteous, refined*

geren (v.) *(as an auxiliary verb) to make, or cause something to be done*

gerte (v.) *struck; beaten down*

geven (v.) *to give gifts, alms, etc.*

gonfanoun (n.) *pennon or banner borne upon a lance; battle standard of an army*

graunted (v.) *granted (boon, request), permitted, allowed; consented, assented; confessed; agreed*

gryth (grith) (n.) *peace; protection; sanctuary; pes and* ~ *amity and accord*

gunne(n) (v.) *began, started, founded*

gynne (n.) *talent; skill; ingenuity*

hal(f) (n.) *half; side; on that* ~, *on that other side*

heden (v.) *to behead*

he(e)ld (v.) p. of **held(e(n))**

held(e(n)) (holden) (v.) *to take hold; to keep, obey, observe; to detain; to hold (land, etc.) from a feudal lord; ~ holden*

heygh (heigh) wei, *follow the main road; ~ fight (fyght), to do battle*

helme (n.) *a heavy, often cylindrical helmet that enclosed the head and face and nearly reached the shoulders*

hend(e) (adj.) *noble, courtly*

hente (v.) *seized; capture; received blows*

hep(e) (n.) *a company of people; a troop of warriors*

heven (v.) *to raise, lift up, hoist; to raise oneself*

- hevyd (hed, heved)** (n.) head
hew(e) (v.) cut, struck, chopped
hold(e) (adj.) loyal, faithful
ho(o)st(e) (n.) army, division or company of armed men; retinue
hoten (v.) to be named
hove (v., p.) raised, hoisted; raised oneself; see **heven**
hovyd (v.) lurked, tarried; ~ stille remained still
hyghe (v.) hurry
hyght (v.) was named
hyghest (v.) are named
hynys (n. pl.) household
hyyd (v.) hurried
- icrystenyd** (v., p. ppl.) baptized; Christian
ilke, eche (pron.) each; every; each and every; ~ a each, every, any
insundyr (adv.) to pieces, into two parts
ishent (p. ppl.) disgraced, shamed; injured; soiled
iteld(e) (p. ppl.) judged, considered, ~ despite on disparaged; narrated; commanded; enumerated
iwis (adv.) surely, certainly; indeed, in fact
- jugement** (n.) a trial; court-imposed penalty; verdict
- ken** (v.) make known; instruct; try, test
kep (n.) attention, heed; care
kepe, kepen (v.) guard, protect, defend; ~ batayle, engage in combat
kepte (v.) guarded, protected, defended
kernel (n.) an opening (embrace) in a protective wall (battlement)
kynde (n.) disposition; kindred
- last(e)** (v.) remain useful; continue unchanged
lat see (v.) let us see
latymere (n.) translator; interpreter
lay (n.) religion, faith; law; a set of laws
le(e)f (lief) (adj.) dear, beloved
- le(f)ft(e)** (p. ppl.) ceased, discontinued; abandoned; spared; **ben** ~ remain, survive
lem(m)an(n) (n.) lover, paramour.
lere (v.) to find out, learn; to instruct
lerd (ppl.) learned, educated
lesen (v.) to loosen; set free
les(se) (n.) leash for a dog; **out of** ~ out of control
lete (v.) caused, permitted, see **leten**
leten (v.) to allow, permit; to surrender, relinquish (property); to forsake; to depart, leave; ~ make to make or cause something to be done (often with an infinitive phrase)
lette (n.) obstruction, hindrance; withouten ~ without delay
leve (v.) believe, have faith in; stop, leave off
levere (adj.) comparative of **leef (lief)** dear, beloved; **hadde levere** would prefer
leyde (layde) (v.) placed; destroyed; ~ on, delivered blows
liken (v.) to please; ~ evil (ille), to cause displeasure, be sorry
liven (v.) to live, to survive; to endure
loke (v.) see **loken**
loken (v.) to take care, to see to it that . . . ; to look
loof (loft) (n.) the top-castle of a ship
lore(n) (v.) lost
los(e) (n.) reputation; honor. Compare Latin *laus*
lyggen (v.) to lie down; to be situated or placed; to wallow
- mangenel (mangonel)** (n.) a machine for hurling stones and other objects during sieges
- mansell (masuel)** (n.) mace, club
manshyppes (manship[e]s) (n.) dignity; honor; **do up (hold up)** your ~ maintain your spirits
- markis** (n.) in English nobility, the rank between duke and earl; in France and Italy, a nobleman

