

# Sovereign Order of the Elder Brethren Rose ☩ Cross

Founded in 1317 by Pope John XXII of Avignon (France)



## The Knights Templar

Brief History of the Crusades and Knights Templar

by

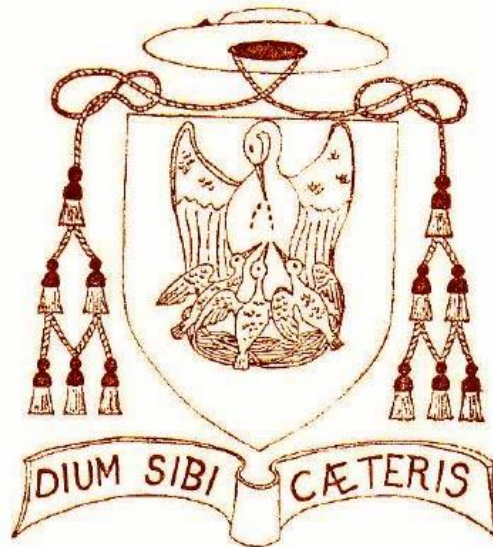
Philippe L. De Coster, B.Th., D.D.

Grand Master General of O.S.F.A.R. ☩ C

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“Journey Through the Mysterious Labyrinth of the Knights  
Templar”

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# The Knights Templar

## Brief History of the Crusades

Sometime between 1110 and 1120, in the aftermath of the First Crusade, a small group of knights vowed to devote their lives to the protection of pilgrims in the Holy Land. They were called the 'Order of the Poor Knights of Christ.'

The King of Jerusalem, Baldwin II, granted them the use of a captured mosque built on Temple Mount in Jerusalem, the site of the ancient Temple of Solomon. From this they became known as the Knights Templar. Under the patronage of St. Bernard of Clairvaux the Order received papal sanction and legitimacy. The Knights Templar were granted permission by the pope to wear a distinctive white robe with a red cross.

Within a hundred years the Order owned land all over Europe and had amassed considerable wealth. Much of the energy of the Templars was devoted to the transfer of men and money from Europe to the east. When they began to transfer funds for non Templars, they laid the roots for eventually becoming the bankers of Europe,

but the Order had amassed great wealth and with it power; but it also incurred great jealousy. In the early part of the 14th century, in circumstances still disputed today, the Templars were suppressed.

There were seven major Crusades. The era the Crusades the first began in 1095 with Pope Urban II's famous speech and the ended in 1291 when Acre, the last of the Latin holdings in Palestine, was lost. The major Crusades were:

**The first**, 1095-1099, called by Pope Urban II and led by Peter the Hermit, Walter the Penniless, Godfrey of Bouillon, Baldwin and Eustace of Flanders, and others (see also first crusade);

- I. **The second**, 1147-49, headed by King Louis VII who was enlisted by Bernard of Clairvaux, was a disastrous failure, including the loss of one of the four Latin Kingdoms, the Duchy of Edessa;
- II. The third, 1188-92, proclaimed by Pope Gregory VIII in the wake of the catastrophe of the second crusade, which conducted by Emperor Frederick Barbarossa, King Philip Augustus of France and King Richard "Coeur-de-Lion" of England;
- III. The fourth, during which Constantinople was sacked, 1202-1204 (see also fourth crusade);

- IV. **The fifth**, which included the conquest of Damietta, 1217-1221;
- V. **The sixth**, in which Frederick II took part (1228-29); also Thibaud de Champagne and Richard of Cornwall (1239);
- VI. **The seventh**, led by St. Louis (Louis IX of France), 1248-50.
- VII. **The Eighth** Crusade led by Louis IX
- VIII. **The Ninth** Crusade led by Prince Edward (later Edward I of England)

### Crusades Timeline

Crusade	Dates of Crusade	Crusades Timeline of Events
<b>First Crusade</b>	1096 - 1099	The People's Crusade - Freeing the Holy Lands. 1st Crusade led by Count Raymond IV of Toulouse and proclaimed by many wandering preachers, notably Peter the Hermit
<b>Second Crusade</b>	1144 -1155	Crusaders prepared to attack Damascus. 2nd crusade led by Holy Roman Emperor Conrad III and by King Louis VII of France
<b>Third Crusade</b>	1187 -1192	3rd Crusade led by Richard the Lionheart of England, Philip II of France, and Holy Roman Emperor Frederick I. Richard I made a truce with Saladin
<b>Fourth Crusade</b>	1202 -1204	4th Crusade led by Fulk of Neuil French/Flemish advanced on Constantinople
<b>The Children's Crusade</b>	1212	The Children's Crusade led by a French peasant boy, Stephen of Cloyes
<b>Fifth Crusade</b>	1217 - 1221	The 5th Crusade led by King Andrew II of Hungary, Duke Leopold VI of Austria, John of Brienne
<b>Sixth Crusade</b>	1228 - 1229	The 6th Crusade led by Holy Roman Emperor Frederick II
<b>Seventh Crusade</b>	1248 - 1254	The 7th Crusade led by Louis IX of France
<b>Eighth Crusade</b>	1270	The 8th Crusade led by Louis IX
<b>Ninth Crusade</b>	1271 - 1272	The 9th Crusade led by Prince Edward (later Edward I of England)

Historians have numbered eight expeditions to the Holy Land, though some lump the 7th and 8th together for a total of seven crusades. However, there was a steady stream of armies from Europe to the Holy Land, so it is nearly impossible to distinguish separate campaigns. In addition, some crusades have been named, including the Albigensian Crusade, the Baltic (or Northern) Crusades, the Children's Crusade, the People's Crusade, and the *Reconquista*. The Peasants' Crusade, The Popular Crusade, or The Crusade of the Poor People. The People's Crusade has also been termed "the first wave" of crusaders by noted Crusades scholar Jonathan Riley-Smith, who has pointed out the difficulty of distinguishing separate crusade expeditions among the almost ceaseless stream of pilgrims from Europe to Jerusalem.

### **Summary of the Eight Crusades**

#### **The First Crusade (1095-1101)**

In March 1095 at the Council of Piacenza, ambassadors sent by Byzantine emperor Alexius I called for help with defending his empire against the Seljuk Turks. Later that year, at the Council of Clermont, Pope Urban II called upon all Christians to join a war against the Turks, promising an indulgence for those who died in the service of the army.

Crusader armies managed to defeat two substantial Turkish forces at Dorylaeum and at Antioch, finally marching to Jerusalem with only a fraction of their original forces. In 1099, they took Jerusalem by assault and created small crusader states which were the Kingdom of Jerusalem.

#### **The Second Crusade (1145-47)**

After a period of relative peace in which Christians and Muslims co-existed in the Holy Land, Muslims conquered the town of Edessa. A new crusade was called for by various preachers, most notably by Bernard of Clairvaux. French and German armies, under the Kings Louis VII and Conrad III respectively, marched to Jerusalem in 1147 but failed to accomplish any major successes. By 1150, both leaders had returned to their countries without any result.

#### **The Third Crusade (1188-92)**

In 1187, Saladin, the Sultan of Egypt captured Jerusalem. Pope Gregory VIII called for a crusade which was undertaken by King Richard I of England (Richard the Lionheart), Holy Roman Emperor Frederick I, and King Philip II of France. They defeated the Muslims near Arsuf and were in sight of Jerusalem. However, due to an inadequate food and water supply, the crusade ended

without the taking of Jerusalem. Richard left the following year after establishing a truce with Saladin. This crusade is sometimes referred to as the King's Crusade. Pope Gregory VIII did not live to see the end of this crusade.

### **The Fourth Crusade (1204)**

The Fourth Crusade was initiated in 1202 by Pope Innocent III, with the intention of invading the Holy Land through Egypt. Because the Crusaders lacked the funds to pay for the fleet and provisions that they had contracted from the Venetians, Doge Enrico Dandolo, enlisted them to restore to obedience the Christian city of Zara (Zadar). Because they subsequently lacked provisions and time on their vessel lease the leaders decided to go to Constantinople, where they attempted to place a Byzantine exile on the throne. After misunderstandings and outbreaks of violence, the Crusaders sacked Constantinople.

### **The Fifth Crusade (1217)**

By processions, prayers, and preaching, the Church attempted to set another crusade on foot, and the Fourth Council of the Lateran (1215) formulated a plan for the recovery of the Holy Land. In the first phase, a crusading force from Hungary, Austria joined the forces of the king of Jerusalem and the prince of Antioch to take back Jerusalem. In the second phase, crusader forces achieved a remarkable feat in the capture of Damietta in Egypt in 1219, but under the urgent insistence of the papal legate, Pelagius, they proceeded to a foolhardy attack on Cairo, and an inundation of the Nile compelled them to choose between surrender and destruction.

### **The Sixth Crusade (1228-29, 1239)**

Emperor Frederick II had repeatedly vowed a crusade but failed to live up to his words, for which he was excommunicated by Pope Gregory IX in 1228. He nonetheless set sail from Brindisi, landed in Palestine, and through diplomacy he achieved unexpected success: Jerusalem, Nazareth, and Bethlehem were delivered to the crusaders for a period of ten years. This was the first Crusade that had no Papal involvement. The Pope eventually lifted the excommunication.

### **The Seventh Crusade (1249-52)**

The papal interests represented by the Templars brought on a conflict with Egypt in 1243, and in the following year a Khwarezmian force summoned by the latter stormed Jerusalem. The crusaders were drawn into battle at La Forbie in Gaza. The crusader army and its Bedouin mercenaries were outnumbered by Baibars' force of Khwarezmian tribesmen and were completely defeated within forty-eight hours. This battle is considered by many historians to have been the

death knell to the Christian States. As part of this Crusade, Louis IX organised a crusade against Egypt which lasted until 1254.

### **The Eighth Crusade (1270)**

The eighth Crusade was organized by Louis IX in 1270, again sailing from Aigues-Mortes, initially to come to the aid of the remnants of the crusader states in Syria. However, the crusade was diverted to Tunis, where Louis spent only two months before dying. For his efforts, Louis was later sainted (the city of St. Louis, Missouri, USA is named for him). This Crusade is sometimes broken into an eighth and ninth crusade. The result of this crusade was the loss of Christian rule in Syria though it achieved a partial success in that Christian religious were allowed to live peacefully in the region.

The Crusades had an enormous influence on the European Middle Ages. At times, much of the continent was united under a powerful Papacy, but by the 14th century, the development of centralized bureaucracies (the foundation of the modern nation-state) was well on its way in France, England, Burgundy, Portugal, Castile, and Aragon partly because of the dominance of the church at the beginning of the crusading era.

Although Europe had been exposed to Islamic culture for centuries through contacts in Iberian Peninsula and Sicily, much knowledge in areas such as science, medicine, and architecture was transferred from the Islamic to the western world during the crusade era.

### **The Ninth Crusade (1271-1272)**

The Ninth Crusade, which is some of the times sorted with the 8th Crusade, is generally regarded to be the final major medieval Crusade to the Holy Land. It came about in 1271–1272.

Louis IX of France's nonstarter to capture Tunis in the 8th Crusade chaired Prince Edward of England to canvas to Acre in what is called the Ninth Crusade. The 9th Crusade betrayed mostly since the Crusading feeling was almost "nonextant," and since of the arising power of the Mamluks in Egypt. It also augured the imminent break of the last resting crusader fastnesses along the Mediterranean seashore.

The next Edward I of England attempted another military expedition against Baibars in 1271, afterward having attended Louis on the 8th Crusade. Louis died in Tunisia. The 9th Crusade was held a bankruptcy and ceased the Crusades in the Middle East.

In their after years, confronted with the menace of the Egyptian Mamluks, the Crusaders' desires breathed with a Franco-Mongol alignment. The Ilkhanate's Mongols were believed to be appealing to Christianity, and the Frankish princes were most efficient in accumulating their assist, directing their encroachments of the Middle East on a lot of affairs.[citation demanded] though the Mongols with success attacked as far to the south as Damascus on these campaigns, the power to in effect align with Crusades from the west was repeatedly bedeviled almost notably at the Battle of Ain Jalut in 1260. The Mamluks finally made beneficial their assurance to clean the intact Middle East of the Franks. With the fall of Antioch (1268), Tripoli (1289), and Acre (1291), those Christians unable to depart the cities were slaughtered or enslaved and the last deciphers of Christian rule in the Levant vanished.

### **The Origins and the First Crusade – Call for a Holy War**

"In medieval Europe "the ethics of the ruling class remained those of the Nibelungenlied and the Icelandic sagas. As late as the tenth century a heathen religious order called the Joms-Vikings appeared in Scandinavia, restricted to warriors of proven bravery who submitted to a harsh discipline, sleeping in barracks without women. Death in battle was their dearest ambition - to join Woden in Valhalla. The House-Carles who gave a grim an account of themselves at Hastings had been founded by King Sweyn Forkbeard, a former commander of these Jomsburg brethren, and many European noblemen had Scandinavian blood. The traditions of the northern war-band were very much alive in the twelfth century and the chansons de geste expressed the same pagan ideals: physical prowess, the joy of plunder and the duty of revenge." - Desmond Seward, The Monks of War.

The followers of the Warrior Cults of Northern Europe were feared for their frenzied ferocity in battle. Operating under a patchwork of warlords, they stood in the way of a pacified and united Europe operating under the Holy Roman Empire.

"The church tried desperately to stop the unending bloodshed. An early expedient was the 'Truce of God', specified days on which noblemen wore not to fight. The long-term policy was chivalry, an attempt to tame murderous instincts by providing a Christian ideal of the warrior; ultimately knighthood, originally a reputation for skill in battle, became almost a religious calling, hallowed by quasi-sacramental rites - vigils, weapon blessings, even vows of chastity. The code of the Germanic comitatus gave way to one of prayerful self-sacrifice, which exalted the protection of the defenceless. - Desmond Seward, The Monks of War.



"A knight must be merciful without wickedness, affable without treachery, compassionate towards the suffering, and open handed. He must be ready to help the needy and to confound robbers and murderers, a just judge without favour or hate. He must prefer death to dishonour. He must protect the Holy Church for she cannot defend herself." -

"Sagas were replaced by romances of King Arthur and Amadis of Gaul, the berserk transformed into Don Quixote. It was an example of the Catholic Church at her syncretic best, civilizing the barbarian invaders of the Roman Empire. But this process took centuries so there was urgent need of another, quicker solution. "The ascetic impulse produced a papal revolution. Gregory VII (1073-85) set the papacy firmly on a course towards the position of leader and judge of Western Christendom, demanding that temporal power be subordinated to spiritual just as the body depends on the soul, envisaging a papal army, the militia Sancti Petri. Europe listened to the priest-kings with new respect. When in 1095 Pope Urban II called upon the faithful to recover Jerusalem - occupied by the Moslems since 638 - his appeal inspired extraordinary enthusiasm. Palestine's importance was heightened by the new appreciation of Christ's humanity; the scenes of the Passion were still pointed out at Jerusalem. That His City should belong to infidels was contrary to the law of God. And Holy War would provide a magnificent outlet for the destructive energy of barbarous nobles. "These saw the crusade as a summons by God to render military service and also as an opportunity to win new manors in the way they had been won in England and southern Italy. Shouts of 'Deus li volt' resounded throughout Europe and a great host of warlike pilgrims from all classes converged on the Holy Land singing the ancient, triumphant hymn 'Vexilla regis prodeunt':

'Behold the royal ensigns fly, The Cross's shining mystery; Where Life itself gave up its breath And Christ by dying conquered death...'

Its tune was an old marching song of the Roman legion." - Desmond Seward, The Monks of War.

"The knighthood which had taken part in the first Crusades had been made up of acquisitive groups of warriors who hunted together, and who subordinated individual courage to the joint discipline of the pack. By the end of the thirteenth century this earlier knighthood, which had been taunted by St Bernard for its greed, its vanity, its evil violence, had begun to give way to the literary idea of knighthood as an individual quest, a kind of lay parallel to the divine pilgrimage of the monks. The knight-errant who sought 'adventure' in a personal search which was often connected with worldly, erotic experience had little in common

with the violent sinners who sought to purge grave sins by taking the cross." - Peter Partner, The Murdered Magicians.

"Jerusalem was stormed in July 1099. The rabid ferocity of its sack showed just how little the Church had succeeded in Christianizing atavistic instincts. The entire population of the Holy city was put to the sword, Jews as well as Moslems, 70,000 men, women and children perished in a holocaust which raged for three days. In places men waded in blood up to their ankles and horsemen were splashed by it as they rode through the streets. Weeping, these devout conquerors went barefoot to pray at the Holy Sepulcher before rushing eagerly back to the slaughter."

"Those who stayed in Palestine were adventurers, mainly French, with nothing to go back to, and the state they created reflected the feudalism of their own land." "The king dressed in a golden burnous and keffiyeh and gave audiences cross-legged on a carpet. Nobles wore shoes with up-turned points, turbans, and the silks, damasks muslins and cottons that were so different from the wool and furs of France. In the towns they lived in villas with courtyards, fountains and mosaic floors, reclining on divans, listening to Arab lutes and watching dancing girls. They ate sugar, rice, lemons and melons and washed with soap in tubs or sunken baths, while their women used cosmetics and glass mirrors, unknown in Europe. Merchants, grown accustomed to bazaars, veiled their wives, and professional wailers were seen at Christian funerals. Coins had Arabic inscriptions....The climate, with its short but stormy winters and long sweltering summers, and the new diseases, caused heavy mortality despite Arab medicine. The majority of the population was Moslem. Life, perpetually overshadowed by the sinister spectres of death, torture or slavery, could only be endured by men of strong self-discipline." - Desmond Seward, The Monks of War.

"Once you know that the Church is being continually worn down by such a succession of disasters and by so many deaths of the sons of God as a result of the oppression of the pagans, we believe that not one of you will lie low. We urge you . . . to do your utmost to defend your brothers and to liberate the Churches." - Pope Calixtus II, 1123.

## **Jerusalem**

Jerusalem had been absorbed into the Roman Empire in 63 BC , governed from Rome. When the Roman Empire was divided by ? in ? into Eastern and Western Parts Jerusdalem became part of the Eastern Roman, later Byzantine, Empire, ruled from Constantinople. In 638 Jerusalem fell peaceably to the armies of Islam and was incorporated into the Muslim Empire.

## Call for a Holy War

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In 1071 a large Byzantine army was defeated at the Battle of Manzikert by a force of Seljuk Turks led by Sultan Alp Arsan. The Byzantine emperor Romanus IV Diogenes was taken prisoner and subsequently the Seljuk Turks swept across Asia Minor. The Byzantine city of Nicaea, less than 100 miles from Constantinople, fell to the Seljuks in 1080. Following disaster the Byzantine emperor Alexius appealed for aid to his fellow Christians in the west.

On the 27<sup>th</sup> of November (insert date here) in a field outside Clermont Pope Urban II addressed a large crowd from his raised throne. The Pope announced a crusade to re-capture the holy city of Jerusalem for Christianity. In this he was responding to an appeal from the Byzantine emperor (insert name here) for western aid against the incursions of the Seljuk Turks, who were threatening the frontiers of the Byzantium. Anyone taking part in the crusade would have all previous sins forgiven. The author of a recent book, Michael Parry (check name), describes Urban's appeal as a 'combination of Christian piety, xenophobia and imperialist arrogance.' (The Bible and Colonialism.)

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Jerusalem fell to the crusaders in July 1099 and the conquerors embarked on a massacre of the inhabitants, irrespective of their religion. Raymond of Toulouse's chaplain Raymond of Aguilers, described the scene in his chronicle 'In all the streets and squares of the city, mounds of heads, hands and feet were to be seen. People were walking quite openly over dead men and horses.'

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The crusaders established the kingdom of Jerusalem and several other states. From the North – The Norman principality of Antioch headed by Bohemund of Taranto.

Inland (to the west) the county of Edessa ruled by Baldwin of Boulogne.

Immediately south of Antioch was the county of Tripoli ruled by the Count of Toulouse, Raymond of saint-Gilles.

And stretching all the way from Beirut in the north to Gaza in the south was the Kingdom of Jerusalem, ruled by Godfrey of Bouillon.

In the immediate aftermath of the fall of Jerusalem the majority of the crusaders had gone home with their loot and their sins absolved.

The remaining ex-crusaders were occupied in taking the remaining castles and the port cities. While the nobles were occupied securing the castles and cities for themselves the countryside descended into banditry. The cities/castles were secure (ish) but the roads were not. Pilgrims to the holy sites across Outremer were attacked, robbed, murdered, enslaved in droves.

The crusade, to stop the ‘oppression and harassment of Christian pilgrims to the holy city of Jerusalem’ had left the pilgrims much, much worse off.

On to the stage now steps a group of eight, or maybe nine, knights.

### **The First Crusade – A New Order is created**

"The Templars came into existence in Jerusalem during the aftermath of the First Crusade. Their Order of Poor Knights of the Temple of Solomon grew from a group of pious soldiers who fathered in Jerusalem during the second decade of the twelfth century. they undertook the duty of protecting pilgrims on the dangerous roads between Jaffa, where they landed on the coast of Palestine, and Jerusalem. They lived under the religious rule known as that of St Augustine, and they had help and guidance from the canons of the Church of the Holy Sepulcher in Jerusalem." - Peter Partner, *The Murdered Magicians*.

"In 1104 the Count of Champagne had met in conclave with certain high-ranking nobles, at least one of whom had just returned from Jerusalem...Also present was the liege lord of André de Montbard." - Baigent, Leigh & Lincoln, *The Holy Blood and the Holy Grail*.

"Immediately after this conclave Hughes travelled to the Holy Land, where he remained until 1108. He returned there briefly in 1114, than went back to Champagne and donated the Clairvaux site to St. Bernard. Four years later - according to the official story - his vassal and possible relation, Hughes de Payens, with André de Montbard and seven companions, set out on their mission and formed the embryonic Knights Templar. In 1125 Hughes of Champagne himself joined the new Order." - Lynn Picknett & Clive Prince, Turin Shroud - In Whose Image? The Shocking Truth Unveiled.

Hughes de Payens, also from Champagne, was a member of a cadet branch of the Counts of Troyes.

"A document of 1123 refers to Hughes as 'Master of the knights of the Temple' ['Magister Militum Templi'] - it is perhaps significant that 'Magister Militum' had been the title of the commander-in-chief of the later Roman Empire] but his little band was merely a voluntary brotherhood and recent research seems to indicated that they were having difficulty in finding recruits and were on the verge of dissolution. Hughes had come about another crusade, not to ask for a rule. - Desmond Seward, The Monks of War.

"The Templars "chose the name militia templi - soldiers of the Temple - after the temple supposedly built by Solomon in Jerusalem, near which they had been assigned quarters by the King." - John J. Robinson, Born in Blood.

The full original title of new order was Pauperes commilitones Christi Templique Salomonis, the Poor Fellow-Soldiers of Christ and the Temple of Solomon.

"Their first duty was to protect the road to Jerusalem, but it was not long before they assumed the role of a volunteer police force." - Noel Curer-Briggs, The Shroud and the Grail - A Modern Quest for the True Grail.

"Certain noblemen of knightly rank, devoted to God, professed a wish to live in chastity, obedience and without property in perpetuity, binding themselves in the hands of the lord patriarch to the service of Christ in the manner of secular canons. Among these, the first and most important were the venerable men, Hughes de Payens and Godefroi de Saint-Omer. Since they did not have a church, not a settled place to live, the king [of Jerusalem, Baldwin II] conceded a temporary dwelling to them in his palace, which he had below the Temple of the Lord, to the south side....The first element of their profession enjoined on them for the remission of their sins by the lord patriarch and the other bishops, was that they should protect the roads and routes to the utmost of their ability against the ambushes of thieves and attackers, especially in regard to the safety of pilgrims." - William, Archbishop of Tyre.

"King Baldwin welcomed the religious knights and gave them quarters in the eastern part of his palace, which stood on the supposed site of King Solomon's Temple and adjoined the former Al-Aqsa Mosque; in the same area the canons of the Holy Sepulcher gave them stabling for their horses.." - Peter Partner, *The Murdered Magicians*.

### **A New Order is Created**

The origin of the Knights Templar lies in the aftermath of the first crusade. The crusaders had captured Jerusalem and various other cities and strongholds leaving the country in between them, especially the roads from the ports unconquered, and even pilgrims travelling in large groups became easy prey to bandits, both saracens and disaffected crusaders.

The crusaders established the Kingdom of Jerusalem and several independent states including; from the North The Norman principality of Antioch ruled by Bohemund of Taranto; Inland, to the west of Antioch was the County of Edessa ruled by Baldwin of Boulogne; immediately south of Antioch was the County of Tripoli ruled by the Count of Toulouse, Raymond de Saint-Gilles; finally, stretching from Beirut in the north all the way to Gaza in the south, was the Kingdom of Jerusalem ruled by Godfrey of Bouillon. Godfrey took the title of (insert title here).

After Jerusalem fell, the majority of crusaders, returned home with their sins absolved, and of course their loot.

While the noble knights were spending their time securing the remaining castles and cities they found what countless invaders have been rediscovering since that the countryside was descending into banditry. The cities were relatively safe(ish) but the roads were not. Christian pilgrims to the sacred sites were attacked, robbed and murdered across the holy land, In the wake of a crusade whose avowed aim was supposedly to stop the 'oppression and harassment of Christian pilgrims to the holy city of Jerusalem.' The pilgrims were in fact worse off.

On to the stage now steps Hughes de payen and eight companions, including Godfrey de Saint-Omer, Archambaud de saint-Aignan, Payen de MontDidier, Geoffrey Bissot and knights named Roland or Rossal and Gondemar

Around 1120 a powerful French noble Fulk (the fifth) de Anjou enrolled as an associate of the order while he was on pilgrimage in Outremer, the name given to the Holy Land. He must have been impressed by what he saw, because on his return to France he endowed the order with an annual grant of 30 livres (how much is this?) thus providing the order with a regular income



In 1125 Hugh, count of champagne returned to the holy land and formally joined the order. Pledging fealty to his vassal Hugh de Payn.

The order that history knows as the knights templar was formed in Jerusalem sometime between 1114 and 1119 (accounts vary) in the aftermath of the first crusade. A group of nine French knights including (insert names here) undertook the protection of pilgrims during the perilous journey from the ports of Outremer to the holy city of Jerusalem.

The quarters allocated to them stood on the supposed site of King Solomon's temple. The canons of the Holy Sepulchre gave them nearby stabling for their horses.

"Certain noblemen of knightly rank, devoted to God, professed a wish to live in chastity, obedience and without property in perpetuity, binding themselves in the hands of the lord patriarch to the service of Christ in the manner of secular canons. Among these, the first and most important were the venerable men, Hughes de Payens and Godefroi de Saint-Omer. Since they did not have a church, not a settled place to live, the king [of Jerusalem, Baldwin II] conceded a temporary dwelling to them in his palace, which he had below the Temple of the Lord, to the south side....The first element of their profession enjoined on them for the remission of their sins by the lord patriarch and the other bishops, was that they should protect the roads and routes to the utmost of their ability against the ambushes of thieves and attackers, especially in regard to the safety of pilgrims." - William, Archbishop of Tyre

The full title of the new order was *Pauoeres commilitones Christi templique salomones* – poor fellow soldiers of Christ and the temple of Solomon.

