1.

Tencent a lui, laidement le despersunent:
“E! Malvais deus, por quei nus fais tel hunte?
Cest nostre rei por quei lessas cunfundre?
Ki mult te sert, malvais luër l’en dunes!”

[They rail at it, they abuse it in vile fashion: “O evil god, why do you cover us with such shame? Why have you allowed this king of ours to be brought to ruin? You pay out poor wages to anyone who serves you well!”] (Chanson de Roland, lines 2581-84)

2.

King Laban turnede to his tentes agayn.
He was nere wode for tene.
He cryede to Mahounde and Apolyne
And to Termagaunte that was so kene
And saide, ‘Ye goddes, ye slepe to longe;
Awake and helpe me nowe
Or ellis I may singe of sorowe a songe
And of mournynge right i-nowe.
Wete ye not wele that my tresoure
Is alle withinne the walle?
Helpe me nowe, I saye, therfore
Or ellis I forsake you alle’.
He made grete lamentacion. (The Sultan of Babylon, 2103-15)

3.

Ai! Dieus! Per qu’as fa[ch]a tan maleza
De nostre rey fran[c]es larc e cortes
Quan as sufert qu’aital ant’ aja preza?
…
Crestiantat vey del tot a mal meza,
Tan gran perda no cug qu’anemais fezes,
Per qu’es razos qu’hom hueymais Dieu descreza,
E qu’azorem Bafomet lai on es,
Tervagan e sa companhia,
Pus Dieus vol et sancta Maria
Que nos siam vencut a non dever,
E·ls mescrezens fai honratz remaner.

[Ah! God! Why did you bring such misfortune to our generous and courteous king, when you allowed him to suffer such shame? … I see that Christianity is undermined, I don’t believe that we have ever suffered such a great loss, it is for this reason that we cease to believe in God and that we worship Mohammed, Tervagant, and his company, since God and Saint Mary desire that we be vanquished against all right and that the miscreants be awarded all of the honour.] (Alfred Jeanroy, ed., “Le troubadour Austorc d’Aurillac et son sirventés sur la Septième Croisade,” Romanische Forschungen, 23 (1907), 82-3)
4. Ire’e dolors s’es dins mon cor asseza
Si qu’a per pauc no m’auci demanes,
O meta jos la crotz qu’avi preza
A la honor d’aquel qu’en crotz fo mes;
Cor crotz ni lei no’m val ni guia
Contr’als fels Turcs, cui Dieus maldia;
Anz es semblans, segon qu’hom pot vezèr,
C’al dan de nos los vol Dieux mantèner.

[Anger and grief have so filled my heart that I am close to taking my own life, or to renouncing
the cross that I had taken in honour of Him who died on the cross; for neither cross nor faith helps nor
protects me against the evil Turks, that God curses; on the contrary it seems, according to all evidence,
that God wishes to assist them at our expense.] (Antoine de Bastard, ed., “La colère et la douleur d’un

5. … tota Francia dolorem induit et confusionem, et tam ecclesiastici viri quam militares moerore
querulo contabuerunt, nolentes recipere consolationem. … omne quoque genus laetitiae in lucutum et
lamenta commutatur. Et quod pejus est, Dominum de injustitia redarguentes, in verba blasphemiae,
quae apostasiam vel haeresim sapere videbantur, prae mentis amaritudine et doloris immanitate
desipientes prorumpunt. Et multorum coepit fides vacillare.

[… the whole of France was plunged into grief and confusion and both ecclesiastics and knights were
consumed with grief and refused to be consoled. … and every sort of enjoyment was converted to
sorrow and lamentation. And what was worse, accusing the Lord of injustice, and hysterical in
heaviness of heart and enormity of grief, people blurted out blasphemous words which seemed to
savour of apostasy and heresy. And the faith of many began to waver.] (Matthew Paris, Chronica
Majora, ed. by Henry Richards Luard, 7 vols (Cambridge, 2012; 1st ed. 1872-1883), V, 169-70)

6. “… Irascebantur ergo Gallici, qui in Francia remanserant, tunc temporis contra Christum, usque
adeo ut nomen Christi super omnia nomina benedictum balsphemare presumerent” […] the French
who had remained at home rose up in anger against Christ – so much so that they dared to blaspheme
against the name of Christ, that name blessed above all names]. (Salimbene de Adam, Cronica, ed.
by Giuseppe Scalia, 2 vols (Turnhout, 1999), II, 645, 672-73)

7. Sag, herre got, sag an,
warumb hástû daz getân
und warumb hâstûz vertragen,
daz sô verderbet und erslagen
sô manie kristen ist!

[Tell us, God, tell us, why you have done this? Why have you let so many Christians perish and be
slain!] (Ottokars Österreichische Reimchronik, ed. Joseph Seemüller (Hannover, 1890), lines 52359-
60)

8. a) “An audeo dicere, quod sis nobis mutatus in crudelem, quia nunc perdisti multos iustos cum
aliquibus impijs” [I dare say, your attitude towards us has changed, out of cruelty you have let perish
many just but few impious men].

b) “Video tamen manifeste quod ipse multa dedit et concessit Sarracenis, si forte ista sunt preludia,
quod ipse vere efficietur Sarracenus” [Yet I have seen clearly that he [Christ] himself has given and
conceded much to the Saracens; perhaps this is a prelude to him actually becoming a Saracen].
c) “Si tibi placet ut regnet Machometus, indica nobis, ut eum veneremur” [If it pleases you [God] that Muhammad should rule, tell us so that we may venerate him].


9. “Ostendit nobis Dominus dorsum et non faciem et calce reiecto percussit nos et destruxit radicitus et euulsit, et sic stipitem inutilem deputatam incendio nos reliquit” [The Lord has turned His back to us, not His face; He has stricken us with His heel, utterly destroyed, and uprooted, and deserted us as useless logs cut for burning]. (William of Adam, How to Defeat the Saracens, ed. Gilles Constable (Washington, 2012), 86-7)

10. Divinely addressed accusations and threats of religious apostasy feature also in writings (which I have yet to translate!) by Nicolò Barbaro (in Italian) and Ioannes Eugenikos and Dorotheos of Monemvasia (in Greek), responding to the Ottoman conquest of Constantinople.

11.

Be Roulond and Olyuer overcome, cristendom ys y-schent!
Y ne schal suffre in fraunce, no bellys ryng,
In Chyrch ne in chapel, no prest mas to syng,
Ne in none oþer plas halywater to spryng,
No non bokes, godys name worchipyng.
The vgours and the autar, that in holy chyrche beyth found,
I schal hem adoun falle and bete to the grounde.
Be my dussepers overcom, to god aȝteyeve,
Ne schal I neuer worschyp god, whyles that y leue (Firumbras, lines 1114-22)

12.

A! Mary mylde, whare was thi myght
That thou lete thi men thus to dede be dighte
That wighte and worthy were?
Art thou noghte halden of myghtis moste,
Full conceyvede of the Holy Goste?
Me ferlys of thy fare.
Had thou noghte, Marye, yitt bene borne,
Ne had noghte oure gud men thus bene lorne—
The wyte is all in the!
Thay faughte holly in thy ryghte,
That thus with dole to dede es dyghte—
A Marie, how may this bee? (The Siege of Milan, lines 548-59)