maryn (adj.) *from the sea; (n.) seacoast*
mawgre (prep.) *in spite of; against;
despite all that (somebody) could do*
mayn(e) (n.) *vigor, physical strength,
power*
mede (n.) *gift, reward, compensation;
for ~ for compensation; for a fee or
price*
melle (n.) *mill; a military engine*
mes(e) (n.) *food; a course of a meal
served at table*
mete (n.) *food; a meal*
meyne (n.) *retinue, body of retainers; a
household or its servants; an army;
ship's crew*
misprovde (adj.) *arrogant, haughty,
vain*
mosard(e) (n.) *wretch, dolt, fool; see
MED musard*
most(e) (v.) *to be allowed; to be
compelled; with liven, to be permitted
to live*
Myghylmasse (n.) *the feast of the
Dedication of St. Michael the
Archangel on September 29*
mysthought (ppl.) *ben ~ think
wrongly*

nimen (v.) *take; seize; take out*
noblay (nobelay) (n.) *graciousness;
nobleness; nobility; courage; splendor;
wealth; reputation; honor;
magnificence*
nome (v.) *took; seized*
nomen (i-nomen) (ppl.) *see nimen*
nones (n.) *for the ~ for the particular
occasion*
note (v.) *make use of; use; put to use; to
eat or drink; partake of the Eucharist*

ofsent(e) (v.) *sent for*
on *on = won, preterite of winnan, to
take possession or gain control of*
orguyle (n.) *pride, conceit*
ought (aught) (adv.) *to any extent, at all*
ovyrraughte (v.) *reached*

ovyrsaylyd (v.) *vanquished,
overwhelmed*
ovyrspradde “*to become spread out”; “to
deploy a military force throughout an
area” (MED)*

parayle (n.) *equipment for war, armor,
weapons*
paviloun (n.) “*A tent, especially a large
or elaborate one used for military
encampments, tournaments, hunting
parties, etc.” (MED)*
pawtener (n.) *scoundrel*
paye (n.) *satisfaction, pleasure; in
goddes ~ with God's good will;
payment, reward; reprisal,
punishment delivered in battle*
payne (n.) *punishment; torture;
imprisonment; pain; suffering*
paynym (n.) *heathen lands;
heathendom; a heathen*
pekkenn (v.) *to peck (of a bird), to strike
or pluck; ~ error, to become angry,
enraged*
pensel (n.) *standards; pennons*
pes (n.) *peace; maken ~ effect a
reconciliation*
picchen (v.) *to set up, erect or build, ~*
paviloun, *pitch a pavilion, tent, etc.;
to array or adorn, bodi pight, well-
built*
playn (adj.) *level; flat; unadorned;
maken ~ raze (a structure, city, etc.)*
plyght (ppl.) *sworn, pledged*
pokyd (v.) *p. of pekken*
pouk(e) (n.) *devil, evil spirit, goblin*
pray (n.) *booty, plunder; hostage,
captive*
pres(se) (n.) *throng; expedition; war,
battle*
prest (adj.) *ready, prepared*
preven (v.) *to test; to prove; to discover;
to venture (by combat)*
prove (v.) *see preven*
prys (n., adj.) *price, value; fame,
renown; prize, booty; (as adj.) worthy,
of high esteem*

pulte (v.) *to place, put; strike, thrust*
purchas (n.) *plunder, booty; gain, wealth, property*
pusen (n.) *gorget, throat-armor (OF pisain)*
putayle (n.) *foot soldiers*
pyght (pight), pygften (ppl.) *see picchen (v.)*

qahchyd (v.) *scratched, lacerated*
quar(r)el (n.) *a bolt for a crossbow or similar weapon*
qued(e) (n.) *a devil; villain; evil*
queyntyse (n.) *strategy, ingenuity; elegance; a marvel*
quyten (v.) *pay; repay; reward; take revenge on*