"The Templars "chose the name *militia templi* - soldiers of the Temple - after the temple supposedly built by Solomon in Jerusalem, near which they had been assigned quarters by the King." - John J. Robinson, *Born in Blood*

"The Templars came into existence in Jerusalem during the aftermath of the First Crusade. Their Order of Poor Knights of the Temple of Solomon grew from a group of pious soldiers who fathered in Jerusalem during the second decade of the twelfth century. They undertook the duty of protecting pilgrims on the dangerous roads between Jaffa, where they landed on the coast of Palestine, and Jerusalem. They lived under the religious rule known as that of St Augustine, and they had help and guidance from the canons of the Church of the Holy Sepulcher in Jerusalem." - Peter Partner, *The Murdered Magicians*

"In 1104 the Count of Champagne had met in conclave with certain high-ranking nobles, at least one of whom had just returned from Jerusalem...Also present was the liege lord of Andr  de Montbard." - Baigent, Leigh & Lincoln, *The Holy Blood and the Holy Grail*

"Immediately after this conclave Hughes traveled to the Holy Land, where he remained until 1108. He returned there briefly in 1114, than went back to Champagne and donated the Clairvaux site to St. Bernard. Four years later - according to the official story - his vassal and possible relation, Hughes de Payens, with Andr  de Montbard and seven companions, set out on their mission and formed the embryonic Knights Templar. In 1125 Hughes of Champagne himself joined the new Order." - Lynn Picknett & Clive Prince, *Turin Shroud - In Whose Image? The Shocking Truth Unveiled*

Hughes de Payens, also from Champagne, was a member of a cadet branch of the Counts of Troyes.

"A document of 1123 refers to Hughes as 'Master of the knights of the Temple' ['Magister Militum Templi'] - it is perhaps significant that 'Magister Militum' had been the title of the commander-in-chief of the later Roman Empire] but his little band was merely a voluntary brotherhood and recent research seems to indicated that they were having difficulty in finding recruits and were on the verge of dissolution. Hughes had come about another crusade, not to ask for a rule. - Desmond Seward, *The Monks of War*.

The full original title of new order was *Pauperes commilitones Christi Templique Salomonis*, the Poor Fellow-Soldiers of Christ and the Temple of Solomon.

"Their first duty was to protect the road to Jerusalem, but it was not long before they assumed the role of a volunteer police force." - Noel Currer-Briggs, *The Shroud and the Grail - A Modern Quest for the True Grail*

"King Baldwin welcomed the religious knights and gave them quarters in the eastern part of his palace, which stood on the supposed site of King Solomon's Temple and adjoined the former Al-Aqsa Mosque; in the same area the canons of the Holy Sepulcher gave them stabling for their horses.." - Peter Partner, *The Murdered Magicians*.

## **The First Crusade – A Secret Objective?**

"When the crusaders conquered Jerusalem in 1099, they heard from such Jews as remained in the city that the Holy of Holies was right there in the Dome of the Rock. The crusaders mistakenly identified the Moslem Dome of the Rock with Solomon's Temple." - Noel Curer-Briggs, *The Shroud and the Grail - A Modern Quest for the True Grail*.

"In 1118, nine Knights Crusaders in the East, among whom were Geoffroi de Saint-Omer and Hughes de Payens, consecrated themselves to religion, and took an oath between the hands of the Patriarch of Constantinople, a See always secretly or openly hostile to that of Rome from the time of Photius. The avowed object of the Templars was to protect the Christians who came to visit the Holy Places: their secret object was the re-building of the Temple of Solomon on the model prophesied by Ezekiel." - General Albert Pike, *Morals and Dogma*.

"The real task of the nine knights was to carry out research in the area in order to obtain certain relics and manuscripts which contained the essence of the secret traditions of Judaism and ancient Egypt, some of which probably went back to the days of Moses...There is no doubt that [they] fulfilled this particular mission and that the knowledge obtained from their finds was taught in the oral tradition of the Order's...secret circles." - Gaetan Delaforge, *The Templar Tradition in the Age of Aquarius*.

In the 1960's "Louis Charpentier...in two books not remarkable for the clarity of their ideas, claimed that the Templars were despatched to the Holy Land by St Bernard to fetch the Ark of the Temple of Solomon back to Europe. His evidence that they were successful in this enterprise is the building of the Gothic cathedrals of Europe, which the Templars financed partly with silver produced by the practice of alchemy, partly with more silver which (three centuries before Columbus) they imported from the Americas, and disembarked at La Rochelle!" - Peter Partner, *The Murdered Magicians*.

"...A number of Jewish and Islamic legends spoke of a sealed and secret passage beneath the Well of Souls leading into the bowels of the earth, where the Ark supposedly been concealed at the time of the destruction of Solomon's Temple - and where many believed that it rested still, guarded by spirits and demons." It is "highly probable that Hugh de Payens and his backer the Count of Champagne could...have been motivated by a desire to find the Ark - and that they could have established the Templars, and taken control of the Temple Mount, in order to achieve this goal. "If so, however, then they failed in their objective. In the twelfth century, as one expert put it, 'the asset value of a famous relic was prodigious'. Possession of a relic as uniquely significant as the Ark of the

Covenant would, in addition have brought enormous power and prestige to its owners. From this it followed, that if the Templars had found the Ark, they would certainly have brought it back to Europe in triumph." - Graham Hancock, *The Sign and the Seal*.

### **The Templar's Architectural Skills**

"On the other side of the palace [i.e., the Al-Aqsa Mosque] the Templars have built a new house, whose height, length and breadth, and all its cellars and refectories, staircase and roof, are far beyond the custom of this land. Indeed its roof is so high that, if I were to mention how high it is, those who listen would hardly believe me." - Theoderic (1174).

"Clearly he had regarded the Templars' architectural skills as almost supernaturally advanced and had been particularly impressed by the soaring roofs and arches that they had built....Soaring roofs and arches had also been the distinguishing features of the Gothic architectural formula as expressed at Chartres and other French cathedrals in the twelfth century - cathedrals that...were regarded by some observers as 'scientifically...far beyond what can be allowed for in the knowledge of the epoch' [Louis Charpentier, *The Mysteries of Chartres Cathedral*]." "...What if, in their excavations on the Temple Mount, they had unearthed scrolls, manuscripts, theorems or blueprints relating to Solomon's Temple itself? What if these discoveries had included the lost architectural secrets of geometry, proportion, balance and harmony that had been known to the builders of the pyramids and other great monuments of antiquity? And what if the Templars had shared these secrets with Saint Bernard in return for his enthusiastic backing of their order?" - Graham Hancock, *The Sign and the Seal*.

St. Bernard, the patron of the Templars, "played a formative role in the evolution and dissemination of the Gothic architectural formula in its early days (he had been at the height of his powers in 1134 when the soaring north tower of Chartres cathedral had been built, and he had constantly stressed the principles of sacred geometry that had been put into practice in that tower and throughout the whole wonderful building)." "Gothic architecture...had been born at Chartres cathedral with the start of construction work on the north tower in 1134....In the years immediately prior to 1134 Bernard had cultivated a particularly close friendship with Geoffrey the Bishop of Chartres, inspiring his with an 'uncommon enthusiasm' for the Gothic formula and holding 'almost daily negotiations with the builders themselves'." When asked "What is God?", Bernard replied "He is length, width, height and depth." "The entire edifice had been carefully and explicitly designed as a key to the deeper religious mysteries. Thus, for example, the architects and masons had made use of gematria (an

ancient Hebrew cipher that substitutes numbers for the letters of the alphabet) to 'spell out' obscure liturgical phrases in many of the key dimensions of the great building. Similarly the sculptors and glaziers - working usually to the instructions of the higher clergy - had carefully concealed complex messages about human nature, about the past, and about the prophetic meaning of the Scriptures in the thousands of different devices and designs that they had created." (For example a tableau in the north porch depicts the removal, to some unstated destination, of the Ark of the Covenant - which is shown placed upon an ox-cart. The damaged and eroded description, "HIC AMICITUR ARCHA CEDERIS" which could be "Here is hidden the Ark of the Covenant".)

"In 1139, Pope Innocent II (whose candidacy, incidentally, had also been enthusiastically backed by Saint Bernard), granted the order a unique privilege - the right to build their own churches. This was a privilege that they subsequently exercised to the full: beautiful places of worship, often circular in plan like the Temple Church in London, became a hallmark of Templar activities." - Graham Hancock, *The Sign and the Seal*.

"The great effort of the Order was the transfer of funds and men to the east. They erected numerous building in the west - preceptories, churches, granges - for training and administration, but these were humble and utilitarian in nature, with a few exceptions. There was no standard form of Templar church: a very few, curricular or polygonal, recalled the shape either of the Dome of the Rock at Jerusalem (the 'Temple of God' of the Templar seal) or of the octagon of the Church of the Holy Sepulchre at Jerusalem. But most Templar churches were orthodox apsidal structures." - Peter Partner, *The Murdered Magicians*.

### **A Powerful Champion**

"Every brother who is professed in the Holy service should, through fear of the flames of Hell, give total obedience to the Master; for nothing is dearer to Jesus Christ than obedience, and if anything be commanded by the Master or by one to whom he has given his power, it should be done without demur as if it were a command from God . . . for you must give up your own free will." - *The Rule of the Templars*, as recorded by scribe John Michael at the Council of Troyes, 1128.

"When the Knights Templar were founded in 1118-1119 in Jerusalem, it was a 'poor order' whose primary function was the protection of pilgrims along the main roads between the coast at Jaffa and the inland city of Jerusalem. But an important transformation took place when this nascent Order came under the patronage of St Bernard of Clairvaux, nephew of Andr  de Montbard, one of the founding group of the Templars. Until his conversion at the age of twenty, St Bernard himself had been destined for a knightly career, and when he came to

patronize the Knights Templar that Order was imbued with the ideals and convictions of the knightly class of Burgundy." - Edward Burman, The Assassins - Holy Killers of Islam.

"It was Hugues of Champagne who donated the site of Clairvaux to Bernard, where he built his abbey and from whence he expanded his 'empire'. He became the official 'sponsor' of the Templars, and it was his influence that ensured papal recognition at the Council at Troyes, this being the capital of Hughes' land....It was a disciple of Bernard's, Pope Innocent II, (formerly a monk at Clairvaux) who freed the Templars from all allegiance to anyone except the Pope himself." - Lynn Picknett & Clive Prince, Turin Shroud - In Whose Image? The Shocking Truth Unveiled.

In 1128, Bernard of Clairvaux "was just twenty-eight years old when the Council of Troyes asked him to help create a Rule for the Templars. He did more than that. He became their most vocal champion, urging that they be supported with gifts of land and money and exhorting men of good family to cast off their sinful lives and take up the sword and the cross as Templar Knights." - John J. Robinson, Born in Blood.

"St Bernard, who took a strong liking to Hughes, recognized a means of channeling the feudal nobility's surplus energy which would convert 'criminals and godless, robbers, murderers and adulterers'. He promised Hughes that he would compile a rule and find recruits. 'They can fight the battle of the Lord and indeed be soldiers of Christ'. Military Christianity had found its real creator." - Desmond Seward, The Monks of War.

"Indeed, the knights of Christ fight the battles of their lord in safety, by no means fearing to have sinned in slaying the foe, nor fearing the peril of their own deaths, seeing that either dealing out death or dying, when for Christ's sake, contains nothing criminal but rather merits glorious reward. On this account, then: for Christ! hence Christ is attained. He who, forsooth! freely takes the death of his foe as an act of vengeance, the more willingly finds consolation in his status as a soldier of Christ. The soldier of Christ kills safely; he dies the more safely. He serves his own interests in dying, and Christ's interests in killing!" - St Bernard.

Bernard "urged young men to take up the Templar sword, comparing the Templar's holy way of life, so pleasing to God, to the degenerate ways of the secular knights, whose lives were dedicated to vanity, adultery, looting, and stealing, with many sins to atone for. The dedication to Christ, to a life of chastity and prayer, to a life that might be sacrificed in battle against unbelievers, was enough penance to atone for any sin or any number of sins. On that basis, Bernard appeared to sceleratos et impius, raptores et homicidas,

adulteros, 'the wicked and the ungodly, rapists and murderers, adulterers', to save their own souls by enlisting as Kings of the Temple. That guaranteed absolution was also a way out for those suffering under decrees of excommunication. The taking of the Templar oath would evidence submission to the Church, and the supreme penance of a lifetime at war for the True Cross would satisfy God's requirement for punishment of the contrite." John J. Robinson, *Dungeon, Fire and Sword* (1991).

"The warriors are gentler than lambs and fiercer than lions, wedding the mildness of the monk with the valour of the knight, so that it is difficult to decide which to call them: men who adorn the Temple of Solomon with weapons instead of gems, with shields instead of crowns of gold, with saddles and bridles instead of candelabra: eager for victory -- not fame; for battle not for pomp; who abhor wasteful speech, unnecessary action, unmeasured laughter, gossip and chatter, as they despise all vain things: who, in spite of their being many, live in one house according to one rule, with one soul and one heart." - St Bernard.

"Another pools of recruits was provided by the poor knights who lacked the funds to acquire horses, armor, and weapons. All of those things would be given to them upon their entry, along with personal attendants and servants. They were certain of adequate food and a place in which to live. Their self-respect, no matter how low it might have sunk, would be instantly restored...(A heavy war-horse cost roughly the equivalent of four hundred days' pay for a free laborer)." John J. Robinson, *Dungeon, Fire and Sword* (1991).

"By the thirteenth century...an aspirant was required to be a knight, the son of a knight and his lady. Villein descent was a bar to entry as a knight; it was also a bar to the priesthood, so the Military Order was no exception. An excommunicated aspirant was to be brought first to the bishop and he could be received into the Order only if the bishop would absolve him. It seems from the Statutes of the Order that recruiting went on among knights who had been found guilty of serious moral offenses, a well-known rule in the French version directs to Templars to frequent and recruit from gatherings of excommunicated knights. That the Latin version of the rule gives the directly opposite injunction, not to frequent such gatherings, probably shows the tension between the official clerical attitudes to the Order and the vernacular military culture which lay alongside it. Opinion was divided to the end; at the time of the trial and dissolution of the Order it was being said that it was a disgraceful thing that robbers worthy of death had been admitted to the Order." - Peter Partner, *The Murdered Magicians*.

"Have I not been obedient to the Rule? The Rule is the bones of my body, it runs from my feet to my head, and it is in my arms; these fingers,,The Rule is my marrow. Am I not also garbed in the Rule,for it tells me what I wear. The Rule is within me and about me. It is my hand when I fight and tells me what my weapons are. Within and Without." - William Watson.

## **Initiation Rites**

"The admission of postulants took place at weekly chapters. If a majority of the brethren agreed, the candidate was brought into the chapter to be examined by two or three senior brothers. If his answers were satisfactory, which meant that he was a free man, noble, fit and of legitimate birth, he was brought before the master..." - Noel Curren-Briggs, *The Shroud and the Grail - A Modern Quest for the True Grail*.

The initiation ceremony, over which great secrecy prevailed, took place almost invariably in a copy of the rotunda of the Church of the Holy Sepulcher in Jerusalem. Many Templar churches and chapels were build round with this in mind, and in their center, as at the Templar Vera Cruz Church of Segovia in Spain, there was often an actual model of the tomb of Christ, in the form of a two-storied structure with steps leading up. At some stage the special ceremony was devised for initiated members of the order whereby they were given a momentary glimpse of the supreme vision of God attainable on earth, before which they prostrated themselves in adoration." - Ian Wilson, *The Shroud of Turin - The Burial Cloth of Jesus Christ?*

"Knights were initiated into the temple in a secret ceremony held at night in the guarded chapter house. The great prior would ask the assembled knights several times if they had any objections to admitting the novice to the order. Hearing none, he reviewed the rules of the order and asked whether the novice had a wife and family, debts or disease, and if he owed allegiance to any other master. Having answered in the negative, the novice knelt, asking to become a 'servant and slave' of the temple and swearing obedience by God and the Virgin Mary. " - *Ancient Wisdom and Secret Sects*.

"During the ritual of admission to the Order, reference was made to the immortality of God and so to the intactness of the Son of God. John of Cassanhas, Templar Preceptor of Noggarda, tells how the leader of an admission ritual declares, 'Believe thou in God, who has not died and will never die.'" "When the moment came for the postulant to take his vows, he was required to place his hand not on the Bible, which was the usual practice, but on the Missal open at the point in the Mass where the body of Christ is mentioned. Several brother priests, such as Bertrand de Villers and Etienne de Dijon, both from the diocese of Langres, said that at the point in the Mass where the Host is



consecrated they were told to omit the words *Hoc est enim corpus meum.*" "...He then vowed...to follow the usage and custom of the house; and to help to conquer the holy Land. After this he was formally admitted to the order, and the white mantel was placed on his shoulders. The brother-priest then spoke Psalm 133:" - Noel Currer-Briggs, *The Shroud and the Grail - A Modern Quest for the True Grail.*

"*Ecce quam bonum et quam jucundum habitare fratres in unum* - Behold how good and how pleasant it is for brethren to dwell together in unity. It is like precious oil poured on the head, running down on the beard, running down on Aaron's beard, down upon the collar of his robes. It is as if the dew of Hermon were falling on Mount Zion. For there the LORD bestows his blessing, even life forevermore." - Psalms 133 - a song of ascents (of David).

According to George Sassoon (co-author of the *Manna Machine*, this psalm refers to a ritual relating to the mana machine, a high tech device which purportedly fed the ancient Israelites during their exodus from Egypt. Imbued with mysterious powers, it was venerated as the Ark of the Covenant.

### **Poverty and Brotherhood**

Based on the Cistercian rule, "first came the three basic monastic vows of chastity, poverty and obedience. Chastity took count of both sexes. No Templar was to kiss or touch any woman, not even his mother or sister. Even conversation with any woman was discouraged, and often forbidden. Templars wore sheepskin drawers that were never to be removed. (The Rule ordered that Templars should never bathe, so the ban of the removal of drawers was seen as support for the prohibition of sexual activity.) No Templar was to allow anyone, especially another Templar, to see his naked body. In their dormitories, lamps burned all night to keep away the darkness that might permit or encourage homosexual practices, a constant concern in all-male societies, including monasteries." - John J. Robinson, *Born in Blood.*

"An emphasis on silence, even to the extent of using signs in the refectory, came from the same source, while the simplicity of Cistercian altar furnishings was paralleled by the plainest weapons and saddlery possible, with no trace of gold or silver....Religious services alternated with military exercises. there were two main meals, both eaten in silence with sacred reading from a French translation of the Bible, special emphasis being placed on the Books of Joshua and the Maccabees. All found inspiration in the ferocious exploits of Judas, his brothers and their war-bands, in reconquering the Holy Land from cruel infidels. Brethren ate in pairs to see that the other did not weaken himself by fasting. Wine was served with every meal and meat three times a week; their mortification was the rigors of war. Each knight was allowed three horses but

with the symbolic exception of the lion, hawking and hunting were forbidden. He had to crop his hair and grow a beard....His Master was not merely a commanding officer, but an abbot. For the first time in Christian history soldiers would live as monks." - Desmond Seward, *The Monks of War*.

"The Templars' emblem was a horse carrying two knights, a symbol of poverty and brotherhood. Bernard clearly viewed his rough-hewed band more favorably than he did rich secular knights, noting that Templars were seen 'rarely washed, their beards bushy, sweaty and dusty, stained by their harness and the heat'. The Knights Templars wore white mantels emblazoned with a red cross and rode to battle behind a white and black banner called the Beauseant, after the piebald horses favored by the order's founders. The same word became their battle cry." - *Ancient Wisdom and Secret Sects*.

"Instant obedience to his superiors was required of every Templar, and since the order was responsible to on one but the pope, it essentially created its own system of punishments, up to the death penalty, for disobedience....Templars were allowed no privacy, and if a Templar received a letter it had to be read out loud in the presence of a master or chaplain." "On the battlefield the Templars were not permitted to retreat unless the odds against them were at least three to one, and even then they had no right to retreat unless ordered to do so....Men who joined the Templar order fully expected to die in battle, and most of them did." - John J. Robinson, *Born in Blood*.

"A Cistercian thinks of cutting down a tree as prayer, given the right conditions, and the Templar had a similar attitude towards a Moslem. In St Bernard's words 'killing for Christ' was 'malecide not homicide', the extermination of injustice rather than the unjust, and therefor desirable; indeed 'to kill a pagan is to win glory for it gives glory to Christ'....Death in battle meant consecration as a martyr, a road traveled by 20,000 Templars, knights and sergeants in two hundred years of war." "Bernard's genius had transformed a Germanic warrior cult into a religious vocation just as pagan gods had been metamorphosed into saints and fertility rites into Christian festivals. Christ had ousted Woden." - Desmond Seward, *The Monks of War*.

### **Allies and Enemies in the Holy Land "Come to Death"**

"The knights also excelled in military architecture and their castles in Palestine were exceptionally well designed and virtually impregnable. Foremost amongst these imposing fortresses was Atlit (Chateau PÄlÄgrin or Castle Pilgrim) which...had been built in the year 1218 by the fourteenth Grand Master of the Templars, William of Chartres..." - Graham Hancock, *The Sign and the Seal*.

"...Some of the nearest castles to the Assassin 'state' as it developed were the Templar castles of Tortosa (granted to the Templars in 1152) and Chastel Blanc." "The austere and spiritual Templars looking back to some imagined form of lost perfection, an exalted and nostalgic idea of an ideal order of chivalry, conscious themselves of their courage, loyalty and religious purpose, cannot have failed to recognize the goals and methods of the Assassins as close to their own. The same kind of men, not great noblemen but men from modest country manors who would have no role in the non-religious context, appear to have joined the Assassins and the Templars. There were essentially new men whose success derived from their search for personal and spiritual identity reinforced by the tight religious structure, rules and hierarchy of the two orders." "...The lay brothers, sergeants and knights of the Templars duplicate the lasiq (layman), fida'i (agent) and rafiq (companion) of the Assassins, while the knightly equivalent within the Assassins, the rafiqs, wore white mantels trimmed with red which correspond to the white mantle and red cross of the Templars." "The higher ranks of both orders, with priors, grand priors and Master, are also strikingly similar; prior, grand prior and Master correspond to da'i, da'i kabir and the Grand Master. In this context it is worth observing that while St Bernard provided the Rule of the Templars, the hierarchical structure seems to have come later and evidently from some other source." - Edward Burman, *The Assassins - Holy Killers of Islam*.

"It is unlikely that there were very often more than three hundred heavily armed Templars in the Holy Land, even when knights and sergeants are counted together. But these shock troops were surrounded by squires, servants, Turkish mercenary troops and other dependents, so that in the greatest Palestinian castles fifty or sixty knights and sergeants would form the nucleus of a garrison of four or five hundred." - Peter Partner, *The Murdered Magicians*.

"Assassin castles usually consisted of a walled compound with a keep built at its weakest point, designed as a fortified base for operations rather than to defend territory. Before sophisticated siege warfare, such as that used by Hulegu against Alamut over a century later they were in Syria relatively small and without the natural defense of remoteness of the Persian castles. It is this strategic, colonizing function of the castle which the Templars and other crusading orders may have developed from the Assassins, with no thought of territorial control, and no qualms about letting enemies pass between the castles." - Edward Burman, *The Assassins - Holy Killers of Islam*.

"The famous question of the three thousand gold pieces paid the by Syrian branch of the Assassins to the Templars is another matter which has never been settled. One opinion holds that this money was given as a tribute to the Christians; the other, that it was a secret allowance from the larger to the smaller

organization. Those who think that the Assassins were fanatical Moslems, and therefore would not form any alliance with those who to them were infidels, should be reminded that to the followers of the Old Man of the Mountains [Rashid al-Din Sinan, Grand Master of the Syrian Assassins from 1162 to 1193] only he was right, and the Saracens who were fighting the Holy War for Allah against the Crusaders were as bad as anyone else who did not accept the Assassin doctrine."

Saladin "attacked nearby Hittin at dawn on Friday, July 3rd [1187]. Thirty thousand Crusaders were captured, including the King of Jerusalem. No Templar is mentioned in the detailed Arab account as asking for mercy on religious or other grounds, although all knew that Saladin had issued a war-cry: 'Come to death, Templars!' The Grand Master, Gerard of Ridefort, and several other knights were among those taken. Saladin offered them their lives if they would see the light of the True Faith. None accepted, and all these knights were beheaded except, admittedly, the Templar Grand Master." Other accounts refer to "a body of Templars who went over to the Saracen side, and whose supposed descendants survive to this day as the Salibiyya (Crusader) tribe in north Arabia." - John J. Robinson, *Born in Blood*.

"...A poem written in Provençal dialect by; a troubadour who is thought to have been a Templar" refers "to the disastrous fall of a number of the main cities and castles of the Crusader kingdom in 1265 (notably the town of Caesarea and the fortress of Arsuf)..." - Peter Partner, *The Murdered Magicians*.

"Pain and wrath invade my heart so that I almost think of suicide, or of laying down the cross I once assumed in honour of he who was laid upon the cross, for neither the cross nor his name protect us against the accursed Turks. Indeed, it seems clear enough that God is supporting them in our despite. "At one stride they have captured Caesarea and taken by force the strong castle of Arsuf. O lord God, what a hard road have the knights, the sergeants and the burghers taken, who were harboured within the walls of Arsuf! Alas! the losses of the kingdom of Syria have been so heavy that its power is dispersed for ever! "Then it is really foolish to fight the Turks, not that Jesus Christ no longer opposes them. They have vanquished the Franks and Tartars and Armenians and Persians, and they continue to do so. And daily they impose new defeats on us. for god, who used to watch on our behalf, is now asleep, and Mohammed (Bafometz) puts forth his power to support the Sultan." - Ricault Bonomel.

" But even though the Kingdom of Jerusalem now consisted of no more than a narrow coastal strip from Acre to Beirut, it remained rich and the annual revenues of mid-13th century Acre alone were greater than the normal revenues of the King of England." - David Nicolle - *Acre 1291*.

## **Allies and Enemies in the Holy Land - The Fall of Acre**

"...In March 1291 an enormous Mameluke army marched on Acre - 160,000 infantry and 60,000 cavalry. Their artillery was awe-inspiring, including not less than 100 mangonels [catapults]" In defense, "out of a population of fifty thousand, 14,000 were foot soldiers and 800 were mounted men-at-arms." "Turkish engineers were steadily undermining the towers, which began to crumble beneath a ceaseless bombardment from the sultan's mangonels, a hail of enormous rocks and timber baulks. Lighter machines hurled pots of Greek fire or burning pitch which burst when they hit their targets and the sky was ablaze with naphtha arrows. Henri [III] tried to negotiate, but the implacable al-Ashraf would accept nothing but complete surrender. By 15 May the first wall and all its towers had been breached. Filling the moat with the bodies of men and horses as well as sandbags the Saracens swept through the main gate, encouraged by 300 drummers on camels. Charging on horseback down the narrow streets the Templar and Hospitaller brethren drove them out, but by evening the desperate Franks were forced to withdraw behind the inner wall. Next day many citizens put their wives and children on board ship for Cyprus, but unfortunately the weather was too bad to put out to sea."

