

The chancery scribe who made the register copies of these texts also recorded the altered version dispatched to King Henry III of England. In appealing to Henry, Honorius and his staff had a special pressure point on which they could lean: Henry's impressive familial ties to the crusading movement. Among his ancestors, Henry could count a king of Jerusalem, Fulk of Anjou, as his great-great-grandfather. By virtue of Fulk and his descendants, who held the throne of Jerusalem from 1131 until 1186, Henry possessed a strong personal connection to the kingdom of Jerusalem<sup>44</sup>. Henry was also related to Robert Curthose, who was widely celebrated in the Anglo-Norman world as one of the foremost heroes of the First Crusade<sup>45</sup>. The most direct tie to the crusading movement, however, was embodied in Henry's uncle and predecessor as king of England, the famous crusader, Richard the Lionheart. Richard presented a more recent example for Henry to imitate and his legend was very much alive in the early 1220s: the compiler of the so-called „IP2“ version of the narrative of Richard's crusade, the *Itinerarium Peregrinorum et Gesta Regis Ricardi*, for example, produced his text around the time of the Fifth Crusade, and even in the 1250s Richard's martial deeds were still being feted through Henry's patronage of artistic works (see below)<sup>46</sup>. „Such ties“, Nicholas Vincent writes, „were not unimportant, and would quite naturally be stressed by correspondents ... anxious to recruit Henry's support“<sup>47</sup>.

Henry's copy of *Iustus Dominus* matched that of Philip's text from its opening words until the end of the narratio<sup>48</sup>. From this point on, however, Henry's copy of the letter diverged into unique rhetoric that was extremely personal and specific. Honorius tackled Henry's ancestry head-on, writing that Richard's name still struck terror in the hearts of the enemies of the faith: even the mere cry of his name in the heat of battle was enough to cause havoc in the enemy lines. Honorius suggested that the enemies of God might still be afraid if the „right hand

44) Nicholas VINCENT, *The Holy Blood. King Henry III and the Westminster Blood Relic* (2001) p. 22.

45) Simon LLOYD, *King Henry III, the Crusade and the Mediterranean*, in: *England and her Neighbours, 1066–1453*, ed. Michael JONES and Malcolm VALE (1989) pp. 97–119, here pp. 101–102; PAUL, *To Follow in their Footsteps* (see n. 31) pp. 9, 233 n. 90.

46) *Chronicle of the Third Crusade. A Translation of the Itinerarium Peregrinorum et Gesta Regis Ricardi*, trans. Helen J. NICHOLSON (1997) pp. 10–11.

47) VINCENT, *The Holy Blood* (see n. 44) p. 22.

48) Reg. Vat. 12, fol. 53v: *Iustus Dominus* et cetera usque *desiderat Terra Sancta*.