rabyte (n.) *an Arabian horse*
raunso(u)n (n.) *payment made to secure the release of a prisoner; payment made for a crime or an offense; compensation*
red (n.) *advice, counsel; taken to ~ to agree*
renay (n.) *apostate, one who has abandoned his/her religion*
renayyd (ppl.) *abandoned one's religion*
renge (n.) *a rank, a line or warriors arrayed for battle or a joust*
resoun(e) (n.) *reason, intellectual capacity; proceeding, action*
rout(e) (n.) *company, troop, retinue, army; crowd, gang*
rowe (reue) (n.) *row or line; a group, an army; order*
ryally (adv.) *regally, in a royal manner; splendidly*

sable (n.) *in heraldry, the color black*
sakeryng (ger.) *the consecration of wine and bread at mass*
Sarezynesse (n.) *the lands of the Saracens; heathendom*
Sarezyneys (adj.) *of Saracen style, make, or birth; (n.) the territory of the Saracens*

sa(ug)ht (n., ppl.) *peace; reconciliation; at peace; reconciled*
saw(e) (n.) *talk, speech; declaration, claim*
sawt(e) (n.) *assault, attack*
scathe (n.) *injury, harm; misfortune; that was ~ that was a pity*
s(c)heltroun (n.) *an army or soldiers in battle formation*
schentschepe (v.) *to confound, ruin (the devil); to disgrace*
schrewe (n.) *evildoer, rogue; devil*
sclaundre (n.) *renown, fame, repute; information; misrepresentation; calumny*
scounfyte (v.) *to defeat; conquer*
seg(g)e (n.) *the act of besieging a castle or city; holden (kepen) ~ to carry on a siege*
sendell (n.) *an expensive fabric, possibly of linen or cotton*
sene (ppl.) *able to be seen, visible*
sergeaunt (n.) *servant; attendant of a lord or knight*
sethen (v.) *to boil*
seur (adv.) (OF) *fully*
seven (v.) *to follow; to accompany; to obey; to afflict; to go, move forward*
sewyd (v.) p. of **seven**
seyn (seygh) (v.) *saw*
shent(e) (p. ppl.) *harmed; shamed; ruined; mutilated, disfigured; corrupted*
siththen (sittthen) (conj.) *at any time since; after that, subsequent to that time; when; because*
slen (v.) *to strike; to slay, murder*
slowe (sloghe, slowgh) (v.) *slayed, killed*
smot (v., p.) *see smyten*
smyten (v.) *to strike; to pierce (with an arrow)*
soden(n)e (p. ppl.) *boiled*
sond(e) (n.) *a sending out, embassy, mission; message, communication, invitation*
sore (adv.) *very; strongly; severely; dearly; forcefully*

soure (adv.) *fully, completely; securely*
span (n.) *a measurement equal to the distance from the end of the thumb to the end of the little finger of a spread hand*
spede (n.) *good fortune; abundance*
speden (v.) *to prosper; to travel swiftly, hasten*
spryngall (n.) *a siege weapon for hurling projectiles, a catapult*
staben (v.) *to establish, found; to pacify, bring order, secure; to settle*
stand (stond) (v.) *stand, assume upright position; ~ to, to abide (by an agreement)*
steðe (n.) *charger, war horse*
sterff (v.) *perished, died*
sterfe(n) (v.) *jumped; hastened, rushed, dashed*
sterven (v.) *to die, perish; to kill*
stoor (n.) *provisions, supplies; livestock*
stound(e) (n.) *event, occasion; a short space of time*
stoupe(n) (v.) *stoop, bend forward; to slump backward from a blow; to make fall*
stout(e) (adj.) *brave; fierce; noble; sturdy*
stykyd (v., p. ppl) *stabbed*
swylke (adj.) *such; so great; certain, particular*
swyre (n.) *neck*
swyth(e) (adv.) *very; eagerly; promptly; with great force; swiftly*
syclato(u)n (n.) *a rich fabric of silk woven with gold*
sykerly (adv.) *indeed, truly; without mistake; well; safely, securely, secretly*
takyl (takel) (n.) *equipment for operating a mangonel.*
taylardes (tailarde) (n.) *people with tails*
telde (v.) *said, recounted; counted; judged, reckoned*
tellen (v.) *to tell, say; to recount, mention; to inform, describe; to count*