"Just before dawn on Friday, 18 May 1291, the sultan ordered a general assault, announced by first one great kettle drum then by massed drums and a battery of trumpets and cymbals, 'which had a very horrible voice'. Mangonels and archers sent an endless shower of fire bombs into the doomed city, the arrows 'falling like rain', while Mameluke suicide-squads led by white-turbaned officers attacked through the dense smoke all along the wall in deep columns." "Acre was now lost irretrievably. The terrified population, women, babies and old men, ran to the harbor in frantic despair, though many able-bodied citizens died fighting. King Henri had already sailed for home and there were too few ships. Horrible struggles took place on the crowded jetties and overloaded boats sank....To add to the horror a great storm blew up. The Saracens soon reached the jammed quays to butcher the screaming fugitives."

The surviving Templars held out in the fortified Temple by the sea. "A large number of women and children had fled to them for protection and the Templars showed that they could be generous, putting as many refugees as possible aboard the Order's galleys, and sending them off to join the king's fleet. There was not enough room for everyone, and all the brethren, even the wounded, stayed behind. An eyewitness who saw the ships leave wrote afterwards that 'when they set sail everyone of the Temple who remained raised a great cheer, and thus they departed.'" After several days al-Ashraf offered good terms, which

Fra. Pierre accepted and some Mamelukes were admitted. They hoisted the crescent flag of Islam but then began to rape the women and boys, whereupon the infuriated Templars killed them. The infidel flag was torn down and 'Beau Seant' hauled up again. That night the marshal sent sway the Commander, Tibald Gaudin, by boat with the Temple treasury, the holy relics, and some non-combatants. Next day the sultan once more proposed excellent terms, admitting that his men had got what they deserved, so Fra. Pierre went out to discuss surrender. He was immediately seized and beheaded. Some of the brethren were old men, most of them wounded and all exhausted, yet they decided to fight to the finish. They beat off assault after assault. 'They can fight the battle of the Lord and indeed be soldiers of Christ. Let them kill the enemy or die, they need not be afraid'. But the brethren had no reply to mangonel fire and the tunnels which riddled the foundations. On 28 May, the mines were fired. Part of the massive wall collapsed and 2,000 Turkish troops poured in to meet a bloody reception. The weight was too much for the tottering building, which came crashing down and Saracens and brethren perished together in a flaming hecatomb."

"The Poor Knights' most lasting achievement, their contribution towards the overthrow of the Church's attitude to usury, was economic. No medieval institution did more for the rise of capitalism. Yet the Templars deserve to be remembered not as financiers but as the heroes of Acre, that strange fellowship of death who died for Christ with such disturbing courage." - Desmond Seward, *The Monks of War*.

### **An Amazing Geometry**

The castles of Templar Chateau of Bezu, the Chateau of Blanchefort and Rennes-le-Chateau are each located on a mountain top. Together, with the high spots of two other peaks, the locations form a perfect pentagon (five equal sides) some fifteen miles in circumference.. "At night, a fire lit upon each peak would easily be seen." Like Rennes-le-Chateau "the village church dates back to at least the time of the Visigoths, some thirteen centuries ago. The church is dedicated to Saint Magdalene..."

"The early astronomers saw the earth as the centre of the universe, around which the Sun, the stars and the planets revolved. Each planet forms its own pattern of movement around the Sun as seen from the Earth. For the ancient watchers of the heavens, those differing patterns of movement allowed them to draw geometric shapes based on the positions of each planet when it was aligned with the Sun." "Only one planet describes a precise and regular geometric pattern in the sky - and that planet is Venus, the heavenly counterpart of the earthly Mary

Magdalene - and the pattern that she draws as regular as clockwork every eight years is a pentacle." "There can be no doubt that churches, calvaires, castles and obscure ruins - almost every structure of note upon the map - form an intricate web of alignments which intersect with perfect regularity on the zero [Paris] meridian...The distance covered by three of those division is the circle radius measure. Each point is separated from the next by exactly one third of 933.586 poles!"

"The accepted definition of a pole [also known as the Rod or Perch] is now 5.5 yards - one 320th part of a mile, i.e., 198 inches...The kilometre - one thousand meters or one then-thousandth of a quadrant of the earth's surface - when translated into English measure is 39,370 inches, and the square root of 39,370 is 19841874 !" "There is an ancient Chinese measure called the Kung (or official) Ch'ih, the length of which is given as 14.14 inches - or, to within about one twentieth of an inch, the square root of 19841874 !" "The suggested origin of Professor Thom's Megalithic yard is the ancient Sumerian Shusi, given as 2.75 feet. This is 33 inches, or exactly the one sixth division of a Pole. "Therefore: the SHUSI time 6 equals the POLE; the KUNG CH'IH equals the square root of the POLE and the POLE is the square root of the KILOMETER.... a measure apparently not established until the late 18th century!" - Henry Lincoln, The Holy Place.

### **The Templar Order**

"Themes such as Arcadia, the number 58, Black Madonnas and Mary Magdalene are found in noticeable profusion where the Priory is supposed to have had influence, and in the works of artists, writers and poets who are said to be connected with that organization. These recurring themes would seem to indicated an 'underground stream' of esoteric belief." - Lynn Picknett & Clive Prince, Turin Shroud - In Whose Image? The Shocking Truth Unveiled.

"...This mysterious secret society brought itself to light in 1956, and is listed with the French directory of organizations under the subtitle 'Chivalry of Catholic Rules and Institutions of the Independent and Traditionalist Union', which in French abbreviates to CIRCUIT - the name of the magazine distributed internally among members. Depending on what statutes one considers, Sion either has 9,841 members in nine grades, or 1,093 members in seven, with the supreme member, the 'Nautonnier' or Grand Master of the Order being, till 1963, Jean Cocteau. While it is believed the head has been Pierre Plantard de St.-Clair up until recent times, he claims to have left that post in 1984, so it is not clear who runs the organization at this time." - Steve Mizrach, "The Mysteries of Rennes-le-Chateau and the Prieuré du Sion".

The members of the Order of the Priory of Sion is divided into two effective groups: a The Legion, charged with the apostolate. b The Phalange, guardian of the tradition.

The hierarchy of nine grades consists of: a in the 729 provinces 1 Novices:6,561 members 2 Croices:2,187 members in the 27 commanderies 3 Preux:729 members 4 Ecuyers:243 members 5 Chevaliers:81 members 6 Commandeurs:27 members in the Arch 'Kyria' 7 Connetables:9 members 8 Senechaux:3 members 9 Nautonnier:1 member.

The office of Nautonnier or Navigator, is symbolized by the boat of Isis.

"Isis holds in her right hand a small sailing ship with the spindle of a spinning wheel for its mast. From the top of the mast projects a water jug, its handle shaped like a serpent swelled with venom. This indicates that Isis steers the bark of life, full of troubles and miseries, on the stormy ocean of Time. The spindle symbolizes the fact that she spins and cuts the thread of life." - Manly P. Hall, Masonic, Hermetic, Quabbalistic & Rosicrucian Symbolical Philosophy.

The boat of Isis "was positioned in the constellation of Argo. Specifically, in Egypt this constellation was named Sothis or Soth-Isis, the Star of Isis. Furthermore, in the Egyptian legends this vessel represented the female organ of generation." - David Wood, Genesis.

The Ark of the Covenant of the ancient Israelites is believed to have been modelled after the ceremonial ark of Isis.

## **The Grand Masters**

"...It would seem that Sion's Grand Mastership has recurrently shifted between two essentially distinct groups of individuals. On the one hand there are figures of monumental stature who - through esoterica, the arts or sciences - have produced some impact on Western tradition, history and culture. On the other hand, there are members of a specific and interlinked network of families - noble, and sometimes royal." - Baigent, Leigh and Lincoln, The Holy Blood and the Holy Grail.

"...The first Grand Master, the twelfth-century Norman knight Jean de Gisors, took the name Jean II and pose the question: 'Who, then was Jean I?' They offer a few suggestions - John the Baptist, John the Evangelist and John the Divine - before dropping the subject." - Lynn Picknett & Clive Prince, Turin Shroud - In Whose Image? The Shocking Truth Unveiled.



"This succession was clearly intended to imply an esoteric and Hermetic papacy based on John, in contrast (and perhaps opposition) to the exoteric one based on Peter." - Baigent, Leigh and Lincoln, *The Holy Blood and the Holy Grail*.

It has been alleged that Hughes de Payens, first Grand Master of the Knights Templar, had been inducted into the Johannites, a sect which chose John the Baptist as their prophet. According to the dossiers secrets, each of the alleged Grand Masters of the Priore de Sion took the name Jean in succession (supposedly influencing the name chosen by Pope John XXIII). One of the Grand Masters on the list, Leonardo da Vinci, displayed a strong interest in John the Baptist. Another, Sir Isaac Newton, became preoccupied with the writings of the Apocalypse, then attributed to John the Evangelist.

**According to the dossiers secrets, the following individuals were amongst the Grand Masters:**

**Rene d'Anjou (1418-80)** - a major impetus behind the Renaissance through his literacy and influence on Cosimo de'Medici setting up bastions of esoteric, Hermetic principles - the 'underground stream'.

"Through his patronage of art, literature and the advancement of knowledge Rene is one of the most important figures of the formative years of the Renaissance....It was directly as a result of Rene's influence that Cosimo de Medici sent agents out to look for ancient texts, which resulted in the revival of Neoplatonic and Hermetic thought..." - Lynn Picknett & Clive Prince, *Turin Shroud - In Whose Image? The Shocking Truth Unveiled*

**Nicholas Flamel (1330-1418)** - Most famous of the alchemists, "the Paris notary Nicolas Flamel...claimed that he dreamed of an occult book, subsequently found it, and succeeded in deciphering it with the aid of a Jewish scholar learned in the mystic Hebrew writings known as the Kabbala. In 1382 Flamel claimed to have succeeded in the 'Great Work' (gold making); certainly he became rich and made donations to churches." - Encyclopaedia Britannica

"...One alchemical symbol that is widely acknowledged by modern scholars is that of an old bearded man, the back of whose head shows a young woman looking into a mirror. A statue with this image graces the exterior of Nantes cathedral, as does a bearded king with the body of a woman, in the porch at Chartres that depicts the Queen of Sheba." "The hermaphrodite is a pure alchemical symbol, representing the perfect balance achieved in the Great Work, and the perfect being, in which the alchemist himself is transformed and transmuted spiritually - and, as many believe, physically as well. It was a

'consummation devoutly to be wished' and had little, if anything, to do with sexuality as we understand it today. The Great Work was an explosion of the potential into the actual, where the mystical quest takes on concrete form. As the alchemists said, 'as above, so below' - this process was believed to make spirit into matter and transmute one sort of matter into another. It made a man into a god." - Lynn Picknett & Clive Prince, Turin Shroud - In Whose Image? The Shocking Truth Unveiled

Revered by men like Newton, Flamel was the discoverer of The Sacred Book of Abraham the Jew, Prince, Priest, Levite, Astrologer and Philosopher to that Tribe of Jews who by the Wrath of God were Dispersed amongst the Gauls which became one of the most famous works in Western esoteric tradition.

Sandro Filipepi (1483-1510) - better known as Botticelli, the renowned Renaissance painter.

**Leonardo da Vinci (1510-19)** - "Having little formal education, Leonardo enthusiastically accepted Nicholas's [of Cusa] new worldview [of an universe with no limits in space, no beginning or ending in time] as a justification for rejecting the outmoded authority of the 'Pharisees - the 'holy friars' and of his 'adversaries' Plato and Aristotole." "For the first time since the Ionians, he put forward a conception of science that was wholly secular, in no way based on religious doctrines or philosophy....In Leonardo the craftsman, scientist, and inventor are merged into one." - Eric Lerner, The Big Bang Never Happened

"Leonardo was left-handed; he was a strict vegetarian; he dissected dead bodies, he sought the company of alchemists and necromancers; he worked on a Sunday and only attended Mass when at court." "The only surviving sculpture that involved Leonardo in its making is the statue of John the Baptist in the Baptistry in Florence, on which he collaborated with the utmost secrecy with Giovan Francesco Rustici, a known necromancer and alchemist. And Leonardo's last painting was 'John the Baptist', showing him with the same half-smile as 'The Mona Lisa', and pointing straight upwards with the index finger of his right hand. This in Leonardo's work is a sign always associated with John: in the 'Adoration of the Magi' a person stands by the elevated roots of a carob tree - John's tree, symbol of sacrificial blood - while making this gesture. In his famous cartoon of St. Anne the subject also does this, warning an oblivious Virgin...The disciple whose face is perhaps accusingly close to Jesus' in 'The Last Supper' is also making this gesture. All these gestures are saying 'remember John'." - Lynn Picknett & Clive Prince, Turin Shroud - In Whose Image? The Shocking Truth Unveiled

**Robert Fludd (1595-1637)** - "inherited John Dee's mantle as England's leading exponent of esoteric thought" who consorted with Andrea, amongst others involved in the 'Rosicrucian' movement. "Historian Frances Yates, in her book *The Rosicrucian Enlightenment*, in a chapter entitled 'Rosicrucianism and Freemasonry', quotes one De Quincey, who states, 'Freemasonry is neither more nor less than Rosicrucianism as modified by those who transplanted it in England, whence it was re-exported to the other countries of Europe.' De Quincey states that Robert Fludd was the person most responsible for bringing Rosicrucianism to England and giving it its new name." - Gerry Rose, "The Venetian Takeover of England and Its Creation of Freemasonry".

**Johann Valentin Andrea (1637-54)** - "the creator of the semi-secret Christian unions and author of the Rosicrucian manifestos, a Hermetic allegory which also evokes resonances with the Grail Romances and the Knights Templar. At this time, with the eclipse of the House of Lorraine, the Priory transferred its allegiance to the more influential Stuarts after Frederick of the Palatinate married Elizabeth Stuart, daughter of James I of England. Frederick "created a culture, a 'Rosicrucian' state with its court cantered on Heidelberg." [Francis Yates] - Baigent & Leigh, *The Holy Blood and the Holy Grail*

"Through the historical detective work of Frances Yates, we now know that this era was a time when many 'Rosicrucian' ideas were moving to the Continent, and esoteric thinkers were confluencing around Frederick, Elector of the Palatinate of Bohemia, as the figure who would usher in the reforms of Church and State many expected." - Steve Mizrach, "The Mysteries of Rennes-le-Chateau and the Priore du Sion"

**Robert Boyle (1654-91)** - part of the "Invisible College" of dynamic English and European minds which became the Royal Society after the restoration of the monarch in 1660 with the Stuart ruler, Charles II as its patron and sponsor. His two closest friends were Isaac Newton and John Locke who met regularly with him to study alchemical works.

"In the ancient world alchemy was referred to simply as 'the sacred art'. It flourished in the first three centuries A.D. in Alexandria, where it was the combined product of glass and metal technology, a Hellenistic philosophy of the unity of all things through the four elements (earth, air, water, fire), and 'occult' religion and astrology....The essential principle was that all things, both animate and inanimate, were permeated by spirit, and that the substances of the lower world could, through a synthesis of chemical operations and imaginative reasoning, be transmuted into higher things of the spiritual world - things not subject to decay." - David Maybury-Lewis, *Millennium*

"The central idea of Gnosticism is that the material of which 'soul and true being' is composed is trapped through a series of cosmic misfortunes in a low-level universe that is alien to it. And the alchemists literalized these ideas to suggest that the spirit could somehow be distilled or coaxed from the dense matrix of matter." - Terence McKenna, *The Archaic Revival*

Isaac Newton (1691-1727) - "believed alchemy might enable human beings to shape and control the world by understanding and participating in its God-given vitality. He conducted alchemical experiments with great secrecy at Trinity College, Cambridge, working alone, even building his own furnaces without the aid of a bricklayer. He made a pact with the chemist John Boyle not to communicate their shared alchemical knowledge to others, because the 'subtle' and 'noble' powers of matter and the means of controlling them should be kept secret by those chosen by God to be entrusted with them." - David Maybury Lewis, *Millenium*

"He had been obsessed...with the notion that a secret wisdom lay concealed within the pages of the Scriptures: Daniel of the Old Testament and John of the New particularly attracted him because 'the language of the prophetic writings was symbolic and hieroglyphical and their comprehension required a radically different method of interpretation'." "He had learned Hebrew to do the job properly and had then carried out a...meticulous exercise on the book of Ezekiel...to produce a painstaking reconstruction of the floor plan of the Temple of Solomon...He had been convinced that the great edifice built to house the Ark of the Covenant had been a kind of cryptogram of the universe; if he could decipher this cryptogram, he had believed, then he would know the mind of God." - Graham Hancock, *The Sign and the Seal*

"Newton was not the first of the age of reason. He was the last of the magicians, the last of the Babylonians and Sumerians, the last great mind which looked out on the world with the same eyes as those who began to build our intellectual inheritance rather less than ten thousand years ago." Newton "saw the whole universe and all that is in it as a riddle, as a secret which could be read by applying pure thought to certain evidence, certain mystic clues which God had hid about the world to allow a sort of philosopher's treasure hunt to the esoteric brotherhood. He believed that these clues were to be found partly in the evidence of the heavens and in the constitution of elements, but also partly in certain papers and traditions handed down by the brethren in an unbroken chain back to the original cryptic revelation." - John Maynard Keynes, *Newton the Man*

"Just as the world was created from dark chaos through the bringing forth of the light and through the separation of the aery firmament and of the waters from the earth, so our work brings forth the beginning out of black chaos and its first matter through the separation of the elements and the illumination of matter." - Sir Isaac Newton

**Charles Radclyffe (1727-46)** - personal secretary to Bonnie Prince Charlie; promulgated, if not devised the "Scottish Rite" Freemasonry. Radclyffe worked through Chevalier Andrew Ramsay, a member of a quasi Masonic, quasi-"Rosicrucian" society called the Philadelphians. Ramsay, a close friend of Isaac Newton, was prominent in disseminating Freemasonry to the continent.

**Charles de Lorraine (1746-80)** - the brother of Francois, Duke of Lorraine who was the Holy Roman emperor who married Maria Theresa of Austria in 1735. The first European prince to become a mason, Francois' court at Vienna became Europe's Masonic capital.

**Charles Nodier (1801-44)** - the flamboyant mentor for an entire generation including young Victor Hugo, Balzac, Dalcroix, Dumas pere, Lamartine, Musset, Theophile Gautier, Gerard de Nerval and Alfred de Vigny - all who drew upon esoteric and Hermetic tradition. "Around 1793 he created another group - or perhaps an inner circle of the first [the Philadelphes]- which included one of the subsequent plotters against Napoleon." - William T. Still, New World Order

**Victor Hugo (1844-85)** "prophesied that in the Twentieth Century, war would die, frontier boundaries would die, dogma would die...and Man would live. 'He will possess something higher than these...a great country, the Whole Earth...and a great hope, the Whole Heaven'." - Marilyn Ferguson, The Aquarian Conspiracy

**Claude Debussy (1885-1918)** - an integral member of the symbolist circles which included Oscar Wilde, W. B. Yeats, Stefan George, Paul Valery, the young Andre Gide and Marcel Proust. He also consorted with the Marquis Stanislas de Guaita, founder of the so-called Cabalistic Order of the Rose-Croix, and Jules Boise, a notorious Satanist who prompted MacGregor Mathers to found the Order of the Golden Dawn.

**Jean Cocteau (1918-)** - an associate of Jacques Maritain and Andre Malraux, he was made a Chevalier of the Legion of Honor (for his quiet work in the Resistance?). Although associated with royalist Catholic circles, Cocteau's

Catholicism was highly unorthodox and his redecorations of churches reflected Rosicrucian themes.

- List from Baigent & Leigh, *The Holy Blood and the Holy Grail*.

### **The Dissolution of the Order - Rumours and Conspiracies**

"They set about amassing great riches, becoming not only the greatest soldiers of the West, but its greatest bankers. They also became great builders of cathedrals, accomplished diplomatists, and the most reliable chamberlains at the courts of Europe." - Peter Tompkins, *The Magic of Obelisks*.

"The order's possessions were divided into eight langues or linguistic regions according to nationality, and ten provinces which ignored state boundaries, especially in France. The chief house of each langue was called a grand priory, and was directly subordinate to the grand master. The langues in order of seniority were Provence, Auvergne, France, Italy, Aragon (which comprised Navarre, Catalonia, Roussillon and Sardinia), England (including Scotland and Ireland), Germany (a highly complex langue made up of Upper and Lower German, Hungary, Bohemia, Poland, Denmark and Sweden) and Castile (made up of Leon, Portugal, Algarve, Granada, Toledo, Galicia and Andalusia). The ten provinces mentioned in the French Rule, which had been drawn up in 1140 to supplement St Bernard's Rule, are listed as Jerusalem, Tripoli in Syria, Antioch, France, England, Poitou, Anjou, Portugal, Apulia and Hungary. Each province had its own master and commander who headed the local hierarchy of commanders of individual houses." - Noel Curer-Briggs, *The Shroud and the Grail - A Modern Quest for the True Grail*.

"...Most Templar violations of the feudal code were of a kind very frequently committed by others. In devoting a lot of attention to plunder, as they did from the start, the Templars behaved like other feudal lords. In exacting large payments of tribute from Muslim and Assassin rulers they again (in company with the Hospitalers) only complied with normal feudal and Syrian practice. But in one respect the Templars offended against all feudal ideas: this was in lending money and in accepting money to keep on deposit...The Templars were no strangers to 'largesse': their Rule specifically defines the value of the gifts which the great officers of the Order could make to those whom they chose to honour." - Peter Partner, *The Murdered Magicians*.

"By lending vast sums to destitute monarchs they became the bankers for every throne in Europe - and for certain Muslim potentates as well." "And the Templars traded not only in money, but in thought as well. Through their

sustained and sympathetic contact with Islamic and Judaic culture, they came to act as a clearing-house for new ideas, new dimensions of knowledge, new sciences. They enjoyed a veritable monopoly on the best and most advanced technology of their age - the best that could be produced by armourers, leather-workers, stonemasons, military architects and engineers. They contributed to the development of surveying, map-making, road-building and navigation. They possessed their own sea-ports, shipyards and fleet, a fleet both commercial and military, which was among the first to use the magnetic compass. And as soldiers, the Templars' need to treat wounds and illness made them adept in the use of drugs. The Order maintained its own hospitals with its own physicians and surgeons - whose use of mould extract suggests an understanding of the properties of antibiotics. Modern principles of hygiene and cleanliness were understood. And with an understanding also in advance of their time they regarded epilepsy not as demonic possession but as a controllable disease." - Baigent, Leigh & Lincoln, *The Holy Blood and the Holy Grail*.

After the fall of the Holy Land "disillusioned anticlericalism was becoming almost universal. In such circumstances the Templars and Hospitalers who returned to the west, apparently unemployed and yet still enjoying their old moneys and privileges, seemed an offensive addition to the great class of clerical hypocrites and drones." - Peter Partner, *The Murdered Magicians*.

"They waste this money which is intended for the recovery of the Holy Sepulcher on cutting a fine figure in the world; they deceive people with their idle trumpery, and offend God; since they and the Hospital have for so long allowed the false Turks to remain in possession of Jerusalem and Acre; since they flee faster than the holy hawk; it is a pity, in my view, that we don't rid ourselves of them for good." - Rostan Berenguier of Marseilles.

"No sharper experience of alienation from God's order could be had than the feeling that demons were threatening Christian people, and that the protection which the sacramental order had formerly given against these evil spirits was no longer effective.." - Peter Partner, *The Murdered Magicians*.

"For many years there had been strange rumours about the Templars, who had developed a mania for secrecy. Minds darkened by hostility were only too ready to credit sinister accusations; 'suspicions among thoughts are like bats among birds - they ever fly by twilit', and the brethren became enveloped in a miasma of poisonous gossip." - Desmond Seward, *The Monks of War*.

Philip the Fair of France "probably looked at the Templars first of all as an element in crusading policy. In this respect the Templars, the Hospitallers, and

the pope had all opposed an irritating passive resistance to his policies." "The French government had for some years been demanding the fusion of the two main Military Orders. It was discreetly silent in the diplomatic negotiations about what was to be done with the Orders when they had been merged, but from the writings of royal propagandists we know that the aim was to form a single Order headed by one of the sons of the King of France...The Catalan zealot Ramon Lull...had earlier launched the visionary idea of a Christian 'Warlike King' who would centralize and lead the whole Christian crusading effort."

"It was common practice among late medieval kings to obtain very large sums of money from the clergy by promising to take the cross, or by actually taking it, and persuading the pope to tax the clergy of their land for a crusading tithe. In many of not in most cases the king concerned would somehow get control of these moneys, which he had promised with more or less sincerity to use on Crusade. On very few occasions was the money actually so used: once it came into the direct control of the royal financial agents it was usually made to disappear on one pretext or another into the general stream of royal finances. Philip the Fair himself acquired a great deal of money in this way, as did his contemporary Edward I of England." - Peter Partner, *The Murdered Magicians*.

"...It is difficult to believe that a king as scrupulous and conscientious in other respects as Philip demonstrably was would have attacked the Templars with such violence merely for financial gain. While Barber [*The Trial of the Templars*] attempts to link the Templars with other 'outgroups' and to consider all equally victimized by Philip's extortionary practices, the effort remains unconvincing. It was one thing to harass the despised Lombards and the Jews, who operated on the border of permissible Christian behaviour, but quite another to proceed against a monastic order, garnered with all the spiritual prestige, however momentarily tarnished. of the highest deals of Christian Europe. Surely a king of Philip's acknowledged religious sensibilities would have understood the moral difference between these actions."

"Barber himself shows that as early as 1305 Philip was receiving reports of scandalous practices among the Templars from informers such as Esquieu de Floyran, who approached the king after having failed to sell his rumours to James II of Aragon. Why Philip, unlike James, proved receptive to these reports is, in turn, best explained by the shift in Philip's personal concerns toward a more religious bent, which Robert-Henri Bautier has recently argued took place after the death of his wife, Jeanne of Navarre, in April 1305 (See R.-H. Bautier, "Diplomatique et histoire politique: Ce que la critique diplomatique nous apprend sur la personnalite de Philippe le Bel," *Revue Historique*, 259 (1978): 3-



27). Jeanne's death struck Philip with great force and appears to have produced in him an almost fanatical desire to reform himself and his kingdom in the image of his holy grandfather, St. Louis." "In the end, the best evidence suggests that it was not the desire for specie but the weightier coinage of religious purity and personal righteousness that motivated Philip the Fair, a coinage potentially more dangerous to the rights of nonconformity and dissent than even Professor Barber fears." - Gabrielle M. Spiegel.

### **Dissolution of the Order – Mass arrest in France**

"Avignon had been the seat of Pope Clement V - who had been crowned at Lyons in 1305 in the presence of King Philip of France...It also been Clement V who had order the arrest of the Templars throughout Christendom in 1307." "...There is evidence that he [Philip IV] began to plan his operation against the Templars about a year in advance of its implementation (i.e. in 1306) and there is also evidence that on several occasions during that year he discussed his plans with Pope Clement." - Graham Hancock, *The Sign and the Seal*.

"King Philip the Fair of France developed a similar idea of making himself ruler of a vast Christian empire centred at Jerusalem. He also needed money. First he seized all the Jews in his kingdom and forced them to give up their futures by removing one of their eyes and threatening to remove the other." Then he moved against the Templars to seize their riches. - Peter Tompkins, *The Magic of Obelisks*.

Jacques de Molay was the last Templar Grand Master. "On the night of Thursday, 12 October 1307, Philip's troops broke in to arrest Molay with sixty brethren, incarcerating some in royal prisons, others in the Temple's own dungeons. By the morning of Friday, 13 October, 15,000 people had been seized: knights, chaplains, sergeants confratres, and retainers - even labourers on the Order's arms. Probably not more than 500 were full members, less than 200 were profess brethren. By the weekend popular preachers were denouncing the Poor Knights to horrified crowds all over France.

"The arrest was illegal; the civil authority could not arrest clerics responsible only to Rome. But Philip hoped to substantiate certain charges: denial of Christ, idol worship, spitting on the crucifix, and homosexuality - unnatural vice was a practice associated with the Albigensians and all these accusations were the stock in trade of heresy trials. The French Inquisition staffed by Dominicans, 'Hound of the Lord', was expert at extracting confessions. The brethren, unlettered soldiers, faced a combination of cross-examining lawyers and torture chambers whose instruments included the thumbscrew, the boot, and a rack to

dislocate limbs. Men were spread-eagled and crushed by lead weights or filled with water through a funnel till they suffocated. there was also 'burning in the feet'. Probably the most excruciating torments were the simplest - wedges hammered under finger nails, teeth wrenched out and the exposed nerves prodded. The Templars would have resisted any torment by Moslems but now, weakened by confinement in damp, filthy cells and systematic starvation, they despaired when the torture was inflicted by fellow Christians." - Desmond Seward, *The Monks of War*.

"...There were only fourteen knights among the 138 Templars heard by the grand Inquisitor, and only eighteen knights among the 546 prospective 'defenders' of the Order in 1310. Perhaps between fifty and a hundred knights were involved; this is a far cry from the army of 2000 knights which some supposed to have constituted a military danger to the French monarch." - Peter Partner, *The Murdered Magicians*.

### **The dissolution of the Order – The Case for the Prosecution**

"The quarrel between Boniface VIII and Philip the Fair of France involved many long-standing disputes between the medieval Church and the State." A French civil servant called Guillaume de Nogaret enlisted the help of a small private army attempted to arrest and seize the pope in Italy. "The intention was to take him back to France to face trial by a French-controlled Church Council, but this part of the plan miscarried. Boniface was after a few days freed by a counter-stroke of his supporters, although only a few weeks later he died, a defeated and disgraced man (12 October 1303).. His attackers were automatically excommunicated under canon law..." "Although sanctions against the French king himself were soon lifted, the popes refused to lift the excommunication against Guillaume de Nogaret, the king's chief minister...On the French side [the government] build up a huge dossier against the dead pope, representing him as a heretic, an unbeliever, a simoniac, and also as a magician and the patron of sorcerers. This most emphatically magical accusations were that Boniface had familiar converse with demons, whom he constantly called to his assistance and sometimes worshipped."

"It was to be one of the great ironies of the Templar trials that the minister who was mainly in charge of their prosecution [Guillaume de Nogaret] was for the whole duration of the trials lying under the formal ban of the Church." - Peter Partner, *The Murdered Magicians*.

"G. Legman, in *The Guilt of the Templars*, a composite work by five distinguished English academicians, says the Templars did not practice

homosexuality *faute de mieux* but as a formal dedication, betrayed by the ritual nudity required at their secret initiation..." - Peter Tompkins, *The Magic of Obelisks*.

"Much has been made of the supposed obscenity of the Templar initiation and of the kissing that formed part of it. In fact it differed very little from the everyday practice of the time whereby the bond between lord and vassal was affirmed by the ceremony of homage. Here the vassal knelt, placed his clasped hands within those of his master, and declared: 'Lord, I become your man', and took an oath of fealty. The lord then raised him to his feet and bestowed on him a ceremonial kiss. The vassal was thenceforth bound 'to love what his lord loved and to loathe when he loathed, and never by word or deed do aught that could grieve him'." - Noel Curer-Briggs, *The Shroud and the Grail - A Modern Quest for the True Grail*.

"Of all the charges levelled against the Templars, the most serious were those of blasphemy and heresy, - of denying, trampling and spitting on the cross." - Baigent, Leigh & Lincoln, *The Holy Blood and the Holy Grail*.

"These are the articles on which inquiry should be made against the Order of the Knighthood of the Temple. Firstly that, although they declared that the Order had been solemnly established and approved by the Apostolic See, nevertheless in the reception of the brothers of the said Order, and at some time after, there were preserved and performed by the brothers those things which follow: Namely that each in his reception, or at some time after, or as soon as a fit occasion could be found for the reception, denied Christ, sometimes Christ crucified, sometimes Jesus, and sometimes God, and sometimes the Holy Virgin, and sometimes all the saints of God, led and advised by those who received him. - Item, [that] the brothers as a whole did this. - Item, that the majority [of them did this]. Item, that [they did this] also sometimes after the reception. Item, that the receptors said and taught those whom they were receiving, that Christ, or sometimes Jesus, or sometimes Christ crucified, is not the true God. Item, that they told those whom they received that he was a false prophet. Item, that he had not suffered nor was he crucified for the redemption of the human race, but on account of his sins. Item, that neither the receptors nor those being received had a hope of achieving salvation through Jesus, and they said this, or the equivalent or similar, to those whom they received. Item, that they made those whom they received spit on a cross, or on a representation or sculpture of the cross and an image of Christ, although sometimes those who were being received spat next [to it]. Item, that they sometimes ordered that this cross be trampled underfoot. Item, that brothers who had been received sometimes trampled on the cross. Item, that sometimes they urinated and

trampled, and caused others to urinate, on this cross, and several times they did this on Good Friday. Item, that some of them, on that same day or another of Holy Week, were accustomed to assemble for the aforesaid trampling and urination." - The Articles of the Accusations.

### **The Dissolution of the Order - "Spare No Known Means of Torture"**

"The standard nature of the confessions bespeaks the standard application of a questionnaire, which as in most subsequent witchcraft trials guaranteed a remarkable uniformity in details." - Peter Partner, *The Murdered Magicians*.

"The inquisitors had orders to 'spare no known means of torture' so they could let their wild imaginations run free. Some Templars had their teeth pulled out one at a time, with a question between each extraction, then had the empty sockets probed to provide an additional level of pain. Some had wood wedges driven under their nails, while others had their nails pulled out. A common device was an iron frame like a bed, on which the Templar was trapped with his bare feet hanging over the end. A charcoal brazier was slid under his oiled feet as the questioning began. Several knights were reported to have gone mad with the pain. A number had their feet totally burned off, and at a later inquiry a footless Templar was carried to the council clutching a bag containing the blackened bones that had dropped out of his feet when they were burned off. His inquisitors had allowed him to keep the bones as a souvenir of his memorable experience. The hot iron was a favourite tool because it could be easily applied again and again to any part of the body. It could be held a couple of inches away, cooking the flesh while the question was asked, then firmly pressed against the body when the answer came out incorrectly or too slowly." - John J. Robinson, *Dungeon, Fire and Sword* (1991).

"Of 138 Templars questioned in Paris during October and November, 105 admitted that they had denied Christ during their secret reception into the order, 123 that they had spat at, on, or near some form of the crucifix, 103 that they had indecently kissed, usually on the base of the spine or the navel, and 102 implied that homosexuality among the brothers was encouraged (although only three admitted directly engaging in homosexual relations). This immediate and virtually unanimous confession of guilt on the part of the Templars, including the Grand Master, Jacques de Molay, and the Visitor, Hughes de Pairaud, cast a pall over the order from which it never recovered. Although the confessions were extracted by torture and later denied before papal inquisitors, the Templars had sentenced themselves out of their own mouths." - Gabrielle M. Spiegel.

In France "it is not surprising that thirty-six brethren died, or, that out of 138 examined 123 confessed to the least nauseating charge, spitting on the crucifix, for medieval man was accustomed to swearing oaths under duress and then obtaining absolution once he was safe. Even Jacques de Molay stooped to this stratagem, humiliated by a charge of homosexuality which he furiously denied. However, though his 'confession' may have been politic it unnerved the brethren. Fra. Hughues de Peyraud frightened them still more by admitting every accusation; 'made of the willow rather than the oak' the wily Treasurer cooperated with gusto, declaring he worshipped an idol in chapter. At Carcassonne two brethren agreed they had adored a wooden image called 'Baphomet' while a Florentine Templar named it 'Mahomet' and another brother said it had a long beard but no body. Royal agents hunted frantically for Baphomet and 'discovered' a metal-plated skull suspiciously like a reliquary. These avowals of idolatry only served to discredit other evidence for in extremities of pain and anguish man will say anything. Yet only three brethren would confess to homosexual practices, a refutation of 'indecent kisses'. It was alleged that in the rite of profession, postulants were required to kiss their superior on the navel or the base of the spine - possibly a few preceptors indulged in mumbo-jumbo but it is highly unlikely. And intensive searches failed to find 'the secret rule'." - Desmond Seward, *The Monks of War*.

"The course of the trials in England, Aragon, Navarre (ruled by Philip the Fair's eldest son, Louis), Majorca, Castile, Portugal, Italy and Germany demonstrates incontestably that only in France or in territories under French influence were there substantial confessions to the alleged crimes. In England and Aragon, whose laws of procedure forbade the use of torture, confessions came only after the papal inquisitors had taken over and introduced torture. The sole exception was the admission of the English Templars to a belief in the power of absolution exercised by the Grand Master and regional preceptors in chapter, which Barber [*The Trial of the Templars*] convincingly explains as a consequence of Templar confusion over the changing definition of absolution in the thirteenth century, to which Templar practice did not conform. The sharp distinction in obtaining confessions between countries that did and did not employ torture makes entirely plausible Barber's conclusion that 'it would now be difficult to argue, as some nineteenth-century historians did, that the Templars were guilty of the accusations made against them by the regime of Philip the Fair'." - Gabrielle M. Spiegel.

In England, "if the Templars would confess to the sin of a layman granting absolution and swear their own condemnation of the Templar heresies charged in the papal encyclicals, they could perform a minor penance and be free men, back in the bosom of the Church. That was too good a bargain to pass up, and

most of the English Templars agreed. They made their confession in public, then were sent into monasteries to perform their penances. With that done, a few went into the Hospitallers, but most returned to secular lives, with meagre pensions based on what the Church felt was the minimum amount required by a monk for food and clothing." - John J. Robinson, *Dungeon, Fire and Sword* (1991).

### **The Papal Bans**

"When one considers how the Templars fought and died throughout the crusades it seems hard not to believe in their innocence...It is surely more than coincidence that the most strident accusations came from the heartlands of the Albigensian heresy; Nogaret was a Provençal, Fra. Esquiú a Catalan. Local brethren in these regions could well have turned isolated preceptories into Cathar cells during the previous century when the heresy was at its height, while the Order's bankers would have been quite capable of protecting fugitive heretics to obtain the Cathar treasure which disappeared just before their last stronghold fell in 1244. Admittedly Catharism was almost extinct by 1307. But vague memories from years before of heresy hunts within the Order, kept secret to avoid scandal, may have been the origin of tales of devil worship, secret rites and sodomy which were all charges which had been made against the Cathars." - Desmond Seward, *The Monks of War*.

"...The supposed adherence of the Templars to Catharism [is] nonsense. This belief is to some extent based on the erroneous identification of Bertrand de Blanquefort, a Templar Grand master, with a Cathar nobleman called Bertrand de Blanchefort. It is true that both names appear as 'Blancafortis' in Latin texts, but the Templar came from Guyenne, not Languedoc, and had nothing whatever to do with the Cathars. In any case, there are three towns in France called Blanquefort and one called Blancafort, apart from the Blanchefort from which the Cathar took his title. Since French noblemen were invariable known by the names of their estates and not by hereditary surnames, nothing can be deduced from the coincidence of two men with similar names." - Noel Curer-Briggs, *The Shroud and the Grail - A Modern Quest for the True Grail*.

"Clement V...who became pope in 1305, moved the papal court to Avignon where it remained for over seventy years - 'the Babylonish captivity'. This new Vicar of Christ, weak, racked by ill health, was desperately afraid of his former sovereign who had secured his election by heavy bribes." "At first the pope had protested vigorously, suspending the Inquisition in France on 27 October 1307. But by now Philip was announcing sensational 'discoveries', including a letter of confession from Fra. Jacques, and so, at the end of November, Clement issued a second bull ordering the arrest of all Templars. Courts of enquiry were set up

throughout Christendom. In January 1308, with some reluctance, England arrested its Templars. There were not more than 135 in the country - 118 sergeants, 11 chaplains, and only 6 knights....Irish and Scottish Templars were also rounded up. All but two Scottish brethren escaped; shrewd politicians, they may well have found refuge with the Bruce's guerrillas - certainly King Robert never legally ratified the Scottish Temple's dissolution."

"From Spain and Cyprus came news that the Templars were innocent, while investigations in the empire too found them guiltless. Pressure could be brought to bear on England, but here many prisoners had escaped, and when the remaining fifty were interrogated nothing could be extracted; a second enquiry in 1310 examined 228 brethren with no more result. Finally Clement ordered Edward II to use to torture. Eventually King Edward agreed, stipulating that there must be no 'mutilations, incurable wounds or violent effusions of blood.'" - Desmond Seward, *The Monks of War*.

"The prime responsibility for the 'discovery, punishment and prevention of heresy' had been bestowed on what by now was known as the congregation of the Holy Office but was still referred to as the Inquisition. Its functions were largely in the hands of the Order of Preachers, the Dominicans, founded by the Spanish priest Dominic Guzman (later St. Dominic), who had made his name by his extraordinary zeal against the Albigensian heretics in southern France." In 1311 in England, the ten professional torturers provided by the pope "were only able to get admissions that to preserve their secrets Templars were told to go only to their own priests for confession, that they might have occasionally absolved each other of sin in special situations, and that they wore a cord next to their skin, although they didn't know why." - John J. Robinson, *Born in Blood*.

In England, "out of more than 200 Templars including confratres and retainers, examined in 1310 and 1311 all of whom were subjected to excruciating agonies, only four admitted to spitting at the cross." In Paris "by the end of May [1310], 120 Templars had been burnt." "Perhaps the Templars' worst anguish was spiritual - it must have seemed that God Himself had died - and probably many brethren went mad. Yet the wildest rumours circulated, for French public opinion undoubtedly believed in the brethren's guilt. They were supposed to have summoned devil women from hell and slept with them, whole bastards were roasted in front of images smeared with children's fat, and cats were worshipped." "Some Castilian Templars were so horrified that they fled to Granada and turned Moslem."

"In February 1312 the French Estates' General demanded the Order's condemnation. Finally, in March, Clement, in private consistory (that is, with his advisers in camera) formally pronounced the Poor Knights of the Temple of

Solomon to be guilty of all charges made against them. When the council [General Council of the Church] reassembled on 3 April they were presented with a *fait accompli*, the bull *Vox in excelso*, declaring the Order dissolved. The pope explained his reasons; canonically the Templars could not be convicted on the evidence, but he himself was convinced of their guilt and had therefore exercised his prerogative to condemn them. The General Council accepted his decision without demur. On 2 May a further bull disposed of the brotherhood's lands which were given to the Hospitallers. Those brethren who had retracted confessions - or refused to confess at all - received life imprisonment, while those who had stuck to their confessions were released on a minute pension, most of them ending up as beggars." "...This was an immense accession of wealth for the Hospitallers. In Germany the vast estates of the Templars enabled the *Herrenmeister* of the Brandenburg *Ballei* of the 'Johanniterorden' to become semi-autonomous. English commanderies had to be drastically reorganized to absorb new lands; sometimes the commandery itself was transferred to a former preceptory, as at Egle in Lincolnshire." - Desmond Seward, *The Monks of War*.

## **Dénouement**

"On 14 March 1314 the four Templar great officers were paraded on a scaffold outside Notre-Dame to hear their sentence - life imprisonment." - Desmond Seward, *The Monks of War*.

Jacques de Molay, the Grand Master of the Order unexpectedly recanted his confession.

"I think it only right that at so solemn a moment when my life has so little time to run [he was nearly seventy] I should reveal the deception which has been practiced and speak up for the truth. Before heaven and earth and with all of you here as my witnesses, I admit that I am guilty of the grossest iniquity. But the iniquity is that I have lied in admitting the disgusting charges laid against the Order. I declare, and I must declare, that the Order is innocent. Its purity and saintliness is beyond question." - Master fra. Jacques de Molay.

"Two of his brethren listened fearfully, but the Preceptor of Normandy, Fra. Geoffroi de Charnay, rallied to the Grand Master, speaking with equal defiance. Next morning the two brothers in religion were burnt alive over a slow charcoal fire on an island in the Seine, shouting their innocence through the flames. The crowd was inclined to think them martyrs. A legend grew up that Fr. Jacques had summoned Philip and Clement to come before God for judgment; certainly the pope was dead within a month, the king by the autumn, and his three sons and successors all died young." - Desmond Seward, *The Monks of War*.



"There were no Templar martyrs, as has often been observed. The aim of the examination of the Templars was to obtain confessions of guilt; so far as we know, once these had been obtained no Templar was ever made to suffer capital punishment on their account unless he went back on the confession. Both the fifty four Templars burned in 1310 and the two Templar leaders burned in 1314 died while asserting their religious orthodoxy and Catholic loyalty." "Convincing or specific evidence that the Templars were Cathars cannot have existed, or the prosecution would have used it, as it did use the rather technical charge that the officers in chapter absolved the brothers after their confession of sin as though the officers had been priests. It seems unlikely that the Templars would have pursued a way of salvation other than that offered by the Church, when the path to their life's end which was laid down by the official Order seemed to promise just that certainty of salvation for which men craved. Perhaps, particularly after the return from the Holy Land which deprived them of the chance of a martyr's death in battle against the infidel, some Templars strayed into unorthodox ways. But the evidence of the examinations outside France suggests that if there were such men, they were only a few, and that though there may have been irregularity, there was no real heresy."

In the eighteenth century "the German Masonic bookseller, Friedrich Nicolai, produced an idea that the Templar Masons, through the medieval Templars, were the eventual heirs of an heretical doctrine which originated with the early Gnostics. He supported this belief by a farrago of learned references to the writings of early Fathers of the Church on heresy, and by impressive-looking citations from the Syriac. Nicolai based his theory on false etymology and wild surmise, but it was destined to be very influential. He was also most probably familiar with Henry Cornelius Agrippa's claim, made in the early sixteenth century, that the medieval Templars had been wizards." - Peter Partner, *The Murdered Magicians*.

# The Baphomet Deity among the Templars

## The Baphomet rumours and charges

"Public indignation was aroused by...charges of ...worshipping the devil in the form of an idol called Baphomet." Baphomet was "the Templar symbol of Gnostic rites based on phallic worship and the power of directed will. The androgynous figure with a goat's beard and cloven hooves is linked to the horned god of antiquity, the goat of Mendes." - Peter Tompkins, *The Magic of Obelisks*.

Some confessed that they had also worshipped an idol in the form of a cat, witch was red, or gray, or black, or mottled. Sometimes the idol worship required kissing the cat below the tail. Sometimes the cat was greased with the fat from roasted babies. The Templars were forced to eat food that contained the ashes of dead Templars, a form of witchcraft that passed on the courage of the fallen knights." - John J. Robinson, *Dungeon, Fire and Sword* (1991).

In the list of charges drawn up by the Inquisition against the Templars on 12 August 1308, there appears the following:

"Item, that in each province the order had idols, namely heads, of which some had three races and some one, and others had a human skull. Item, that they adored these idols or that idol, and especially in their great chapters and assemblies. Item, that they venerated (them). Item, that (they venerated them) as God. Item, that (they venerated them) as their Savior.... Item, that they said that the head could save them. Item, that [it could] make riches. Item, that it made the trees flower. Item, that [it made] the land germinate." Item, that they surrounded or touched each head of the aforesaid idols with small cords, which they wore around themselves next to the shirt or the flesh. Item, that in his reception, the aforesaid small cords or some lengths of them were given to each of the brethren. Item, that they did this in veneration of an idol. Item, that they (the receptors) enjoined them (the postulants) on oath not to reveal the aforesaid to anyone."

"...They bestowed worship in their chapter on a heathen idol, variously described as to its physical characteristics, but known as a 'Baphomet[, which etymologically was the same word [in Old French] as 'Mohammed'. [Once or twice the form Mahomet is actually used by witnesses in the trial.] Like so many persecuted heretical groups of the past, they were said to hold their chapters only secretly and at night." "It was impossible for the Templars to have 'picked up in the East' the practice of worshipping an idol bearing the name of the Prophet

Mohammed, since no such idol existed anywhere in the Levant, even among breakaway sects such as the Ismailis or the Druse. The idea that Muslims were idolaters was itself a part of another system of 'smears', the pejorative representation of the oriental world by western Christians." - Peter Partner, *The Murdered Magicians*.

"In the Inquisition evidence there are several references to members of the order receiving on initiation a little cord that had been in contact with the 'head'." - Ian Wilson, *The Shroud of Turin - The Burial Cloth of Jesus Christ?*

Upon being initiated into the Order of the Peacock Angel (Yezidis),"a holy thread, of intertwined black and red wool, is put around the neck. Like the sacred thread of the Parsis and other ancient Middle Eastern cults, this must never be removed; and it sounds like the cord that the Templars were accused of wearing when the Order was suppressed as heretic." - Arkon Daraul, *Secret Societies*.

### **Description of the Deity (idol)**

The idol was described by Philip the Fair as: "...a man's head with a large beard, which head they kiss and worship at all their provincial chapters, but this not all the brothers know, save only the Grand Master and the old ones." - Philip's instructions to his seneschals.

During The Trial of the Templars in 1307 Brother Jean Taillefer of Genay gave evidence. He "was received into the order at Mormant, one of the three preceptories under the jurisdiction of the Grand Priory of Champagne at Voulaine. He said at his initiation 'an idol representing a human face' was placed on the altar before him. Hughes de Bure, another Burgundian from a daughter house of Voulaine, described how the 'head' was taken out of a cupboard, or aumbry, in the chapel, and that it seemed to him to be of gold or silver, and to represent the head of a man with a long beard. Brother Pierre d'Arbley suspected that the 'idol' had two faces, and his kinsman Guillaume d'Arbley made the point that the 'idol' itself, as distinct from copies, was exhibited at general chapters, implying that it was only shown to senior members of the order on special occasions." "The treasurer of the Paris temple, Jean de Turn, spoke of a painted head in the".

Nearly all the brethren agreed that the head was bearded and had long hair, and the Templars, like the majority of their contemporaries, regarded long hair as effeminate, so the length of the 'idol's hair was remarkable for this, if for no other reason." - Noel Curer-Briggs, *The Shroud and the Grail - A Modern Quest*

for the True Grail form of a picture, which he had adored at one of these chapters."

According to the most consistent accounts, the idol was: "...about the natural size of a man's head, with a very fierce-looking face and beard." - Deposition of Jean Tallefer.

"He went on to say that he could not describe it more particularly, except that he thought it was of a reddish colour." - Ian Wilson, *The Shroud of Turin - The Burial Cloth of Jesus Christ?*

The mysterious object at one of the Templars' Paris ceremonies was "brought in by the priest in a procession of the brethren with lights; it was laid on the altar; it was a human head without any silver or gold, very pale and discoloured, with a grizzled beard like a Templars." - Stephen of Troyes.

"Other descriptions, clearly referring to copies, included mention of gold and silver cases, wooden panels, and the like. But the Paris head is different. One gets the distinct impression that this was the holy of holies, accorded ceremonial strikingly reminiscent of that used by the Byzantines." - Ian Wilson, *The Shroud of Turin - The Burial Cloth of Jesus Christ?*

### **The Baphomet, the Black Virgin**

"Plutarch compares [Isis](#) to knowledge, and Typhoon to ignorance, obscuring the light of the sacred doctrine whose blaze lights the soul of the Initiate. No gift of the gods, he holds, is so precious as the knowledge of the Truth, and that of the Nature of the gods, so far as our limited capacities allow us to rise toward them." - General Albert Pike, *Morals and Dogma*.

"The great Egyptian goddess Isis, often depicted as a black woman, is inextricably linked with alchemy and is closely associated with the Black Madonnas of Europe." - Lynn Picknett & Clive Prince, *Turin Shroud - In Whose Image? The Shocking Truth Unveiled*.

"The ankh [the looped cross of Egypt] which Isis carries as supreme initiatrix may account for some of the oddly-shaped sceptres carried by the Black Virgins who, like Isis, often favour the colour green. Their greenness and blackness points to the beginning of the opus whose secret, according to alchemists, is to be found in 'the sex of Isis'." Ean Begg, *The Cult of the Black Virgin*.

"The Black Virgin..is [Isis](#) and her name is Notre Dame de Lumiere." - Pierre Plantard de St Clair (former Grand Master of the Priory of Sion).

"The Templars, imprisoned and awaiting death in the Castle of Chinon...composed a prayer to Our Lady acknowledging Bernard to be the founder of her religion. In addition to the numerous hymns and sermons he addressed to her, he wrote about 280 sermons on the theme of the Song of Songs, the epithalamion of Solomon and the Queen of Sheba, whose versicle 'I am black, but I am beautiful, O ye daughters of Jerusalem' is the recurring refrain of the Black Virgin cult." Ean Begg, *The Cult of the Black Virgin*.

Churches of the Black Virgin often bore the name of Mary Magdalene. In 1247, Emperor Baldwin II (who helped establish the Templars in Jerusalem) exchanged pieces of the Shroud of Turin with the Abbey of Vézelay for the purported body of Mary Magdalene. A secret tradition states that the Magdalene was Jesus' wife and bore Jesus' offspring to Southern France. There she was revered as a medium of occult revelation.

### **Deep in Africa**

"In the year 1145, the German bishop Otto of Freising reported in his *Chronicon* a most astonishing epistle. The Pope, he reported, had received a letter from a Christian ruler of India, whose existence had been totally unknown until then. And that king had affirmed in his letter that the River of Paradise was indeed located in his realm. "Bishop Otto named as the intermediary, through whom the Pope had received the epistle, Bishop Hugh of Gebal, a town on the Mediterranean coast of Syria. The ruler, it was reported, was named John the Elder or, being a priest, Prester John. He was reputedly a lineal descendant of the Magi who had visited Christ the child. He defeated the Muslim kings of Persia, and formed a thriving Christian kingdom in the lands of the Ends of Earth." - Graham Hancock, *The Sign and the Seal*.

"Prester John is a corruption of Presbyter John - the Apostle John - even in the Gospel, it says that a rumour had arisen that John would never die, but that this was not true. Combine that with the several emperor Johns of Byzantium, at a time when Europe was threatened by Muslim invasion, and it becomes conflated into a rumour of hope of assistance." - Steve. Schaper.

"...No sooner had Bishop Otto reported the existence of Prester John and of the River of Paradise in his realm, then the Pope issued a formal call for the resumption of the Crusades. Two years later, in 1147, Emperor Conrad of Germany, accompanied by other rulers and many nobles, launched the Second Crusade. "As the fortunes of the Crusaders rose and fell, Europe was swept anew by word from Prester John and his promises of aid. According to chroniclers of those days, Prester John sent in 1165 a letter to the Byzantine

emperor, to the Holy Roman emperor, and to lesser kings, in which he declared his definite intention to come to the Holy Land with his armies. Again his realm was described in glowing terms, as befits the place where the River of Paradise - indeed, the Gates of Paradise - were situated." Harbay, reigning Zagwe monarch of Ethiopia before his brother Lalibela deposed him, is deduced to have been the mythical Prester John. "Derived from Jano, a reddish-purple toga worn only by royalty, the word [Jan] meant 'king' or 'Majesty'..." - Graham Hancock, *The Sign and the Seal*.