than(e) (demonstrative or anaphoric pron.) *that one, it, him ~ that the one which, the one whom*
thar (v.) *3rd pers. sg. impersonal (with infinitive) it is required, necessary*
thing (n.) *attribute of a person or animal*
tho(o) (adv.) *then, at that time; ~ that, at the time that, when*
throwe (throu) (n.) **in a a short time**
 ~ quickly
tobrak(e) (v.) *shattered, broken into pieces; (of a ship) suffered shipwreck*
torof(e) (v.) *broke apart; shattered; destroyed*
tarot(e) (v.) *destroyed; (of a ship) shattered, broke apart*
tree-castel (n.) *siege tower*
trepeiettes (trepeget) (OF *trebuchet*)
 (n.) *a siege weapon that hurled stones and other objects by means of a throwing arm*
tresoun (n.) *disloyalty, falseness, treachery; a specific [treasonous] offense*
tuely (tul, tueli) (adj.) *deep red color, crimson*
turnyd (v.) *turned; spun, rotate*
tydde (v.) *happened, befell*
tyt(e) (adv.) *quickly, soon; als ~ immediately*
unnethe (adv.) *with difficulty*
unryght (n.) *wrongdoing, sinful practice; haven ~ to be wrong*
ven(e)u (n.) *an attack*
venge(n) (v.) *to take vengeance; refl. to avenge oneself*
vytayle (n.) *food; provisions*
wan(ne) (v.) *see winnen*
wed(de) (n.) *a pledge, security; something risked or forfeited; leven*
 in (to) ~, *leave (something) dead*
we(e)l (adv.) *genuinely; in the customary manner, fittingly; kindly*

wend(e) (v.) to travel; walk; depart, leave; sail; set out (to accomplish a task)

wenēn (v.) to suppose, believed, expect; to hope

werēn (v.) to protect, preserve; to provide defense

werk (n.) activity; deed; a structure, fortification

werken (v.) to work, act, proceed; to engage in an activity, perform; to make

wer(re) (n.) war, battle

wery and forgone (adj. phr.) all exhausted

weved (v., pppl.) severed; cut deeply; wandered

winnen (v.) to exert effort; to take; to proceed

wol (wel) (adv.) well, very

worshyppe (worship[e]) (n.) esteem, honor, respect; social standing, status; with ~ a ceremony or actions that honor an individual

wot (v.) know; find out

wroken (v., p. pppl.) avenged, taken vengeance upon

wrought(e) (p. pppl.) see **werken**; made; fashioned; painted; performed

wurth(e)(i) (adj.) valiant; deserving; important; of high rank

wyghte (wight) (n.) a living being; a man; a creature; (adj.) valiant, courageous; swift

wykke (adj.) evil, iniquitous; unfavorable; unfortunate, distressing

wylle (wil(le)) (n.) the faculty of volition, intention; disposition; a desire, at ~, according to (one's) desires

wyndas (n.) An apparatus for hoisting or hauling, a windlass, winch

wynne (win(ne)) (n.) (1) wealth, booty, possessions; benefit, profit; (2) happiness, joy

wyst(e) (wiste) (v.) knew, discovered, learned

wytherywynnes (n.) enemies, foes

wyttyrly (adv.) cleverly, skillfully; plainly, clearly

yar(e) (adj., adv.) prepared, ready; eager; thoroughly; quickly; eagerly

yed(e) (v.) to travel, go, proceed; to walk; to fall

yelden (v.) to relinquish (something) voluntarily; to give something up; to surrender to a foe; **ben yolden**, to have surrendered; to yield, produce

yeme(n) (n.) attention, heed; **taken ~** to pay attention, take heed

yemen (v.) to protest; to take heed of

yern(e) (adv.) keenly; (adj.) keen, swift; (n.) eagerness

yet(te) (adv.) anyway; also; even

ylk(e) (ech) (pron.) each; any; ~ a side; on every side

ylke (adv.) also; similarly; equally

ylke (ilke) (pron.) the previously mentioned, the same, the very

ylkon (ech on) (pron. phr.) each one; every single one