Prester John's letter also contained a warning against the Templars, who were believed to have been allied with his brother against him. "There are Frenchmen among you, of your lineage and from our retinue, who hold with the Saracens. You confide in them and trust in them that they should and will help you, but they are false and treacherous...may you be brave and of great courage and, pray, do not forget to put to death those treacherous Templars." - Prester John in the letter written to various Christian kings (1165).

In *Parzival*, "a member of the Grail Company...spoke, amongst other things, of riding 'deep into Africa...past the Rohas'. ...Rohas was the old name for a town in the remotest highlands of Ethiopia - a town now called Lalibela in honour of the great king who was born there and who made it his capital when he returned to it in triumph in the year of our Lord 1185...Lalibela had spent the previous quarter of a century in Jerusalem rubbing shoulder with the knights of a military-religious order whose headquarters stood on the site of the Temple of Solomon - knights who would have had a special interest in any contender to the throne of a country which claimed to possess the lost Ark that the Temple had originally been built to house." - Graham Hancock, *The Sign and the Seal*.

"Writing was seen on the Grail to the effect that any Templar whom God should bestow on a distant people...must forbid them to ask his name or lineage, but must help them gain their rights. When such a question is put to him the people there cannot keep him any longer." "If a land should lose its lord, and its people see the hand of God in it and ask for a new lord from the Grail Company, their prayer is granted...God sends the men out in secret." - Wolfram von Eschenbach, *Parzival*.

Ethiopia's diplomatic relationship with Christian Europe were to continue into the following century.

"It is known that this emperor [Wedem Ara'ad of Ethiopia] in the...year of our salvation 1306 sent thirty envoys [who]...presented themselves reverentially

before Pope Clement V at Avignon." - Giovanni da Carignano (a Genoese cartographer active during the years 1291-1329).

"By a considerable margin, the eleven rock-hewn churches of Lalibela were the most architecturally advanced building that Ethiopia had ever known (indeed, in the considered opinion of UNESCO, they deserved to be ranked amongst the wonders of the world.)...Towering edifices, the churches remain places of living worship eight hundred years after they were built. It is important to stress, however that they were not built at all in the conventional sense, but instead were excavated and hewn directly out of the solid red volcanic tuff on which they stand. In consequence, they seem superhuman - not only in scale, but also in workmanship and in conception." "...Considerable efforts have been made to cloak their real natures: some lie almost completely concealed within deep trenches, whole others hide in the open mouths of huge quarried caves. Connecting them all is a complex and bewildering labyrinth of tunnels and narrow passageways with offset crypts, grottoes and galleries - a cool, lichen-enshrouded, subterranean world, shaded and damp, silent but for the faint echoes of distant footfalls and priests and deacons go about their timeless business."

On the arch "of the ceiling of the rock-hewn church of Saint Mary's...can be seen a stylized croix pattée contained within a Star of David - a most unusual symbol in a Christian place of worship, but one to which it is known that the Knights Templar were particularly attached. Behind the arch...[is]a cloth-wrapped column said by the priests to have been engraved by King Lalibela himself with the secrets of how the rock-hewn churches were made." Another croix pattée is carved on a boulder on the outskirts of Axum, and several more can be found "in the ruins of King Kaleb's palace - a structure that could well have been still standing and inhabited in the thirteenth century." - Graham Hancock, *The Sign and the Seal*.

### **Portugal: The Knights of Christ**

"In Portugal, the Templars were cleared by an inquiry and simply modified their name, becoming the Knights of Christ. They survived under this title well into the sixteenth century, their maritime explorations leaving an indelible mark on history. (Vasco da Gama was a Knight of Christ; Prince Henry the Navigator was a grand Master of the Order. Ships of the Knights of Christ sailed under the Templars' familiar red patte cross. And it was under the same cross that Columbus's three caravels crossed the Atlantic to the New World. Columbus himself was married to the daughter of a former Grand Master of the Order, and had access to his father-in-law's charts and diaries.) - Baigent & Leigh, *The Temple and the Lodge*.

"...The first and most active figure on whom any solid information is available was Prince Henry the navigator, Grand master of the Order of Christ and a man described by his biographer [Zurara] as possessing 'strength of hear and keenness of mind to a very excellent degree...[who] was, beyond comparison, ambitious of achieving great and lofty deeds.'" "Born in 1394, and actively involved in seafaring by 1415, Henry's greatest ambition - as he himself declared - was that he would 'have knowledge of the land of Prester John'. Chroniclers who were his contemporaries, as well as modern historians, are in full agreement that he devoted the greater part of his illustrious career to the pursuit of precisely this goal." "It is notable that he immersed himself in the study of mathematics and cosmography, 'the course of the heavens and astrology', and that he was constantly surrounded by Jewish doctors and astronomers - men in every way reminiscent of Wolfram's character Flegetanis who 'saw hidden secrets in the constellations [and] declared there was a thing called the Gral whose name he read in the stars without more ado' [Parzival ]." - Graham Hancock, *The Sign and the Seal*.

In Portugal, Dom Enrique, mestrat of the Knights of Christ became known as Enrique the Navigator and "exploited every modern method. At Sagres his staff included geographers, shipwrights, linguists, Jewish cartographers and Moorish pilots. The team studied map making and how to improve navigational instruments, the astrolabe and compass. Islam had conquered the Spains; Christianity would conquer Africa, then Asia. By 1425 his brethren had colonized Madeira and the Canaries. In 1445 they settled the Azores. The systematic exploitation of the west African coast began in 1434, made possible by the new caravels, the most seaworthy ships of their day. Rigged with many small sails instead of one or two huge spreads of canvas as hitherto, these new ships were much easier to handle - a smaller crew make provisions last longer." - Desmond Seward, *The Monks of War*.

"Our knowledge of the Henrican voyages is inadequate, and this is largely due to the adoption of a policy of secrecy which included the suppression of facts...historical works...nautical guides, maps instructions to navigators and their reports." - Edgar Prestage, *The Portuguese Pioneers*.

"Indeed, so great was the commitment to secrecy in Henry's time that the release of information on the results of the various exploratory voyages that were undertaken was punishable by death. Despite this, however, it is known that the prince was obsessed with the notion of making direct contact with Ethiopia - and that he sought to achieve this end by circumnavigating Africa (since the shorter route through the Mediterranean and then into the Red Sea via Egypt was blocked by hostile Muslim forces). Moreover, even before the Cape of Good



Hope was rounded, the masters of Portuguese vessels venturing down the West African coast were instructed to enquire after 'Prester John' to see whether it might not be quicker to approach his kingdom overland." "It was not until the early years of the twentieth century that certain secret archives pertaining to the last decade of his life came to light. Among these archives a brief note was found to the effect that 'an ambassador of Prester John visited Lisbon eight years before Henry's death'. It is not known what the purpose of this mission was, or what the prince and the Ethiopian envoy discussed. Nevertheless, two years after their meeting it can hardly have been accidental that King Alfonso V of Portugal granted spiritual jurisdiction over Ethiopia to the Order of Christ."

In 1487 "King John II of Portugal, then Grand Master of the Order, had sent his trusted aide Pero de Covilhan on a perilous journey to the court of Prester John via the Mediterranean, Egypt and the Red Sea. Disguised as a merchant, Covilhan passed through Alexandria and Cairo to Suakin and there, in 1488, he took ship in a small Arab barque for the Yemeni port of Aden. He then became caught up in various adventures which delayed him considerably. As a result it was not until 1493 that he finally succeeded in entering Abyssinia. Once there, however, he made his way immediately to the emperor's court where he was first welcomed but later paced under comfortable house arrest. One can only speculate as to why this happened, but...Covilhan's greatest skill was a spy (he had previously worked as a secret agent in Spain)..."

In 1497 Vasco da Gama, also a Knight of the Order of Christ "devoted a considerable part of the expedition [to India] to African exploration and is reported to have wept for joy when, at anchor off Mozambique he was rightly told that Prester John lived in the interior far to the north." "...the first official Portuguese embassy to the court of Prester John landed at the port of Massawa in 1520 and made its way inland to meet with Lebna Dengel, the Solomic emperor who had been on the throne since 1508. One of the members of this embassy was Father Francisco Alvarez...who had been told by priests of the ancient tradition that the rock-hewn churches of Lalibela had been 'made by white men'...Carved into the roof of this great edifice [the church of Saint George], he said, was 'a double cross, that is, one within the other like the crosses of the Order of Christ.'" - Graham Hancock, *The Sign and the Seal*.

### **Spain: "La Viva Muerte"**

"In Spain the brethren of Calatrava, Alcantara and Santiago were the spearhead of the Reconquista, consolidating the Christian advance, destroying the exotic

Moslem civilization of Cordoba and Granada. On the vast and lonely meseta where no peasant dared settle for fear of Moorish raiders, the monkish frontiersmen ranched herds of cattle and sheep, a practice which reached North America by way of the Mexican haciendas. In the later Middle Ages politicians used them to capture the whole machinery of Castilian government." "They were the perfected instrument of five centuries of warfare with Islam, given their final shape by the Templars' example."

"Much of Spanish history cannot be understood without some knowledge of the brethren [which became the Order of Knight's of Christ and The Aragonese Order of Montesa after the dissolution]. They had become the Reconquista itself and helped form their country's military tradition, that compound of unspeakable ferocity and incredible gallantry, expressed in the modern Tercio Extrajero's motto - 'Viva la Muerte'. It was this spirit and the techniques of the Reconquista which overcame Aztecs and Incas, creating the Spanish Empire, while Portuguese brethren transformed the crusading idea into a movement of colonization which ended with Europe dominating the world." - Desmond Seward, *The Monks of War*.

"Not long after the Templar dispersal, very accurate and inexplicable sea-charts began to appear all over Europe. These maps, called portolans (thought to be derived from 'port' to 'land'), were far superior to the Ptolemaic maps studied by academic ecclesiastics in the monasteries and fledgling universities. Most of the portolans covered the area of the Mediterranean and the European Atlantic coast. They covered the areas crucial to European sea-commerce. "The earliest dated portolan chart is the Opicinis de Canestris map of the Mediterranean of 1335 A.D. It demonstrates that maps of inexplicable accuracy began to appear in Europe less than 25 years after King Philippe's surprise raids against the Templars and the papal elimination of the Order under Clement V."

"...Is it mere coincidence that his flagship, the famous Santa Maria, bore Templar crosses on her sails when Columbus set sail from Palos? Is it mere coincidence that his voyage was financed, not by the sale of Isabella's jewellery as so commonly thought, but by a mysterious consortium of wealthy men which included Jews and other heretics? And is it only coincidence that Columbus weighed anchor on August 3, 1492 just a few hours before the deadline for all Jews to be out of Spain?" - Michael Bradley, *Holy Grail Across the Atlantic*.

### **England: The Peasants' Rebellion**

For several years before the Peasants' Revolt in England in 1381, "a group of disgruntled priests of the lower clergy had travelled the towns, preaching against

the riches and corruption of the church. During the months before the uprising, secret meetings had been held throughout central England by men weaving a network of communication. After the revolt was put down, rebel leaders confessed to being agents of a great Society, said to be based in London." "Another mystery was the concentrated and especially vicious attacks on the religious order of the Knights Hospitaller of St. John, now known as the Knights of Malta. Not only did the rebels seek out their properties for vandalism and fire, but their prior was dragged from the Tower of London to have his head struck off [along with the Archbishop of Canterbury and the Treasurer] and placed on London Bridge, to the delight of the cheering mob.....One captured rebel leader, when asked the reasons for the revolt, said, 'First, and above all...the destruction of the Hospitallers.'" "Pope Clement V had directed that all of the extensive properties of the Templars should be given to the Hospitallers" almost seventy years before the Peasant's Revolt."

Walter the Tyler "exploded into English history with his mysterious uncontested appointment as the supreme commander of the Peasants' Rebellion on Friday, June 7, 1381, and left it as abruptly when his head was struck off eight days later on Saturday, June 15. Absolutely nothing is known of him before those eight days. That alone suggests that he was not using his real name...In Freemasonry the Tyler, who must be a Master Mason, is the sentry, the sergeant-at-arms..."

"Archbishop Courtenay, who became the leading churchman in England as successor to the archbishop whose head had been lopped off by Wat Tyler, identified the existence of the Lollard group in the spring of 1382, less than a year after the Peasants' Rebellion. He drove them out of Oxford and attempted to crush the entire movement. Lollardy, however, survived his efforts, and those of other civil and church leaders, for the next two centuries by the expedient of going underground. The Lollards conducted business in 'conventicles', or secret meetings, in a network of cells throughout the country, and they somehow gained the support of certain members of the aristocracy, especially the knightly class." - John J. Robinson, *Born in Blood*.

"In the early 1300s John Wycliffe, a professor of Divinity at Oxford University, realized that the major problem with the Church in England was that the Bible could only be read by the educated clergy and nobility because it was written in Latin. Although the common man was generally illiterate, Wycliffe decided that if an English translation of the Bible was available, then general literacy might be stimulated as well. "As Wycliffe translated the Latin text, he organized a group called the Order of Poor Preachers. They began distributing the new Bible through-out England to anyone who could read. For the first time, it was possible for the common man to know what the Bible actually said. Suddenly,

peasants flocked to the village greens and country parsonages to hear preachers read aloud from the new English translation. "Opponents of Wycliffe's Order of Poor Preachers called them and their followers 'Lollards', which means 'idle babblers'. The Lollards grew so quickly, not only among the country folk, but even the artisans and noblemen that one opponent wrote: 'Every second man one meets is a Lollard'. "The Lollards made such an impact in Britain that eventually Wycliffe's words were banned and the Pope ordered him to Rome to undergo trial. Although Wycliff died in 1384 of a stroke before he could undertake the journey, Lollardy continued to grow. By 1425, forty-one years after his death, the Roman Church was so infuriated with Wycliffe that they ordered his bones exhumed and buried together with 200 books he had written." - William T. Still, New World Order.

### **Scotland: Bannockburn and The Scots Guard**

We know that Templars fought in the Anglo-Scottish wars.

When Edward I defeated the Scots under William Wallace at the Battle of Falkirk [1298] the only recorded deaths of note on the English side were both Templars.

The English Master of Templars, Brian de Jay, and the Scottish Masters of Templars John de Sawtrey were both cut down as they pursued the fleeing Scots through the Forest of Callendar.

'Edward's lieutenant in Scotland, John de Segrave, set out to raid into a Scottish-held part of Lothian to the west of Edinburgh. On 24th February 1303 near Roslyn the leading brigade of Segrave's poorly co-ordinated force was surprised and routed, with serious casualties, by a Scottish mounted force, whose leaders, it is thought, included William Wallace.' - Stirling Bridge and Falkirk 1297-1298 - William Wallace's Rebellion, Pete Armstrong

According to the authors of the 'Hiram Key' - 'There was a battle between the Scots and the English at Roslyn in 1303, which was won with the support of Templar knights, led by a St. Clair.'

"Scotland...was at war with England at the time [1307], and the consequent chaos left little opportunity for implementing legal niceties. Thus the Papal Bulls dissolving the Order were never proclaimed in Scotland - and in Scotland, therefore, the Order was never technically dissolved." "Many English and, it would appear, French Templars found a Scottish refuge, and a sizable contingent is said to have fought at Robert Bruce's side at the Battle of Bannockburn in 1314. According to legend - and there is evidence to support it -

the Order maintained itself as a coherent body in Scotland for another four centuries." - Baigent, Leigh and Lincoln, *The Holy Blood and the Holy Grail*.

"There has been speculation about the presence of Templar knights at Bannockburn. ...In Scotland, as early as October 1309, John de Segrave, the Bruce's lieutenant, was ordered to round up Templars still at large in that country. It is quite possible that former Scottish Templars fought in the ranks of King Robert's army, but they would not have done so under the Templars famous 'Beauseant' banner." - Bannockburn 1314 - Robert Bruce's Great Victory, Pete Armstrong.

As a means of 'friend or foe' identification in battle, in medieval times individual Scots frequently wore a St. Andrews cross patch; English a cross of [St. George](#). Surviving accounts describe these patches sown above the heart. Templar's were visually recognised by a white robe with a red cross over the heart.

In 1298 at the Battle of Falkirk the Templars who fought for the English.

At Roslyn 1303 the Templars fought alongside William Wallace against the English.

At Bannockburn in 1314 Templars were fighting on the Scots side against the English.

"At the bloody Battle of Verneuil in 1424, the Scottish contingents had acquitted themselves with particular bravery and self-sacrifice. Indeed, they were virtually annihilated, along with their commander, John Stewart..." "The new French army created by Charles VII in 1445 consisted of fifteen 'compagnies d'ordonnance' of 660 men each - a total of 9000 soldiers. Of these, the Scottish Company - the 'Compagnie des Gendarmes Ecosaise'...was explicitly accorded premier rank over all other military units and formations, and would, for example, pass first in all parades. The commanding officer of the Scottish Company was also granted the rank of 'premier Master of Camp of French Cavalry.'" "In 1474, the numbers were definitely fixed - seventy-seven men plus their commander in the King's Guard, and twenty-five men plus their commander in the King's Bodyguard. With striking consistency, officers and commanders of the Scots Guard were also made members of the Order of St Michael, a branch of which was later established in Scotland. "The Scots Guard were, in effect, a neo-Templar institution, much more so than such purely chivalric orders as the Garter, the Star and the Golden Fleece."

"The nobles comprising the Guard were heirs to original Templar traditions. They were the means by which these traditions were returned to France and

planted there, to bear fruit some two centuries later. At the same time, their contact with the houses of Guise and Lorraine exposed them in France to another corpus of 'esoteric' tradition. Some of this corpus had already found its way back to Scotland through Marie de Guise's marriage to James V, but some of it was also to be brought back by the families constituting the Scots Guard. The resulting amalgam was to provide the true nucleus for a later order - the Freemasons [Scottish Rites]." "As late as the end of the sixteenth century, no fewer than 519 sites in Scotland were listed by the Hospitallers as 'Terrae Templariae' - part, that is, of the self-contained and separately administered Templar patrimony." - Baigent & Leigh, *The Temple and the Lodge*.

"c.1560. When the Knights-Templars were deprived of their patrimonial interest through the instrumentality of their Grand-Master Sir James Sandilands, they drew off in a body, with David Seton, Grand Prior of Scotland, at their head." - *A History of the Family of Seton*.

"At the Battle of Killiecrankie in 1689, John Claverhouse, Viscount of Dundee, was killed on the field. When his body was recovered, he was reportedly wearing the Grand Cross of the Order of the Temple - not a recent device supposedly, but one dating from before 1307." *Holy Blood Holy Grail* quoting from Waite, *New Encyclopaedia of Freemasonry*.

## **West to America**

"If you look at a map of the road network of France, which the Templars had built and policed, it is very noticeable that all the great long-distance routes meet at one point - at La Rochelle, on the Atlantic coast. The harbour of La Rochelle lies in a natural bay, is easy to defend, and it was laid out and developed by the Templars very early in their history. Furthermore, the Order owned a huge fleet, and other seaports in the north, for links with England, and in the south, as a starting-point for voyages to the Holy Land and the Mediterranean islands. La Rochelle, however, is far too far north to serve as a viable port of embarkation for Palestine, and the same applies to voyages to England. For this purpose, it was far too far south. There were other ports from which one could cross to Britain far more quickly and simply. "For this reason, La Rochelle must have had some very special significance. The town was not merely the seat of a simple Commanderie, but also the capital of a Templar Province. Its population grew quickly over the years. In which direction did the Temple's shipping lines lead, if it was neither to the north nor to the south? There can only be one possible explanation for the position of this seaport - the Order's ships set course from it due west, to America."

More likely the route would have been that used by earlier sailors, including the Vikings;

Scotland / Faroes / Iceland / Greenland.

"After Napoleon conquered Rome in 1809, some files were brought back to Paris from the secret archives of the Vatican. Among these were a few documents relating to the Templar trials. In one of these records was the statement of Jean de Chalons, a member of the Order from Nemours in the diocese of Troyes." - Johannes and Peter Fiebag, *The Discovery of the Grail*, translated from the German by George Sassoon.

"On the evening before the raid, Thursday October 12th 1307, I myself saw three carts loaded with straw, which left the Paris Temple shortly before nightfall, also Gerard de Villiers and Hugo de Chalons, at the head of 50 horse[men]. There were chests hidden on the carts, which contained the entire treasure of the Visitor Hugo de Pairaud. They took the road for the coast, where they were to be taken abroad in eighteen of the Order's ships." - Jean de Chalons.

The Zeno Narrative tells of a mysterious ocean voyage west one hundred years later by a Templar descendent, Henry Sinclair, Earl of Orkney. Indian legends and a number of clues suggest that the landfall was Nova Scotia.

### **Frères Maphons**

"Jacques de Molay and his predecessors signed documents over the title Magister Templi, Master of the Temple. And that temple, taking its name from the Temple of Solomon, certainly was left unfinished upon the murder of its masters, who also had been tortured to reveal their secrets by three assassins who ultimately destroyed them. Not Jubela, Jubelo, and Jubelum, but Philip the Fair of France, Pope Clement V, and the order of the Knights of the Hospital of St. John of Jerusalem." "What the secret society needed was men who would affirm their belief in God, with a desire for brotherhood strong enough to accept any man's personal religious persuasion as secondary to their principal goal of survival." - John J. Robinson, *Born in Blood*.

The Templars, or Poor Fellow-Soldiery of the Holy House of the Temple, intended to be re-built, took as their models, in the Bible, the Warrior-Masons of Zorobabel, who worked, holding the sword in one hand and the trowel in the other. "Therefore it was that the Sword and the Trowel were the insignia of the Templars, who subsequently, as will be seen, concealed themselves under the name of Brethren Masons. [This name, Freres Maphons in the French, adopted by

way of secret reference to the Builders of the Second Temple, was corrupted in English into Free-Masons]." - General Albert Pike, *Morals and Dogma*.

"Thus the Order of Knights of the Temple was at its very origin devoted to the cause of opposition to the tiara of Rome and the crowns of Kings, and the Apostolate of Cabalistic Gnosticism was vested in its chiefs. For Saint John himself was the Father of the Gnostics, and the current translation of his polemic against the heretical of his Sect and the pagans who denied that Christ was the Word, is throughout a misrepresentation, or misunderstanding at least, of the whole Spirit of that Evangel." "Hence Free-Masonry, vulgarly imagined to have begun with the Dionysian Architects or the German Stone-workers, adopted Saint John the Evangelist as one of its patrons, associating with him, in order not to arouse the suspicions of Rome, Saint John the Baptist [the Johannite heresy], and thus covertly, proclaiming itself the child of the Cabbala and Essenism together." - "Allocution of Pio Nono against the Free Masons".

### **Prièuré de Sion**

"There was a secret order behind the Knight's Templar, which created the Templars as its military and administrative arm. This order, which has functioned under a variety of names, is most frequently known as the Priore de Sion ('Priory of Zion')." - Baigent, Leigh & Lincoln, *The Holy Blood and the Holy Grail*.

"Baigent, Leigh and Lincoln uncovered evidence of a conspiracy surrounding the Order of Sion (sometimes referred to as the Order of Our Lady of Sion), which involved a number of families from Champagne. This, they claim, was behind the founding of the Templars. The prime mover in these events was Hugues, Count of Champagne, who was instrumental in founding the Order and who eventually joined the Templars himself in 1125. Some historians believe that Hugues was related to Hughes de Payens - the records are sketchy - but he certainly was his feudal lord." - Lynn Picknett & Clive Prince, *Turin Shroud - In Whose Image? The Shocking Truth Unveiled*.

"Certain writers have suggested that the Templars were 'infected' with the Johannite or Mandaean heresy - which denounced Jesus as a 'false prophet' and acknowledged John [the Baptist] as the true Messiah. In the course of their activities in the Middle East the Templars undoubtedly established contact with Johannite sects..." - Baigent, Leigh and Lincoln, *The Holy Blood and the Holy Grail*.

"The Grand-Pontiffs of this sect [the Johannites] took the title of Christ, and laid claim to an unbroken chain of succession in their office. At the time of the foundation of the Order of the Temple (AD 1118), the Grand-Pontiff was named



Theocletes; he was acquainted with Hugo de Payens and initiated him into the mysteries and privileges of his Church, promising him the sovereign priesthood and supreme government, finally designating him as his successor." - Kenneth Mackenzie, *The Royal Masonic Cyclopaedia*.

At least two alleged Grand Masters of the Priore de Sion showed an involvement in Johannite-related activities. The allegation that Hughes de Payens was secretly a Johannite was repeated in the nineteenth century, first by the Vatican and later by the Theosophists.

"The Johannites ascribed to Saint John [the Baptist] the foundation of their Secret Church, and the Grand Pontiffs of the Sect assumed the title of Christos, Anointed, or Consecrated, and claimed to have succeeded one another from Saint John by an uninterrupted succession of pontifical powers. He who, at the period of the of the foundation of the Order of the Temple, claimed these imaginary prerogatives, was named THEOCLET; he knew HUGHES DE PAYENS, he installed him into the Mysteries and hopes of his pretended church, he seduced him by the notions of Sovereign Priesthood and Supreme royalty, and finally designated him as his successor." - "Allocution of Pio Nono against the Free Masons".

"The true version of the history of Jesus, and the early Christianity was imparted to Hugh de Payens, by the Grand-Pontiff of the Order of the Temple (of the Nazarene or Johannite sect), one named Theocletes, after which it was learned by some Knights in Palestine, from the higher and more intellectual members of the St. John sect, where were initiated into its mysteries. Freedom of intellectual thought and the restoration of one and universal religion was their secret object. Sworn to the vow of obedience, poverty, and chastity, they were at first the true Knights of John the Baptist, crying in the wilderness and living on wild honey and locusts. Such is the tradition and the true kabalistic version." - M. P. Blavatsky, *Isis Unveiled*.

### **The Treasure of Rennes-le-Chateau**

In 1885 "the Catholic church assigned Sauniere, thirty-three years old, handsome, well-educated--if provincial--to the parish at Rennes-le-Chateau. Sauniere set about restoring the town's tiny church, which sat atop a sacred site dating back to the sixth-century Visigoths. Under the altar stone, inside a hollow Visigothic pillar, the young cure discovered a series of parchments. There were two genealogies dating from 1244 A.D. and 1644 A.D., as well as more recent documents created by a former parish priest during the 1780s." According to Henry Lincoln and historians Michael Baigent and Richard Leigh (*The Holy*

Blood and the Holy Grail) "these more recent papers contained a series of ciphers and codes, some of them 'fantastically complex, defying even a computer' to unlock their secrets. "Sauniere took his discovery to the bishop in nearby Carcassonne, who dispatched the priest to Paris, where clerical scholars studied the parchments. One of the simpler ciphers, when translated, read: TO DAGOBERT II KING AND TO SION BELONGS THIS TREASURE AND HE IS THERE DEAD." (The person to whom "HE IS THERE DEAD" was not identified.) - 50 Greatest Conspiracies of All Time.

"They were apparently written by his predecessor, Abbé Antoine Bigou, confessor to Marie d'Hautpoul, in 1781. (The same cypher appears on her tombstone.) The parchments were, on the face of it, Latin transcriptions of passages from the Gospels; but they contained deeper mysteries. Sauniere also appears to have left certain other 'clues' in the highly unusual redesign of his church and of the other structures in the area."

"Within the second parchment was an even stranger message:

"SHEPHERDESS NO TEMPTATION THAT POUSSIN TENIERS HOLD  
THE KEY PEACE 681 BY THE CROSS AND THIS HORSE OF GOD I  
COMPLETE (could also trans. as DESTROY) THIS DAEMON GUARDIAN  
AT MIDDAY BLUE APPLES."

"A third cypher that appears, not in the documents, but at Shugborough Hall's Shepherd Monument, is the curious 'D.O.U.O.S.V.A.V.V.M' which has never been translated."

"There is a famous painting by Poussin entitled Les Bergers D'Arcadie (the Arcadian shepherds) which shows them around a tomb containing the mysterious inscription 'Et in Arcadia Ego...'" - Steve Mizrach, "The Mysteries of Rennes-le-Chateau and the Prieure du Sion"

This phrase translated into English has been interpreted to mean "Even in earthly paradise, I (death) exist."

"This tomb appears to be a virtual replica of one not too dissimilar to it right outside of Rennes-le-Chateau. Sauniere's church indeed contains a 'daemon guardian' which is a representation of the Biblical Asmodeus, who helped Solomon build his Temple; and some say the rays of the sun at midday passing through the glass create an optical effect they call 'blue apples'." "The theme of 'Arcadia' was prominent in Elizabethan literature, and it appears in the works of writers such as Edmund Spenser, Sir Phillip Sidney, and even Shakespeare, for whom the word was synonymous with the Golden Age."

"The village parish church had been dedicated to the Magdalene in 1059; during the restoration, he found the mysterious parchment (supposedly) in a hollow Visigothic pillar underneath the altar stone. Over the porch lintel is a bizarre inscription, 'THIS PLACE IS TERRIBLE'. A statue of the demon Asmodeus 'guards' near the door. The plaques depicting the Stations of the Cross contain bizarre inconsistencies. One shows a child swathed in Scottish plaid. Another has Pontius Pilate wearing a veil. Sts. Joseph and Mary are each depicted holding a Christ child, as if to allude to the old legend that Christ had a twin. Other statues are of rather esoteric saints in unusual postures: St. Roch displays his wounded thigh (like the Grail King Anfortas), St. Anthony the Hermit holds a closed book, St. Germaine releases a bevy of roses from her apron, and the Magdalene is shown holding a vase."

"Saunier received "vast sums of money to refurbish the local church and also to build many structures in the area, such as his Tower of the Magdalene (Tour Magdala). (Saunier was originally so poor that he relied on the generosity of parishioners to survive in 1885.) He also built many structures in the area, such as his Tower of the Magdalene (Tour Magdala)." - Steve Mizrach,"The Mysteries of Rennes-le-Chateau and the Priore du Sion"

Saunier "spent a fortune refurbishing the town and developed extravagant tastes for rare china, antiques, and other pricey artifacts. Yet how Saunier acquired this apparent windfall remained a mystery--he stubbornly refused to explain the secret of his success to the church authorities. - 50 Greatest Conspiracies of All Time.

"Saunier died in 1917, leaving the 'secret' of where he got his fabulous wealth to his housekeeper, Marie Dernaud, who promised to reveal it on her deathbed - but sadly she had a stroke which left her paralyzed and unable to speak before her death in 1953. Speculation was rife on the source of the parish priest's money. Was it the lost treasure of the Templars or the Cathars in the area? Might it have been buried Visigothic gold? Was he being paid by the Hapsburgs or some other government for his services? Did he know the lost goldmaking secrets of alchemy? Or was he blackmailing the Church with some terrible secret? The evidence that points to the last possibility is that Saunier's confession before his death was so shocking that the priest who heard it denied him absolution and last rites." - Steve Mizrach,"The Mysteries of Rennes-le-Chateau and the Priore du Sion".

### **The Royal Seed – The Warrior Kings**

Near Rennes-le-Chateau, above the village of Coustaussa, are the 'Capitelles' and 'Camp Grand'. "We were not prepared for the astonishing sight which we found on the hillside. Not just a few, but hundreds - perhaps thousands - of bee-

hive shaped stone structures were scattered across the countryside as far as the eye could see....Some were in remarkably good repair, perhaps built and re-built over centuries. Others were little more than collapsed heaps of stones. Most, however, were clearly and easily identifiable as solid buildings, erected to last, each containing one small room with a doorway and, invariably, a narrow window. Some were square, some rectangular, some curricular, some ovoid. Each had a beautifully and skilfully constructed dry-stone roof. A very few of the structures seemed to be completely solid, with no interior chamber, which makes it difficult to relate them to the idea of 'shelters'. An historian who has examined my photographs described them as reminiscent of Neolithic bee-hive burial chambers." Many "are in such fine condition that it is difficult to assign them a very great age in their present state. Indeed, it has been suggested that such structures were still being erected (or re-erected) as late as the 18th century." At a higher elevation "we found a great stretch of double wall with traces of buttressing, giving the appearance of nothing so much as defensive ramparts...most reminiscent of Ancient Mycenae in Greece/" Could this "'city'...be Reddis/Aereda, the ancient and legendary city of the Visigoths, of which Rennes-le-Chateau is supposed to be the sole remaining trace. Certainly, Rennes-le-Chateau is little more than a mile and a half away and, equally certainly, no other trace of Aereda has so far come to light." - Henry Lincoln, The Holy Place.

The Visigoths were adherents of the Aryan heresy which denied the divinity of Jesus. Their descendants founded the Merovingian dynasty which ruled Gaul until the death of Dagobert II. The Merovingians were said to rule by right of their "royal blood" or "sang real". "Sangreal" has been traditionally interpreted as the "holy grail" which, according to legend, Mary Magdalene carried to the Jewish kingdom of southern Gaul (including Rennes-le-Chateau. It may have been believed by adherents of a secret tradition that Mary Magdalene was the wife of Jesus and that what she brought was not a vessel but the royal seed of David in her womb. - Steve Mizrach, "The Mysteries of Rennes-le-Chateau and the Prieure du Sion".

Lincoln and his co-authors fashioned a theory that Christ had descendants who "legged it to the south of France where they intermarried with the royal Franks to found what eventually became the mystical Merovingian Dynasty. Ergo, the real mission of the Templars and Priory of Zion: to safeguard not just the treasure of the Crusades, but to preserve the Grail, which appeared in medieval texts as 'Sangraal' or 'Sangreal', and which Lincoln et al. translated to mean sang real, or 'royal blood'. In other words: the dynastic legacy of Christ, literally." - Jonathan Vankin and John Whalen, "Descendants of Jesus? Or Scam Artistes Extraordinaire?"

"...The Merovingians were considered in their day to be quasi-mystical warrior-kings vested with supernatural powers." - Jonathan Vankin and John Whalen, "Descendants of Jesus? Or Scam Artistes Extraordinaire?"

"Up until recently, little was known about these long-haired kings, as they inhabited that historical epoch derided as the 'Dark Ages'. The founder of the royal line, Merovech, was said to be of two fathers - his mother, already pregnant by King Chlodio, was seduced while swimming in the ocean by a 'Quinotaur,' whatever that was, and Merovech was formed somehow by the commingling of Frankish blood and that of the mysterious aquatic creature. Like the Nazoreans of old, the Merovingian monarchs never cut their hair, and bore a distinctive birthmark - said to be a red cross over the shoulder blades. Their robes were fringed with tassels which were said to carry magical curative powers. They were known as occult adepts, and in one Merovingian tomb was found such items as a golden bull's head, a crystal ball, and several golden miniature bees. And strangely, many skulls of these monarchs appear to have been ritually incised - i.e. trepanned." "The Merovingians were 'sacred kings' who reigned but did not rule, leaving the secular governing function to chancellors known as the Mayors of the Palace. It was the one of the Mayors, Pepin the Fat, who founded the dynasty that came to supplant them - the Carolingians." - Steve Mizrach, "The Mysteries of Rennes-le-Chateau and the Priore du Sion".

"One of the more mysterious footnotes in history is the story of the Principality of Septimania. Granted by Peppin III to the large Jewish population in the south of France, its first king, Theodoric, claimed descent not only from the Merovingian Kings, but lineal descent from King David himself. Both the king and the Pope acknowledged this pedigree. His son, Guillem de Gellone, was a great, almost legendary hero about whom no less than six medieval epics were written, including Wilehalm by Wolfram von Eschenbach. He is closely linked with the Grail family. His descendant, 17 generations later, was Godfroi de Bouillon, leader of the First Crusade who was, by the Pope, made King of Jerusalem." - J.J. Collins, "Sangraal, The Mystery of the Holy Grail".

# Grand Masters

The Grand Masters were the leaders of the Knights Templar. The Hospitallers were also under a Grand Master, as were other Military Orders (the alternative term Grand Prior was sometimes used by the Hospitallers, and the term 'General Master' was also used). The leader of the Teutonic Knights was called the Hochmeister. The Term 'Grand Master' does not appear in the Templars' original rule (only 'Master') but it is generally understood to refer to the Order's leader. The Grand Master was the spiritual, political and military leader of the Order. He was chosen by a complex electoral system similar to that used in Venice to elect the Doge. The Preceptors in the Holy Land would usually choose a provisional leader until an electoral college, drawn from the international Order's chapters, could be established. Eventually after a whittling down process, the next Grand Master, who was in theory supposed to be an experienced, professed brother of the Order, and not a partisan outsider. The Grand Master was supposed to be beyond the influence of Kings, and to answer only to the Pope.

The Grand Master presided from Jerusalem, and subsequently from Acre (and from Cyprus in the final years). He was normally installed for life, though there was precedent for a Grand Master resigning. The Grand Master did not quite have autocratic powers within the Order, despite the emphasis on obedience as a sacred duty. He could not access the Order's treasury on his own; one key was retained by the Commander of Jerusalem, who was also the Treasurer. He in theory ruled with the advice of a council, the Chapter, and rather as in an important monastic institution, important decisions were usually made at chapter meetings. The Chapter had to approve any decision to make war or to accept peace treaties. Moreover the Grand Master's power seems to have been limited when it came to appointing regional preceptors. The local brethren were able to have a say in this.

The Grand Masters frequently toured Europe seeking succour for the Holy Land from the western sovereigns, and also visiting regional Preceptories. In his absence, a deputy called the Visitor had the task of inspecting regional Templar establishments, to ensure they were maintaining standards and supplying the required men, money and provisions to the East. The Grand Master was a great and important figure during the heyday of the Order, afforded the honours due to a prince. The latter Grand Masters live in a palatial residence in Acre and travelled with a host of servants and retainers.

The list of Templar Grand Masters is somewhat controversial regarding exact dates, but it is generally thought to be as follows:

Hugues de Payens 1118-1136/7  
Robert de Craon 1136/7-1146  
Everard des Barres 1146-1149  
Bernard de Tremelay 1149-1153  
André de Montbard 1153-1156  
Bertrand de Blanquefort 1156-1169  
Philip de Milly of Nablus 1169-1171  
Odo de St Amand 1171-1179  
Arnold de Tarroja 1179-1184  
Gerard de Ridefort\* 1185-1189  
Robert de Sablé 1191-1193  
Gilbert Erail 1193-1200  
Philip de Plessiez 1201-1208  
Guillaume de Chartres 1209-1219  
Peter de Montaigu 1219-1230  
Armand de Perigord 1230-1244  
Richard de Bures \*\* 1245-1247  
Guillaume de Sonnac 1247-1250  
Reynald de Vichiers 1250-1256

Thomas Berard 1256-1273  
Guillaume de Beaujeu 1273-1291  
Theobald Gaudin 1291-1293  
Jacques de Molay 1293-1314

\*With the Capture of Gerard de Ridefort in 1187 one Brother Terric took over as acting Grand Master. He used the title, but is usually not counted as an official Grand Master.

\*\*Some lists omit Richard de Bures. This period of the Order's history is not well documented, and the central archives of the Order, which would doubtless clarify much, have not survived.

## **Hugues de Payens**

(C. 1170-1136)

Hugues de Payens (or Payns) was the presumed founder and first Grand Master of the Knights Templar. He was a Knight probably from Payens, ten miles from Troyes, a vassal of Hugh, Count of Champagne, and a relative of the Lords of Montigny. He was apparently married and had at least one son. A tradition, apparently originating within Freemasonry has it that Hugues de Payens' wife was one Catherine St Clair, but this is not verified. The claim seems to be contradicted by French charters that tend to suggest Hugues was married to one Elizabeth de Chappes. At any rate one of his son apparently was the Theobald who became abbot of Saint Colombe-de-Sens in 1139. Hugues de Payens was presumably widowed (or abandoned his wife) before 1114. It is unclear whether Hugues de Payens took part in the First Crusade. However Hugues and the Count did visit Jerusalem in 1104 and again in around 1115, probably forging links with the Canons of the Holy Sepulchre. In 1118 or 1119 Hugues, along with Godfroi de St Omer and the others, approached Baldwin II in Jerusalem and won royal approval for their new military/religious Order, originally known as the Militia (or the Poor Fellow Soldiers) of Christ. They were probably endorsed at the Council of Nablus (1120) and soon given quarters in the former Al Aqsa Mosque on Temple Mount. The knights apparently swore religious vows before the Patriarch in the Holy Sepulchre and pledged their swords to the defence of pilgrims on the road to Jerusalem. By 1123 Hugh was being referred to as the Master of the Knights of the Temple (Magister Militum Templi). William of Tyre claims that after nine years there were still just nine knights, another source, Michael the Syrian, mentions thirty founding companions.

Hugues de Payens returned to Europe in 1127 seeking support for his new brotherhood and recruiting volunteers to aid the Kingdom of Jerusalem. He won the support of the influential Abbot Bernard of Clairvaux, and after three requests received from the Abbot a missive endorsing the Order, titled *De Laude Novae Militiae* (In Praise of the New Knighthood). Armed with this (presuming it originated from this period) Hugh toured France, Flanders, England and Scotland and having gained the favour of the rulers of these lands. He also met Fulk V, Count of Anjou, who would become one of the first honorary associates and a great supporter of the Order in the Holy Land. Hugues addressed the ecclesiastical Council of Troyes in 1129, giving an account of the Templars purpose and way of life. He had an input into the Latin Rule, which was produced and ratified at the council, making the Knights Templar an official arm of the Catholic Church. Hugues returned to the Holy Land, and saw action in Baldwin's unsuccessful campaign against Damascus. He apparently died peacefully seven years later, and was succeeded by Robert de Caron.



## **Robert de Craon**

(C. 1100-c.1147)

Robert de Craon became the second Grand Master of the Knights Templar in 1136. Although known as 'the Burgundian', he was born in Anjou, and was a younger son of Renaud de Craon. He had given up a fiancée in Aquitaine to join the newly formed Order in Jerusalem, serving under Hugues de Payens. He was also present at the Council of Troyes. He oversaw the continuing growth of the Order and saw it gain extensive privileges when as a result of the Papal Bull *Omne Datum Optimum*. Robert participated in some inconclusive campaigns against the forces of Aleppo in the Holy Land. He was succeeded by Everard des Barres, who arrived from France with the forces of the Second Crusade.

## **Everard des Barres**

(Died 1174)

Everard des Barres was the third Grand Master of the Knights Templar. From an aristocratic family of Meaux, Champagne, he entered the Order in his teens, and by 1143 had risen to the rank of Grand Preceptor of France. He was chosen to lead the order on the death of Robert de Caron. He was close to King Louis VII of France and accompanied him on the Second Crusade, soon after his elevation in 1147. The embarkation followed a chapter meeting held in Paris, attended by King Louis, by Pope Eugenius III and by 120 Knights of the Temple, including some summoned by Everard from Spain. It was probably at this meeting that the Order received the right to wear the red cross of martyrdom on their white habits.

Everard des Barres was one of those sent ahead of Louis to Constantinople, where he met with Manuel I Comnenus. Subsequently Templar discipline and courage saved the Louis's army from destruction, fending off the attacking Turks amid the Cadmus Mountains in Anatolia. Odo of Deuil praised Everard for his piety and for the wise example with which he furnished the others. The Grand Master later assisted Louis with a substantial loan of two thousand silver marks. He also took part in the ill-fated campaign against Damascus, which may have planted a seed of disillusionment in him. Everard returned to France with the King after the ignominious end of the Crusade, apparently stricken with guilt over the failure of the venture. He resigned from the Templars in around 1151, and joined the Cistercian Order at Clairvaux in order to do penance. He was replaced as Grand Master by Bernard de Tremelay.

## **Bernard de Tremelay**

(Died 1153)

Bernard de Tremelay was the fourth Grand Master of the Knights Templar. He was elected following the abdication of Everard des Barres, and led the Order in the aftermath of the unsuccessful Second Crusade. Bernard was probably a Burgundian, from a family originating near Dijon. Bernard and the Templars supported King Baldwin III of Jerusalem in his 1153 campaign against Ascalon, the only coastal town still in Muslim hands. A preliminary to this had been the strengthening of the castle at Gaza, which the Templars had taken over. This had severed Ascalon's land connection to Egypt. The Christians laid siege to Ascalon itself on 23 January 1153. Bernard de Tremelay had a wooden siege tower built and moved it close to the walls. The Egyptian defenders of the city succeeded in setting this on fire, but the wind changed direction, carrying the flames towards Ascalon. The walls themselves came crashing down. According to the chronicler William of Tyre (who was seldom one to ascribe the best motives to the Knights Templar) the Templars rushed into the breach without the King's knowledge, while Bernard de Tremelay prevented the other Crusaders from following, hoping to keep the greater part of the plunder. If so it was foolish over-confidence, for the next day the Egyptians hung the beheaded bodies of the Grand Master and forty of his men over the ramparts. The Christians fought on and the city fell to Baldwin soon after. Meanwhile André de Montbard succeeded as Grand Master of the Temple.

## **André de Montbard**

(1103-1156)

André de Montbard was a Burgundian of noble birth. He was one of the early members of the Knights Templar. He went on to become fifth Grand Master of the Order, presiding between 1153 and 1156.

André was a younger son of Bernard, Lord of Montbard and Humberge de Ricey. André's brother Rainard succeeded to the title. André was also an uncle of Bernard of Clairvaux, Bernard apparently being the son of André's much older half sister Aleth. André's access to St Bernard and Bernard's influence within the Catholic Church helped ensure the official recognition of the Templars at the Council of Troyes. André apparently arrived in Europe some time before the other founding Templars, charged with gaining support for the Holy Land and negotiating with Fulk V, Count of Anjou, to come East to marry Melisende, the heiress to the kingdom of Jerusalem. André returned to the Holy

Land, and served as Seneschal of the Order under Everard des Barres, to whom he wrote while the Grand Master was absent in France, urging his return with additional knights and money. André also served under Bernard de Tremelay. He participated in the capture of Ascalon from the Egyptians in 1153. He was elected Grand Master after de Tremelay perished there.

### **Bertrand de Blanquefort**

(1109-1169)

Bertrand de Blanquefort (or Blanchefort/Blancfort) was elected as the sixth Grand Master of the Knights Templar in 1156. He presided during the reign of Baldwin III, and seems to have been one of the first Grand Masters to use the symbol of the two riders on his official seal. Blanquefort is known for extending and revising the Templars' Rule, adding a number dealing with specifically military situations and the hierarchy of the Order, which had by this time become more complex. (The original Rule had been primarily concerned with monastic living.)

In 1159 Bertrand de Blanquefort was captured by the Sultan Nur ed-Din of Damascus, after being ambushed by the Saracens in the Jordan Valley. He was released three years later, at Byzantine instigation, after the Emperor Manuel I Comnenus negotiated an alliance between Byzantium and Nur ed-Din, against the Turks of Anatolia. Subsequently Bertrand de Blanquefort recommended to the King of Jerusalem that they should make an alliance with Fatimid Egypt against Nur ed-Din. Amalric I, the new King, instead preferred a policy of aggression against Egypt. Bertrand accompanied the King against Egypt in 1163. However in 1168 Bertrand refused to allow any Templar involvement in Amalric's last invasion of the Nile, arguing that it violated a truce and probably fearing that the army's departure from the Kingdom would leave Jerusalem vulnerable. Blanquefort died the following year and was succeeded by Philip de Milly of Nablus.

### **Philip de Milly of Nablus**

(Died 1178)

Philip of Nablus was the Lord Nablus, and then of Oultrejordan, holding the castle of Kerak. He would become a Templar Grand Mater. Philip was son of Guy de Milly, a Crusader from Picardy. He was well connected, being a step-brother of the lord of Ramla, and brother in law of Barisan of Ibelin, who was married to his sister Helvis. Philip became an influential baron in the Kingdom

of Jerusalem. He was loyal to Queen Melisende, and formed part of her response to the fall of Edessa in 1144, at a time when Baldwin III was being sidelined for political reasons. Later, Philip fought alongside Baldwin and the Knights Templar at the capture of Ascalon. He is said to have been a gifted linguist, knowing French, Latin, Arabic and Armenian. At some point he also made a pilgrimage to the Monastery of Saint Catherine of Alexandria in the Sinai. He joined the Templars himself some time before 1166, probably after the death of his wife Isabella. In 1169 he was elected the Order's seventh Grand Master, succeeding Bertrand de Blanquefort. Philip was the first Grand Master to have been born in the orient. He probably led the Order during the defence of Gaza against an attack by Saladin. Philip resigned as Grand Master in 1171 for reasons unknown. In his place Odo de St Amand was elected. Philip then became a royal envoy, to Constantinople. Philip's daughter Stephanie de Milly was remarried to Reynald de Châtillon, upon his release from a Nur ed-Din's dungeons. Reynald thus became lord of Kerak.

### **Odo de St Armand**

(Died 1180)

Odo de St Amand hailed from an aristocratic family of Limousin. He came east and served as Marshal of Jerusalem, before joining the Knights Templar. Odo went on to become the eighth Grand Master of the Templars in 1171, during the reign of Amalric I of Jerusalem. He succeeded Bertrand de Blanquefort, with whom he apparently had been captured and held prisoner after the battle of Banyas, against Nur ed-Din. Relations between the Order and the King continued to be difficult, and the troubles came to a head in 1172, when the Templar Walter de Mesnil ambushed an envoy of the Assassin sect, returning to Syria from negotiations with Amalric. According to a disapproving William of Tyre, Odo refused to hand over de Mesnil to royal justice, asserting the Temple's independence, but claiming that he would send Walter for judgement in Rome. Amalric seized de Mesnil, in the event, and was considering pressing his case against the Templars when he died.

Under Amalric's son, Baldwin IV, relations between the crown and the Order improved. In 1177 Odo and the Templars supported Baldwin and played a critical part in his victory over Saladin at Montgisard. Odo also defeated an army of Saladin's at Ramlah. The Grand Master was less lucky in 1179, when he was captured in battle, a few months before the fall of the castle of Jacobs Ford. William of Tyre, recording his capture, expressed little sympathy, and condemned Odo as an evil man, full of pride and arrogance 'in whose nostrils dwelt the spirit of fury'. He also claimed that many held Odo responsible for the

military disaster. Odo refused to be ransomed, in accordance with the Rule, and died in chains in prison the following year. He was succeeded in his absence by Arnold de Tarroja.

### **Arnold de Tarroja**

(Died 1184)

Arnold de Tarroja was elected the ninth Grand Master of the Knights Templar in about 1180. Taking advantage of a two-year truce agreed between Baldwin IV and Saladin, Arnold set out to tour the courts of Europe to appeal for support for the Holy Land. He had been dispatched by a council in Jerusalem along with the Heraclius, the Patriarch of Jerusalem, and Roger Grand Master of the Hospitallers. They hoped especially to secure the support of Henry II of England (who had sworn to take the Cross as part of his penance for his part in the death of Thomas à Becket.) However Arnold of Tarroja fell sick, and died before he could get any further than Verona. His companions had to carry on without him.

### **Gerard de Ridefort**

(Died 1189)

Gerard de Ridefort (or van Ruddervoorde) was the tenth Grand Master of the Knights Templar. He presided at the time of the disasters that befell the Kingdom of Jerusalem in and around 1187. He was an ally of Guy de Lusignan, Queen Sibylla and Reynald de Chatillon. Gerard has been portrayed as a sinister firebrand and a warmonger of the same cast as Reynald, pursuing policies and tactics inconsistent with the best interests of the Kingdom. He did not seem to lack personal courage, however, and perhaps if he had been blessed with more luck he would be better thought of. Still, given his clearly immoderate nature, it is difficult to account to his rise to the top of the Order of the Temple, especially considering that he was not a career Templar.

Gerard was probably of Flemish extraction. Like Reynald he may have been a member of the Second Crusade, who chose to remain in the East. Gerard took service as a secular knight under Raymond III of Tripoli, on the understanding that he would be rewarded with a grant of land and the hand of the heiress Lucia of Botrun. Raymond later reneged on the arrangement, and Gerard joined the Templars, nursing a bitter grudge against Raymond. (Gerard's rival was a Pisan merchant named Plivano. It seems Plivano had offered Lucia's weight in gold to Raymond in order to claim to the heiress's hand and power in Botrun). Gerard's rise within the Order of the Temple may be attributed to 'driving ambition and aggressive self-confidence' He became Seneschal in 1183, and had reached the

top by 1185. The following year the death of the boy king Baldwin V plunged the Kingdom of Jerusalem into crisis. Raymond III led the barons opposed the accession of Sibylla and Guy de Lusignan. Gerard supported Guy and Sibylla, perhaps as much to spite Raymond as for any other reason. The support of the Knights Templar (who were sworn to obey their master whatever the cost) swung events in favour of the de Lusignan faction, and facilitated Guy's coronation as co-ruler.

Gerard seems to have believed in his own invincibility. In May 1187 a 7,000 strong Muslim force scouted into Crusader Galilee. Gerard, with around 130 knights including 90 Templars, heard of it, and intercepted it on its return journey at Cresson. He decided to attack, despite the objections of more judicious companions including the Hospitaller Grand Master Roger de Moulins and the Marshal of the Temple Jacques de Mailly. (Gerard may not have been so rash, however. Ibn al-Athir presents the Templars' action not as an unprovoked charge but as a defence of Sephoria, which was under attack from al-Afdal's forces, and the battle seems to have been a close run thing). At any rate it seems only Gerard and a couple of others escaped death or capture. Al-Afdal's army finished sacked and pillaging the land then returned safely to spread the 'joyful news'. They considered it a great accomplishment for the Military Orders were the 'backbone of the Frankish army'.

Later that year Saladin's full host (some 40,000- 60,000 warriors) crossed the Jordan and beset Tiberias. The army of Jerusalem assembled, perhaps 20,000 including about six hundred of the knights of the Temple and the Hospital. Raymond advised Guy not to take the army to Tiberias but to force Saladin to come to them. Again Gerard (along with Reynald) felt the need to advocate the opposite policy. Gerard visited King Guy in the night, to persuade him to advance across the blazing desert, even though Raymond had warned that such a march would drastically weaken the army and leave Jerusalem itself vulnerable. Gerard said that Raymond was a traitor, and persuaded Guy that that if as King he failed to act decisively against Saladin and to save Tiberias, then he would seem weak and unworthy.

So came to pass the Battle of Hattin. The weary and parched Christians fought bravely but under the circumstances victory was impossible. The Templars and Hospitallers who had been taken prisoner were beheaded. Saladin spared only Gerard de Ridefort and kept him for ransom, though given the sequence of disasters he had precipitated, it is a wonder anyone wanted him back. The Templar Brother Terric led the Order in the meantime. Gerard was finally released in May 1189. He went on to lead the Templars again at the Siege of Acre. Again he led his companions in an excessively bold charge, leading to

their slaughter. This time, it is recorded, he declined the chance to save himself lest it bring shame and scandal on the Templars, and he fell with the slain.

### **Robert de Sablé**

(Died 1193)

Robert de Sablé was a widowed Knight from Maine, France, and an Angevin vassal. He was lord of Brillary and La Suze. He fought under Richard the Lionheart during the Third Crusade. He was formerly commanded a division of Richard's, a close associate of the King. Richard's support helped gain Robert the position of Grand Master of the Temple (the eleventh) in 1191, though he had only recently entered the Order. He succeeded Gerard de Ridefort, and led the Order at the capture of Acre. He also presided over the Order's short-lived acquisition of Cyprus, dispatching twenty knights and their retainers to govern the island. He was eventually succeeded by Gilbert Horal.

### **Gilbert Erail**

(1152-1200)

Gilbert Erail (or Erill or Horal) was a Templar from Aragon. He had joined in his teens and risen to be Master of the Temple in the Aragon and Provence, and had seen action in the Reconquista as well as in the Holy Land. He became the twelfth Grand Master, succeeding Robert de Sable in around 1194. Unlike Gerard de Ridefort, Gilbert Erail favoured peaceful relations with the Muslims. This caused tension between the Templar and the Hospitallers who at this time were the more militant party. Gilbert's conciliatory policy towards the Muslims also set him at odds with Pope Innocent III and the more militant of the Catholic clergy who wanted eternal war against the infidel. The Bishop of Sidon excommunicated Gilbert. However the Pope overturned this excommunication, on the basis that only Popes had the authority to excommunicate a Templar, and because it created a scandal. Gilbert died in December 1200 and was eventually succeeded by Philip de Plessiez.

### **Philip de Plessiez**

(1165-1209)

Philip de Plessiez was a knight from the region of Anjou. He may have been born in the castle of Plessis-Macé near Angers. He participated in the Third Crusade as a secular knight, and at some point thereafter joined the Knights Templar. He became the thirteenth Grand Master in early 1201. He kept the

Templars out of the Fourth Crusade, perhaps anticipating that it would be hijacked by the Venetians and diverted against Byzantium. Philip was in favour of continuing the diplomatic policy of Gilbert Erail, and extending the peace treaty with the Muslims, which had ended the Third Crusade, much to the anger of Pope Innocent III and his legates. Philip did, however, launch an expedition to recover the castle of Baghras from the Armenians.

### **Guillaume de Chartres**

(Died 1219)

Guillaume de Chartres became the fourteenth Grand Master of the Knights Templar in 1209. He was probably born into the nobility of the Champagne region, and became a Templar in Sours, near Chartres, in around 1200. As Grand Master he was best known for building the impregnable fortress known as Pilgrims' Castle. He died of fever in 1219 during the Crusaders' siege of Damietta in Egypt, the first major engagement of the Fifth Crusade. He was succeeded by Peter de Montaigu.

### **Peter de Montaigu**

(Died 1232)

Peter (Pierre, or Pedro) de Montaigu became the fifteenth Grand Master of the Knights Templar in 1219. He succeeded Guillaume de Chartres as who died of fever during the siege of Damietta during the Fifth Crusade. Peter had been the Master of the Temple in Provence and Aragon, and had fought at the Battle of Las Navas de Tolosa. Peter de Montaigu was the brother of Garin de Montaigu, who was Grand Master of the Hospitallers from 1208-1228. This was the only time when two members of the same family presided over the two leading Military Orders. It secured some years of harmonious relations between them. During the Sixth Crusade, Peter became a bitter enemy of the Emperor Frederick II who ratified the return of Jerusalem in a treaty with al Kamil in a treaty without the Grand Masters' seal. Peter and the Templars were suspected of plotted against Frederick, who retaliated by besieging them in Acre.

### **Armand de Perigord**

(1178-1244 or 1247)

Armand (or Hermann) de Perigord was the sixteenth Grand Master of the Knights Templar. He was elected in about 1232. He was probably from the Guienne, of noble birth, and had been Preceptor of Calabria and Sicily. There



was tension among the Christian factions at this time of his election. The Hospitallers were supporting the imperial party (those loyal to Frederick II and his representative Ricardo Filangieri) and favouring an alliance with Egypt. The Templars, under Armand's predecessor Montaigu had sided with the Ibelin lords against the Imperial faction, supporting the claim of Alice, Queen of Cyprus to regency in the vestigial Kingdom of Jerusalem, and tended to favour an alliance with Damascus. The anti-Imperialist party gained ground, expelling Frederick's forces from Cyprus and restricting them to Tyre on the Levantine mainland. In 1237 the Templars lost 120 knights after a Skirmish with forces from Aleppo, encroaching between Atlit and Acre. Armand trust the Egyptians even less than the Syrians, accusing them of imprisoning Templar ambassadors in Cairo. In 1242, he abandoned a peace treaty with Egypt that had been arranged by Richard of Cornwall. He initiated a violent attack on Hebron, which had remained in Egyptian hands. The Templars then retook Nablus and acted with uncharacteristic brutality against then Muslim population there. Armand also led the Templars into open conflict with the Hospitallers (under Pierre deVielle Bride) at Acre. The Hospitallers allied with the imperial agent Filangieri, in an attempt to re-impose Frederick II's authority in the City. The Templars joined the Ibelins to oppose this, and ended up besieging the Hospitallers in their compound. The Templars also turned against the Teutonic Knights, and ejected the imperial party from Tyre. Armand de Perigord organized a coalition with Damascus, meeting al-Mansur Ibrahim, the Muslim Prince of Homs at Acre to seal it. The prospect of a Damascene/Frankish alliance unnerved the Sultan of Egypt, who called on the services of the Khoresmians, a Turkic tribe from East of Persia who had been displaced westward from their homeland by the Mongol advance. The Egyptians engaged these Khoresmians as mercenaries, and the tribesmen descended on the relatively defenceless Jerusalem, where they massacred the Christian population and defiled the churches.

The forces of Acre, under Walter of Brienne, and including Armand de Perigord and the Templars, joined with the Damascenes to confront the Khoresmians, who now joined forces with the Egyptians. They clashed at the battle of La Forbie in October 1244, where the Egyptians and Khoresmians triumphed. Armand de Perigord was among hundreds of prisoners taken to Egypt. It is possible he died or that he lived three more years in captivity. In any event Richard Des Bures effectively replaced him as Grand Master.

## **Richard de Bures**

(Died 1247)

Richard de Bures (or des Barres) was probably the seventeenth Grand Master of the Knights Templar, elected in 1244, and succeeding Armand de Perigord, who was either killed or captured at the Battle of La Forbie. Little is known about this period in the Order's history and Richard is omitted from some lists of Grand Masters. He was succeeded by Guillaume de Sonnac.

## **Guillaume de Sonnac**

(Died 1250)

Guillaume de Sonnac became the eighteenth Grand Master of the Knights Templar. He was elected in a general chapter held in Pilgrim's Castle in 1247. He led the Order during the Seventh Crusade, under King Louis IX. He and the Templars rode in the vanguard of the crusade as it moved south from captured Damietta, ahead of the main body of the crusade, along with Robert, Count of Artois and an English detachment under William Longespee.

The advance party attacked a Muslim camp under Fakhr al-Din and routed the defenders. Then, over confident, the Count of Artois decided to pursue the enemy into the town of Mansourah itself without waiting on the rest of the Crusaders. De Sonnac and Longespee counselled against it, (according to the version of events recorded by Matthew Paris ) but Count Robert goaded them with accusations of cowardice and treachery and then charged against the town. De Sonnac and Longespee followed. The Mameluks used a variation of their standard tactic- feigning a retreat and then springing an ambush. They fell back through the narrow streets. When the Crusaders followed, the Muslims shut off their escape route then sprang on them from the side streets. The knights were unable to manoeuvre to defend themselves. Longespee and the Count of Artois and some three hundred other knights were killed in the ensuing bloodbath. De Sonnac and one other Templar made it out alive, though the de Sonnac had been wounded and lost an eye.

By this time Louis arrived and after fierce fighting drove the Mameluks back into the town. Over the following weeks they established a fortified camp below Mansourah, making a rampart from captured Egyptian siege engines. The Mameluks launched out in a sortie against the Crusaders' camp, supported by numerous archers and catapults throwing Greek fire on the Crusaders' wooden bastion, which caught fire. Seeing that the Templars were few in number the, Mameluks dashed through the collapsing structure. And though they were

repelled Guillaume de Sonnac, leading the remaining Templars, lost first his remaining eye and then his life. Guillaume was replaced as Grand Master by Reynald de Vichiers.

### **Reynald de Vichiers**

(Died 1256)

Reynald de Vichiers became the nineteenth Grand Master in 1250 after the death of Guillaume de Sonnac at Mansourah in Egypt, during the Seventh Crusade. Previously he had been Marshal of the Temple, and had contributed to the preparation of the Crusade, arranging shipping for Louis IX's armies. Reynald soon proved his worth as a redoubtable warrior, with an independent streak. Jean de Joinville's chronicle recalls how on the march south from Damietta, King Louis IX had ordered that none was to break formation in the face of enemy harassment. Then one of the Muslims gave a Knight Templar in the first rank so heavy a blow with his battle-axe that it felled him under the hooves of Reynald de Vichiers's horse. The marshal cried out: 'At them in the name of God for I cannot longer stand this!' He spurred his horse at the enemy, followed by his brethren, and, as the Templars' horses were fresh and the Turks' already weary, not a single enemy escaped.

Reynald de Vichiers accompanied Louis IX to the Acre, following the defeat in Egypt. There, with Louis's backing, he was confirmed as the Grand Master. He acted as godfather to a son born to Louis and Marguerite of Provence, (born within Pilgrims Castle). Relations later deteriorated, when Louis started to feel that the Templars had overstepped their authority, negotiating independently with Damascus. The king decided to make an example of the Order, compelling Reynald de Vichiers to exile from the Holy Land Hugues de Jouy, the new Marshall of the Order, who was made a scapegoat. The king subsequently tried to curtail the Order's independence. Reynald de Vichiers also had to kneel before the King publicly and apologize. Reynald was ultimately succeeded by Thomas Berard.

### **Thomas Berard**

(d. 1273)

Thomas Berard became the twentieth Grand Master of the Templars in 1256. It was he who sent word to Europe of the threat from the advancing Mongols, who had blazed their way across the Middle East. He reported their atrocities and predicted that unless help was given a horrible annihilation was inevitable. Berard presided at the time when the Mameluks under Baybars were putting

great pressure on the Crusader States, especially the Principality of Antioch. While based in Acre, Berard heard of the fall of Antioch, and that Baghras was under siege. Unable to send relief, and knowing that the castle could not withstand the siege, Berard sent a message ordering the beleaguered brethren there to surrender and withdraw to la Roch Guillaume. It was found that the garrison had already surrendered. Berard did not have them permanently expelled, but held them to account, especially for failing to destroy everything before departing.

## **Guillaume de Beaujeu**

(C.1230-1291)

Guillaume de Beaujeu was the twenty-first Grand Master of the Knights Templar and the last to preside in the Holy Land. He was elected in 1273, on the death of Thomas Berard. Guillaume had been a long serving Templar Knight. In 1261 he had been captured in a raid and subsequently been ransomed. He had also gone on to serve as Preceptor of the County of Tripoli and then of Sicily. He was also a distant relation of the Capetian monarchy, and was suspected by many of being too much a partisan to the French cause. As Grand master, Guillaume attended Pope Gregory X's Council of Lyons in 1274, and advocated a *passagium particulate*, with professional troops being mustered to reinforce Acre, and also proposed a blockade of Egypt to weaken it economically. He also argued that the Crusaders would need to establish their own fleets so that they did not depend on the Maritime Republics of Genoa and Venice, which were only interested in making money from trading with the Muslims. (The Venetians, at the time, were even selling swords to the Mameluks). After touring the Order's European Preceptories, Guillaume de Beaujeu returned to the Holy Land. His closeness to the Capetians compromised his position among the Palestinian-Frankish barons of the Holy Land, who saw him as an agent of Charles of Anjou (who claimed the throne of Jerusalem). Indeed the Templars under de Beaujeu had thwarted King Hugh of Cyprus in his attempts to assert his rival claim. The Templars were involved in another quarrel besides, with Bohemond VII of Antioch, which weakened Christian unity at a time when it was desirable. (Little had changed in a century in that respect). Meanwhile when the war broke out over control of Sicily between Aragon and Charles of Anjou, it ended all hope of western relief materialising for the Holy Land.

By 1180, Baybars had been succeeded as Sultan by the Mameluk General Qalawun. Qalawun sent armies to farther reduce the Frankish presence in the Holy Land. Guillaume de Beaujeu learned from a paid informer, the Emir al-

Fakhri, that the Mamel planned to attack Tripoli, and wrote to warn the citizens. Unfortunately the leaders of Tripoli neither trusted the Grand Master nor believed his warning, and consequently the Mameluks found Tripoli unprepared and took the city with relative ease. Guillaume's informer also told him of Qalawun's planned attack on Acre, but again Guillaume's warning went unheeded. Guillaume then tried to arrange a payment to buy off the Mameluk assault but this was rejected by the Haute Cour in Acre, who accused Guillaume of treachery.

Qalawun mustered his massive armies in 1290, but fell ill and died before he reached Acre. The campaign was carried on however by his son al-Ashraf Khalil. The defenders were severely outnumbered, but made a determined and courageous resistance. Guillaume de Beaujeu fought valiantly, leading the Templars in a sortie against the Mameluk camp. He combined with the Hospitallers to defend St Anthony's gate, pushing the Mameluks back over the walls. The moats filled with bodies as the Mameluks pressed their attack. The City's great defensive towers began to crumble, undermined by Muslim siege engineers. Meanwhile when de Beaujeu learned that the Muslims had taken the so-called Accursed Tower he rushed to counter attack, but was wounded and driven back. He was carried to the Templar fortress by the sea, where he died of his wounds. The Templars battled on but the end was nigh.

### **Theobald Gaudin**

(Died c.1293)

Theobald Gaudin was a Knights Templar who had served in the Order for 30 years. He had held the ranks of Turkopolier and Preceptor of Acre (Grand Preceptor). Acre had fallen under the massive onslaught of al-Ashraf Khalil and his Mameluk forces in May 1291.

While still serving under Guillaume de Beaujeu, Theobald had attempted in vain to prevent a violent clash between Pisan and Genoese parties in Acre. However he and the Grand Master had succeeded in preventing some captive Pisan sailors being sold into slavery. Gaudin was elected the twenty-second (and penultimate) Grand Master of the battered remnants of the Order of the Temple, after the deaths of de Beaujeu and Peter de Sevrey in the battle. Theobald escaped from Acre by sea, three days before the final fall of the Templars' fortress, sailing to Sidon with the Order's treasure. In the month after the fall of Acre, Tyre had surrendered and Sidon seemed hardly defensible. Gaudin withdrew to Cyprus, intending to return to Sidon with reinforcements. However the Templars seem to have been demoralised, and soon Sidon, Beirut and the fortresses of Tortosa and

even Pilgrim's Castle were also abandoned. Only the garrison on Arwad remained, off shore from Tortosa. The mainland was entirely lost. Gaudin was succeeded on Cyprus by Jacques de Molay.

## **Jacques de Molay**

(C.1245-1314)

Jacques de Molay (or Molai) was the twenty-third and last Grand Master of the Knights Templar, and is one of the best known on account of the circumstances of his death in Paris.

De Molay was a relation of the Lords of Longwy in Franche-Comte. He was initiated into the Order in around 1266, in the Preceptory of Beune near Autun, according to his Chinon confession, and was received by Humbert de Pairaud (the father of Hugues de Pairaud). In 1291 he possibly fought at the siege of Acre, and two years later on Cyprus was elected Grand Master. De Molay was one of the foremost advocates of action to recover the Holy Land. He visited Rome, Paris and London, in 1294, raising support and gathering a new Templar force. Back in the Levant he sought alliances with the Mongols and Armenians, and strengthened the garrison on the island of Arwad. De Molay even purchased six war galleys from Venice with a view to invading Tortosa, and re-establishing a Christian foothold in Syria. The operation ended in costly failure, though, when Arwad itself was lost a Mameluk invasion fleet of sixteen galleys. In 1306 de Molay was summoned from Cyprus by Pope Clement V. He and Fulk de Villaret, his opposite number in the Hospitallers, were invited to discuss plans for a new Crusade, and also a proposal to amalgamate the Orders of the Temple and the Hospital. De Molay prepared a paper on the subject, conceding that there would be some advantages to the proposed merger, but that on the whole it was a bad idea because the rivalry between the two orders was healthy and spurred them on to greater efforts in the Christian cause. Fulk kept quit on the matter, but apparently felt the same. Meanwhile on the matter of a new Crusade both Grand Masters expressed the view that only a large scale *Passagium generale* would succeed in re-establishing the Christian kingdom in the Holy Land.

De Molay went next to the Paris Temple. On 13 October 1307 he and his brethren were arrested there. This was with orders secretly issued a month before hand by King Philip the Fair, accusing the Templars of blasphemous crimes and heresy. De Molay had attended the funeral of the King's sister in law as a pallbearer only the day before the arrests however, and seems to have been taken by surprise when the raid came. De Molay was interrogated by Royal

agents and the Inquisition, probably being held in the Templars' own dungeons at the Paris Temple. He was probably subjected to torture. On 24 October he confessed to some of the accusations- namely spitting on the Cross and denial of Christ. He would not, however, confess to homosexual practices. He was obliged to repeat his confession publicly the following day to the masters of the University of Paris, and also to urge his brethren likewise to confess. The Grand Master's early capitulation, forced as it may have been, did much to undermine the defence of the Order and was a propaganda coup for the Capetian authorities. It prejudiced the wider world against the Templars and lent credence to the astonishing accusations. It also made it impossible for the Pope to continue in a critical stance regarding the King's actions. With the other leading Templars that had been captured, (Raymbaud de Caron, Hugues de Pairaud, Geoffroi de Charney and Geoffroi de Gonneville), Jacques De Molay was moved to the castle of Chinon. There these Templars again gave a partial confession to three Cardinals sent by the Pope, who afterwards bestowed absolution on them. All the Templar dignitaries except de Caron were subsequently brought back to Paris to testify at the tribunal called the Papal Commission.

Jacques de Molay retracted his confession at the end of the year. Over the following years, he wavered, evidently worn down by his captivity. He offered little leadership to the Templars wishing to defend the Order, but at times seemed willing to assert the Order's honourable nature. He apparently remained imprisoned throughout 1310 when the Archbishop of Sens, Philip de Marigny incapacitated the Templars' defence at the Papal commission by taking and burning 54 Templars; and through 1312 when the Council of Vienne abolished the Order of the Temple and consigned it to oblivion. He and the three other dignitaries of the late Order were eventually brought out before an assembly of prelates (including Cardinal Arnold Novelli and Archbishop de Marigny), lawyers, university theologians and the public on 18 March 1314, and to hear their sentence of perpetual imprisonment. Hugues de Pairaud and Geoffroi de Gonneville persisted in their confessions and accepted their fate. Jacques De Molay, though, stunned his persecutors by making a lucid and passionate last minute defence of the Order. He was supported by Geoffroi de Charney. The rebellious Templars were passed to the prévôt of Paris and flung back into jail. When the King learned what had happened, he went into a rage, and ordered the two Templars to be condemned as relapsed heretics. Before night fell they were taken to the Ile des Javiaux in the Seine, and burned to death. It was recorded that their courage and constancy impressed and surprised the onlookers. The next day, recorded the Chronicler Giovanni Villani, came friars and other religious persons, who gathered up the ashes of the Templar martyrs and carried them away to holy places.

## Clandestine Grand Masters

The clandestine Grand Masters were those that Bernard Raymond Fabré-Palaprat claimed succeeded Jacques de Molay and secretly preserved the Templar tradition. This is the list of those who allegedly led the Templars over the five centuries following the suppression:

1313-1324 Jean-Marc Larmenius  
1324-1340 Thomas Theobald of Alexandria  
1340-1349 Arnaud de Braque  
1349-1357 Jean de Claremont  
1357-1381 Bertrand du Guesclin  
1381-1392 Bernard Arminiacus  
1419-1451 Jean Arminiacus  
1451-1472 Jean de Croy  
1472-1478 Bernard Imbault  
1478-1497 Robert Leononcourt  
1497-1516 Galeatius de Salazar  
1516-1544 Phillippe Chabot  
1544-1574 Gaspard de Galtiacco Tavanensis  
1574-1615 Henri de Montmorency  
1615-1651 Charles de Valois  
1651-1681 Jacques Ruxellius de Granceio  
1681-1705 Jacques Henri Duc de Duras  
1705-1724 Phillippe, Duc d'Orleans (Philip II, Duke of Orleans)  
1724-1737 Louis Augustus Bourbon  
1737-1741 Louis Henri Bourbon Conde  
1741-1776 Louis-Francois Bourbon Conti  
1776-1792 Louis-Hercule Timoleon, Duc de Cosse Brissac (executed during the French Revolution)  
1792-1804 Claude-Mathieu Radix de Chavillon  
1804-1838 Bernard Raymond Fabre-Palaprat

The names up to Phillippe Duc d'Orleans are apparently signed on the controversial 'Larmenius Charter'.

There was an alternative list of Clandestine Grand Masters, promulgated fifty years earlier than Bernard Raymond Fabré-Palaprat's, by the Karl, Baron von Hund, a German Freemason. Von Hund claimed that the Order of the Temple had survived secretly in Scotland rather than France, and that Jacques de Molay had passed his authority to a Templar called Pierre d'Aumont rather than Jean-Marc Larmenius. He claimed to derive his knowledge from exiled Jacobites.



## Notes on the Templar Order Itself

“There are many popularly believed myths about the Order of the Temple. The first is that there is very little evidence surviving about the Order. In fact, a great deal of evidence survives. It is true that the central archive of the Order is lost: this was originally held at the Order’s headquarters, at first in Jerusalem, then at Acre, then (after 1291) on Cyprus. After the dissolution of the Order by Pope Clement V in 1312 the archive passed into the possession of the Hospital of St John. Presumably it remained on Cyprus and was destroyed when the Ottoman Turks captured the island in 1571.”

“...a good deal of material about the Templars remains. The Order is far from being a mystery.” “Other myths about the Templars abound, It is not true, for example, that the Templars were found guilty as charged in 1312; Pope Clement V actually declared the charges not proven, but dissolved the Order because it had been brought into so much disrepute that it could not continue to operate. The Templars were not monks....”

“The Order of the Temple was not destroyed because it had outlived its purpose, because it was corrupt, or because it was in decline.”

“Historians from the Middle Ages to the present day have developed a 'model' of the rise and fall of the Templars: the pure ideals of the first knights became contaminated as the Order grew rich and became involved in politics; the Order became corrupt and greedy and increasingly unpopular, and meanwhile the West lost interest in the Crusades; so when Philip IV of France attacked the Order for its money, no one defended it and the Order fell. This 'model' has gained wide acceptance despite the fact that it is false, because it provides an attractively simple explanation for the otherwise unjust and inexplicable fall of the Order.”

“ [Walter] Scott and [George] Macdonald misused the Templars for literary effect, but some writers deliberately developed the myth of the Templars for political or religious purposes, even fabricating physical evidence in order to 'prove' their arguments. The German Freemasons claimed that the Templars were a secret society with esoteric knowledge, and that they were destroyed because of this knowledge, which Philip IV wanted to obtain. In 1796 Charles Louis Cadet de Cassicour portrayed the Templars as part of a secret conspiracy which was behind the French Revolution and the execution of Louis XVI, in revenge for the death of James de Molay in 1314. Such writers were following the example of those who had contrived the original charges against the Templars: projecting their own fantasies and interests on to their victims. Most influential of these writers with a historical-religious purpose was Joseph von Hammer Purgstall, who in 1818 published a work called *The Mystery of*

*Baphomet Revealed.* Hammer wanted to discredit the Freemasons, and attacked the 'Templar masons' in order to undermine the whole movement. He argued, using archaeological evidence faked by earlier scholars and literary evidence such as the Grail romances, that the Templars were Gnostics and the 'Templars' head' was a Gnostic idol called Baphomet. He did not realise that Gnostics did not have idols and that Baphomet is simply the Old French word for the name Mohammad."

"Recently the Templars' supposed secret knowledge has become associated with the Turin shroud, the relic held by the cathedral of Turin, which some believe to be the shroud of Christ. In 1978 it was suggested that this shroud, which shows an image of Christ's head, could have been the famous 'Templars' head'. Modern scientific analysis, published in 1989, has dated the shroud to the fourteenth century, probably to the 1320s or 1330s — after the dissolution of the Templars."

"The Templars were not particularly secretive — no more so than other religious Orders of their period, and certainly no more so than the other leading Military Orders, the Hospital of St John and the Teutonic Order."

"Perhaps the Templars were particularly insistent about evicting non-members of the Order from chapter-meetings, but there is no evidence for this." [p. 14.]

### **Chroniclers of the Order**

"This book does not attempt to replace the great scholarly works on the Order by Marie Luise Bulst-Theile, Alain Demurger, Alan Forey and Malcolm Barber."

Archbishop William of Tyre composed his history of the crusader states between 1165-1184:

"There was nowhere for them to live, so King Baldwin II (1118-31) gave them his palace on the south side of the 'Lord's Temple' or Dome of the Rock (this palace was the Aqsa mosque, which the crusaders called 'Solomon's Temple')".

William of Tyre wrote that the concept of the first Military Order sprang from the Church and that they were the equivalent of monks.

Simon, a monk of St Bertin wrote around 1135-7 that the first Templars were crusaders who decided to stay in the Holy Land after the First crusade.

The Anglo-Norman monk Orderic Vitalis (1075-c. 1141) wrote in the 1120s or 30s that they were pious knights but not monks. He does not record their origins.

Abbot Bernard of Clairvaux wrote a letter before 1136 that influenced subsequent writers' view of the Templars as knights who lived like monks. The uncertainty of subsequent writers over how the Order began indicates that its founding was not noticed in the West at the time.

"Abbot Bernard had been present at the Council of Troyes in January 1129 when the Council established the Rule of the Order of the Temple and gave the Brothers a habit."

"However, Bernard's role was played only after the Order had come into existence. The survey so far has shown that contemporaries and near-contemporaries were not sure when the Order of the Temple began, or why it began, or who was responsible for its beginning." "Later writers had heard other stories."

"Describing their deeds after 1150, [William of Tyre] brushed over their successes, minimised their positive role and emphasised their failures."

"Yet examination of William's account and comparison with other, often more contemporary sources, indicates that his picture of the Military Orders was not accurate."

## **History of the Order**

"It is difficult to say how many Templars there were in the Latin East... but it has been suggested that the Orders of the Temple and the Hospital could each put an army of three hundred Brothers in the field, knights and armed sergeants (non-knights), as well as mercenaries or hired soldiers."

"Military Order castles were garrisoned by a small number of Brothers and a large force of hired mercenaries. At the Templars' castle of Safed in Galilee in the 1260s there were 50 knight-Brothers, 30 armed sergeant-Brothers, 50 turcoples (native lightly armed mercenaries) and also 300 hired archers."

"On 6 April 1291 Acre, the last major European Christian stronghold in the Holy Land came under attack from the troops of Sultan al-Ashraf Khalil. The siege lasted over a month and the Muslims began their final assault on 18 May."

"The Order's preference for calling an official 'commander' (Latin: *preceptor*) causes problems for modern historians trying to work out the Order's leadership structure."

"The standard was *baucant* (piebald), with a black and white section. Contemporary illustrations differ over which part of the banner was white and which was black. Matthew Paris, the chronicler of St Albans Abbey, shows it with the upper section black and the lower section white; the Order's own frescoes at San Bevignate, Perugia, show it with a white upper section (with cross superimposed) and a black lower section."

"Most of the people living in a commandery in the West would never have fought the Muslims and were not expected to do so." "The non-military sergeants or serving Brothers did manual work, such as carpentry, looking after animals, working as smiths or stonemasons."

Other people living in commanderies were hermits, servants and pensioners.

"A Templar commandery was a busy place, a mixture of a secular farm and/or industrial site and/or business centre, plus the daily round of religious observance."

### **Seals of the Masters**

"Officials of religious Orders had their own seals to validate documents approved by the Order. The Master of the Temple's great seal was double-sided and showed the circular dome of the Church of the Holy Sepulchre on one side and the Order's symbol of two knights on one horse on the other. There was also a smaller, single-sided seal, which showed the circular dome of the Holy Sepulchre."

Seals of Brother Otto of Brunswich, commander of Suppligenburg, shows a lion; that of William, Master of the Temple in Hungary and Slavonia, 1297, depicts a winged griffin; that of Bertram von Esbeck, Master of the Temple in Germany, 1296 depicts an eagle with two six pointed stars.

Seals of Brother Widekind, Master of the Temple in Germany, 1271, and Brother Frederick Wildergrave, 1289, showed Christ's head.]

The seal of Templar officials in Yorkshire c.1300 shows a tower with a pointed roof. The seal of Brother Roustan de Comps, commander of the Order of the

Temple at Richerenches, 1232, shows a single knight on horseback, bearing a shield with a cross: probably St. George.

The seal of Brother Bertrand de Blancafourt, Master of the Temple, 1168, shows two knights on one horse and the reverse with the circular dome.

The seals of the Masters of the Temple in England: of Aimery de St Maur, 1200, Robert of Sandford, , 1241, Richard of Hastings, 1160-85, and William de la More, 1304, showed the *agnus Dei* the lamb of God.

### **Alliances with Muslims**

"Complaints against the Templars' alliances with Muslims had some basis in fact." "Such diplomatic contacts and a healthy respect for a formidable enemy were essential for the Templars as part of their struggle to defend Christendom in the east. Truces and alliances with Muslims enabled the crusader states to live to fight another day. The fact that Muslim writers always rejoiced over the Templars when they were defeated and depicted them as evil enemies of Islam shows that, despite these alliances and friendships, in reality the Templars always remained what they claimed to be — fanatical warriors of Christ."

"After the Battle of Hattin on 4 July 1187, when Saladin's army destroyed the army of the kingdom of Jerusalem and captured King Guy and the leading nobles, Saladin bought the Templars and Hospitallers who had been taken prisoner and had every one of them executed."

"As in the Holy Land, Christian rulers in Spain would also ally with Muslim rulers against other Christians."

"After 1187 the secular cleric Walter Map made a few remarks on the Templars' vocation." "Map had heard stories which showed that the Templars did not want peace or to convert Muslims; they only wanted to fight."

### **Wealth of the Templars**

Charitable donations decreased with increased political stability in western Christendom, a shifting pattern of piety to the personal away from the institutional, and a shift in royal policy forbidding donations of land without royal licence.

"All these changes reduced the income enjoyed by all religious Orders by the early fourteenth century, They came at the same time (and partly as a result of)

inflation which reduced the value of money rents...." "They made money in the countryside not only from farming, but also from rents and from commerce and trade."

In 1275 William de Beaujeu arrived in Acre to discover that the Order "was in a weaker state than it had ever been, with many expenses and almost no revenues, as its possessions had all been plundered by the sultan."

"During the 1260s the people of the Holy Land watched with indignation as European crusaders were diverted to fight papal wars in Sicily at the same time as their castles were falling one by one before Baibars's inexorable advance."

"As the thirteenth century progressed the kings of Aragon complained more and more that the Military Orders were not meeting their military obligations. The Orders were genuinely short of money because of losses in the Holy Land and a fall in pious donations to all religious Orders in Western Europe. The resources in their houses were not impressive." The Templars' house at Huesca "with military obligations apparently only expected to have to arm seven knights and three sergeants...."

[ "...the survey in 1308 shows that the Templars' property was unkempt and ruinous." "...there is no evidence of the luxuries or wealth that the Templars were accused of possessing." "But when the value of goods is compared with other inventories taken in the fourteenth century it can be seen that the Templars' goods are on the same scale as those found in peasant inventories, rather than what might be expected from a manorial household." *The Knights Templar in Britain*, Evelyn Lord, p. 96, 43, 98.]

## **Architecture of the Templars**

"From the 1250s the Templars, Hospitallers and Teutonic knights were given or sold many castles by the secular nobility of the crusader states, who could no longer afford to maintain and garrison them."

The Templars held fourteen fortifications and two other properties in the Iberian peninsula during the 12th and 13th centuries. The Templars held five fortresses and fourteen other properties in Eastern Europe.

"...for the most part [Templar churches] were built in the local style, even when the Order built from scratch. Clearly these Orders did not bring in their own architects and masons from outside when they wanted to build, but hired local workers on the spot." ["One characteristic of Templar architecture was

the church with a round nave, presumed to have been modelled on Solomon's Temple. This does not mean that all Templar churches had round naves, or that all churches with round naves once belonged to Templars." *The Knights Templar in Britain*, Evelyn Lord, p. 25.] ["The list of expenses [for the London temple in 1308] included the wages of those employed by the Order up to the time of the arrests. Adam the Mason received 4d a day. As he alone is recorded as a mason, he was probably employed for repairs to the fabric rather than any major building work."

### **The Templars as bankers**

"The Templars in particular also provided a range of financial services for rulers. This could vary from making loans and looking after valuables to running the royal treasury, as in France. The Templars were not a bank in the modern sense of the word as their financial operations were merely a sideline, a result of their need to store and move large quantities of cash about Christendom. Money deposited with them was not pooled and reinvested, but remained in its owners' strongboxes within the Order's treasury, and could not be accessed without the owner's permission."

"All religious Orders were used by lay people as a safe deposit for valuables, and were asked to lend money when lay people needed cash. The Templars in particular became well known for providing these sort of financial services for the same reason that they were used by kings as almoners, treasurers, and money carriers: the Order had developed systems for the collection, safe storage and transport of large sums of cash and other valuables in the West for carrying to the East."

"All religious Orders lent money, but as Christians were not allowed to levy interest (this practice was called 'usury') they had to find other ways of covering the cost of the loans. There were various ways in which this could be done. Some Templar loans from southern France included a clause in the loan agreement that if the coin depreciated in value between the time of the loan and the repayment then the borrower must add a fixed sum to compensate the lender. As the fixed sum would remain the same however much the coin depreciated, it is likely that an interest charge lay buried in this fixed sum. Again, if land was given as the pledge for the debt, it might be stipulated in the loan conditions that the produce from the land did not count towards the repayment of the loan. Complaints of Templar greed could conceivably have sprung from such clauses, but the complainers did not specify loans as a particular cause of grief."

## The Templar Fleet

"The Templars did have ships to carry personnel, pilgrims and supplies across the Mediterranean between the West and East and back, but if the Hospital after 1312 is any guide they did not have more than four galleys (warships) and few other ships, and if they needed more they hired them. They certainly could not spare ships to indulge in world exploration — in any case, their ships were not sturdy enough to cross an ocean and could not carry enough water for more than a few days. The Order had vast resources in land, but was always very short of liquid capitol, which was needed to invest in fortifications and personnel in the east." [p. 12.] [The Falcon and the Templar Rose are mentioned by name in Malcolm Barber's *The New Knighthood*. Piers Paul Read, in *The Templars* p. 271, claims eighteen galleys, without citation.]

"When the Templars had made their money in the West, they had to get it out to the East. There has been some debate among scholars as to whether any actual transfer of coin took place, but the latest view is that coin was actually carried from the West to the East. This meant that the Templars needed ships to carry their coin, as well as agricultural produce, horses and personnel for the east. They also provided a secure carrying service for pilgrims — safer and cheaper than hiring a commercial carrier. These would have been heavy transport vessels rather than warships. Much of the surviving evidence for Templar shipping comes from the relevant port records or royal records giving permission for the export of produce. At La Rochelle on the west coast of France during the twelfth century the Templars were given several vineyards and produced wine for their own consumption and for export; although the cartulary of their house is lost, the records of the port of La Rochelle show that the Templars were exporting wine by ship. This was not a fleet in any modern sense: again, those would have been transport vessels rather than warships, and the Templars probably hired them as they needed them, rather than buying their own.

"The hierarchial statutes attached to the Templars' Rule, dating from the twelfth century before 1187, refer to the Order's ships at Acre (Sectin 119), but do not state how many ships the Order owned. After 1312 the Hospital of St. John was mainly involved in sea-based warfare and had an admiral in command of its marine operations, but only had four galleys (warships), with other vessels. It is unlikely that the Templars had any more galleys than the Hospitallers. The ships would have been very small by modern standards, too shallow in draught and sailing too low in the water to be able to withstand the heavy waves and winds of the open Atlantic, and suited for use only in the relatively shallow waters of the continental shelf. What was more, they could not carry enough water to be at sea for long periods."



"... the Templars and Hospitallers accompanied [King James I of Aragon (1213-76)] when he set out on crusade in 1269 — although he had to turn back because of poor weather conditions at sea. During the voyage the Templars' ship lost its rudder and James sent over his own ship's spare rudder, although one of his advisers opposed this, saying that the Templars should have brought their own spare."

"The earliest references to Templar ships outside the kingdom of Jerusalem come in the first decades of the thirteenth century, when they were operating at Constantinople and in the Bay of Biscay, In 1224 King Henry III of England hired a Templar ship, 'the Great Ship' and its captain, Brother Thomas of the Temple of Spain, for use in his wars in France. Henry later bought the ship from the Master of the Temple in Spain for 200 marks and kept it. Presumably the Templars in Spain had a few ships, if they could spare this one. As mentioned above in the account of his abortive crusade, the Templars of Aragon accompanied James I of Aragon as he set sail for the east, but their ship's rudder broke, and they did not have a spare. This does not indicate great naval expertise or investment."

Sergeant-Brother Roger de Flor commanded the *Falcon*, assisting in the evacuation of Acre in 1291. Found guilty of profiteering and sentenced to hang, he left the *Falcon* at Marseilles.

"The fact that the Templars' Spanish great ship also came equipped with its own captain, Brother Thomas, who remained with it after Henry III had bought it, indicates that this was the normal form of organization for the Templars' ships. Theoretically they belonged to the Order but were run as individual units under Brothers who were experienced sailors. When they were not being used by the Order, for example for carrying pilgrims or produce, they engaged in privateering and other commercial enterprises."

"[Pope] Nicholas IV also ordered the Masters of the Temple and Hospital to build up a fleet, and in January 1292 he authorized them to use their ships to assist the Armenians. In 1293 the Templars and Venetians equipped six galleys in Venice to help protect Cyprus against the Muslims: there were four Venetian and two Templar ships. On the basis that this was the maximum number of ships that the Templars could find for this important project, a fleet of two is hardly impressive."

["The Templar pilgrim fleet was based at Marseilles. In 1233 they were granted the right to dock their ships there and carry pilgrims to the Holy Land, but after protests by local ship owners this was restricted to two ships a year, leaving for

Easter and in August. They were allowed to carry 1,500 pilgrims in these, and to keep one ship in the port for their own use." *Supplying the Crusader states*, Barber. p. 322]

["Their main fleet was at La Rochelle, and it was this fleet, berthed away from the theatre of war, that was part of the maritime network linking the Order in the British Isles with the continent. We know the class and names of at least two of the ships plying between La Rochelle and the south coast. In 1230 Henry III issued a licence to the Templars' ship *La Templere* from La Rochelle to land, bringing wine and victuals for the brothers. A little later another licence was given to the Master and the brothers of the Temple for the vessel called *La Buzzard* to come into port. (Calendar of Patent Rolls, 1225-1232). *The Knights Templar in Britain*, Evelyn Lord, p. 120.]

["When on official business the Patent Rolls show that the constable of Dover Castle was ordered to provide a ship for the Templars." *The Knights Templar in Britain*, Evelyn Lord, p. 121.]

### **Accusations**

Philip IV's new advisor, William de Nogaret, compiled the accusations against Pope Boniface: he was an heretic, he practised simony, he had been elected by trickery, he was advised by a demon, he practiced sodomy, and he believed the French did not have souls.

"The original charges of 1307 were framed by one Esquin de Floyran of Béziers, prior of Montfaucon."

"Esqui's original charges fitted the pattern of accusations of devil-worship brought against leading political figures of this period such as Pope Boniface VIII and Walter Langton. Like these his accusations were presumably promoted by a personal grievance which had no obvious connection with the accusations."

"Yet the history of the Order produced no public sexual scandals, unlike other religious Orders." "In fictional literature the Templars were depicted helping lovers, but this image was based more on their love of God than on their love of women. There were no scandals in the Order of the Temple to compare with events in the Dominican friary and nunnery at Zamora, for instance, where the friars apparently regarded the sisters' house as a source of women for their pleasure. No one wrote stories about the Templars like the French poet Rutebuef's scandalous story about the Franciscan friars, 'Brother Denise', in which a friar seduces a young girl by telling her she will save her soul by doing

everything he tells her. The Templars were never accused of systematically raping women, as were the Teutonic knights." Sexual relations with a man would result in automatic expulsion from the Order of the Temple. The only case of sodomy ever recorded within the Order resulted in the imprisonment of two of those involved, while the third escaped and went over to the Muslims. Even during the trial of the Templars, when Brothers were being actively encouraged to confess to the practice of sodomy, very few were prepared to do so: of all the testimonies during the trial (over nine hundred in all), I have identified only three confessions of sodomy that I would consider as possibly genuine. This is remarkably few for a large international organization, given that contemporaries regarded the traditional monastic Orders such as the Benedictines and Cistercians as being rife with active homosexual practices."

"Walter Map, who knew plenty of derogatory stories about the Templars, the Hospitallers, the papacy and the Cistercians, also told some stories which implied that the Templars were outstanding Christians."

"There is no evidence that the Templars were ever involved in heretical movements in Europe."

"The Templars' innocence of the charges brought against them in 1307-8 has been established since the work of the American historian Henry Charles Lea, published in 1889. Historians now see the charges as an exercise in political propaganda."

Reference: Henry Charles Lea, *A History of the Inquisition in the Middle Ages* (3 vols, New York, Macmillan, 1887-9 and reprints), vol. 3 esp. p. 334. See also Malcolm Barber, 'Propaganda in the Middle Ages: the Charges Against the Templars', *Nottingham Medieval Studies*, 17 (1973), pp. 42-57

"Matthew Paris's dislike of the Military Orders of the Temple and the Hospital stemmed partly from their connection with King Henry III, whom Matthew disliked and whose policies he disapproved of. In the same way, William of Tyre's and Walter Map's criticism stemmed partly from the Orders' connections with the papacy and their exemptions from the bishops' authority. As the Orders relied on these rulers for their continuing existence and protection, this was a criticism which they could hardly avoid."

## **Witchcraft**

"Until the eleventh century the Church had not taken witchcraft and magic terribly seriously: once active paganism had died out in western Europe,

witchcraft was viewed as little more than a collection of superstitious practices indulged in by deluded old women. It could be dangerous, but it was not a major threat to society as a whole. However with the discovery of the scientific classical Greek and Arabic texts in the library of Toledo (captured by Alfonso VI of León -Castille in 1085), this attitude changed. For part and parcel with this ancient science were magical texts, based on mathematics and the study of the stars and planets, and on the innate qualities of plants, stones and animals."

"The group most notorious for their involvement in magic during the Middle Ages were the secular priests." "The other group with a particular interest in magic was the *literati*, the educated officials who provided the backbone of royal government."

"There is no evidence at all that the Templars had any knowledge of science, and certainly they had no knowledge of magic; medieval magic was a supremely literate science, recorded and performed in Latin, whereas the Templars in general were remarkably illiterate...." "Most of the Brothers of the Order came from the lower ranks of knights or were not of knightly descent at all; many were craftsmen, or people who performed ordinary agricultural tasks such as herding sheep and cattle."

"For the most part these people were not educated; the knights and squires could read their own language but not Latin.

["In the west the members of the Order were monks adhering to their vows of chastity, poverty and obedience, observing silence within the preceptory precincts, and hearing the offices throughout the day and night." "There is no evidence in the 1308 inventories of any intellectual or literary activity." *The Knights Templar in Britain*, Evelyn Lord, p. 108.]

## **Baphomet**

"The charge that the Templars venerated [not worshipped] a head was true, since the Order did venerate the heads of at least two female martyrs, St Euphemia and one of St Ursula's maidens, the former in the East and the latter in Paris. These relics were well known, often seen and fully accounted for."

"The so-called 'Templars' head' was probably the head of St Euphemia. The Draper of the Order and two knights stated during the trial of the Order on Cyprus that they had not heard of any idols in the Order, but the Order had the head of St Euphemia."

"Brother William of Arreblay, former almoner to King Philip IV of France, testified that he had often seen on the altar in the Temple of Paris a silver head, and the leading officials of the Order adored it. He understood that this was the head of one of the 11,000 virgins martyred with St. Ursula at Cologne...."

### **The trial**

"As the charges against the Templars had no basis in previous criticism, and were clearly 'standard' accusations, why did anyone believe them? The answer to this is two-fold. First, hardly anyone outside the domains of France *did* believe them. Secondly, within France the charges were carefully grounded in the actual activities of the Templars."

"In short, the charges were ingeniously devised to make the most of the Templars' weak points, to undermine their strong points and to make it impossible for them to escape."

"Very little third-party evidence was heard during the French trial. On Cyprus, third-party evidence was heard at length and was virtually unanimous: the charges were absolutely false."

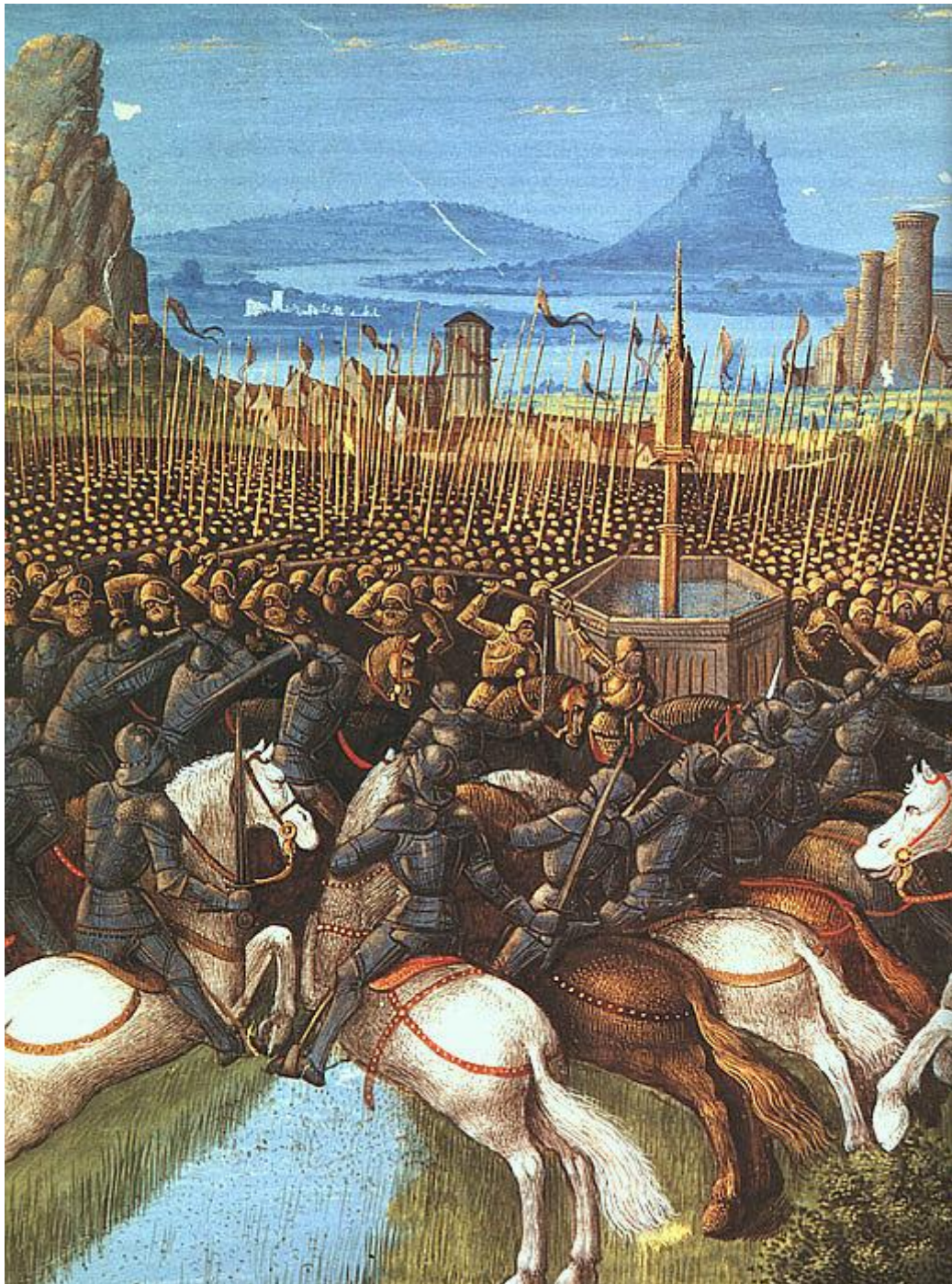
### **Rosslyn Chapel**

"... we have to ask why [Roslin] chapel is associated with the Templars when the Order was suppressed 100 years before it was built. The key to this is the gravestone of William St Clair, who died fighting the Moors in Spain whilst taking Robert the Bruce's heart to be buried in the Holy Land. This has a floriated cross on it that is thought to be the emblem of the Templars. This ancestor of the St Clairs is thought to have been a Templar. Further back in time there is a tradition that Hugh de Payens, the founder of the Order, was married to a Katherine St Clair." *The Knights Templar in Britain*, Evelyn Lord, p. 153.

["the heart was removed on his instructions and taken by Sir James Douglas on a pilgrimage to the Holy Land. Douglas was killed on the way (1330)..." *Encyclopaedia Britannica*, v. 10, p. 104]

"The Knights Templars in the British Island had little or no experience of open battle and why should they have been supporting Bruce against Edward II when on the whole Edward had been particularly lenient towards them?" *The Knights Templar in Britain*, Evelyn Lord, p. 154.

"Henry and William St Clair testified against the Templars, reporting that they had heard 'things against the brother's secret receptions.'" *The Knights Templar in Britain*, Evelyn Lord, p. 201.



## Lusignan Dynasty

# Kings of Cyprus

Cyprus was after 58 BC a part of the Roman Empire and thereafter the Byzantine Empire. It became de facto an independent state when the self-proclaimed Byzantine emperor Isaakios Komnēnos conquered the island 1185. He was then expelled 1191 by Richard the Lionheart during the Third Crusade. The English king sold the island shortly afterwards to the Knights Templars who in their turn sold it to the former king of Jerusalem, Guy de Lusignan. Formally Cyprus did not become a kingdom until 1197 when Guy's brother and successor Amaury I was elevated to king by the Holy Roman Emperor Heinrich IV. The kingdom existed for 300 years until its queen Catherine Cornaro was forced to sell the island to Venice in 1489.

## House of Komnēnos

1185-1191 Isaakios  
1191 Conquered by England  
1191-1192 Ruled by the Knights Templars

## House of Lusignan

1192-1194 Guy \*

1194-1205 Amaury I

1205-1218 Hugues I

1218-1253 Henri I \*\*

1253-1267 Hugues II

## House of Poitiers - Lusignan

1267-1284 Hugues III

1284-1285 Jean I

1285-1306 Henri II

1306-1310 Amaury II de Tyr

1310-1324 Henri II (restored)

1324-1359 Hugues IV

1359-1369 Pierre I

1369-1382 Pierre II

1382-1398 Jacques I

1398-1432 Janus

1432-1458 Jean II

1458-1460	Charlotte
1460-1473	Jacques II <i>le bâtard</i>
1473-1474	Jacques III <i>le posthume</i>
1474-1489	Catherine Cornaro
1489-1571	Ruled by Venice
1571-1878	Part of the Ottoman Empire
1878-1960	British rule
1960-	Republic of Cyprus

\* = Guy was king of Jerusalem 1186-1192.

\*\* = Henri I was regent in Jerusalem 1246-1253.



## Kings of Jerusalem

The kingdom of Jerusalem was created as a consequence of the First Crusade (1096-99). Its first ruler Godefroy of Bouillon was however unwilling to be called king in the Holy Land since he regarded Jesus as the one and only king. Instead he called himself "protector of the Holy Sepulcher" (*Advocatus Sancti Sepulchri*). The capitol of the kingdom was moved to Acre 1187 after the Muslim's conquest of Jerusalem, and it remained there even during the years 1229-1244 when the city of Jerusalem again was in Christian hands. The last remnant of the kingdom of Jerusalem (on the mainland) fell 1291 when Acre was conquered by the Muslims.



1099-1100 Godefroy de Bouillon \*

1100-1118 Baudouin I de Boulogne \*

1118-1131 Baudouin II du Bourg

1131-1143  
Mélisende de Jérusalem (regent 1143-53)

### **House of Anjou (Plantagenet)**

1131-1143 Foulque V

1143-1162 Baudouin III

1162-1174 Amaury I

1174-1185 Baudouin IV *le Lépreux* (the Leper)

1185-1186 Baudouin V

1186-1190 Sybille

### **Different Dynasties**

1186-1192 Guy de Lusignan \*\*

1192-1205 Isabelle I

1192 Conrad de Montferrat

1195-1197 Henri II de Champagne

1197-1205 Amaury II de Lusignan

1205-1212 Marie de Montferrat

1205-1210 Jean d'Ibelin (regent)

1210-1212 Jean de Brienne (regent 1212-25) \*\*\*

1212-1228 Isabelle II (Yolande)

### **House of Hohenstaufen**

1225-1228 Frédéric II (regent 1228-43)

1228-1254 Conrad IV

1243-1246 Alix de Champagne

1246-1253 Henri I de Lusignan

1253-1261 Plaisante d'Antioche

1254-1268 Conradin

1261-1264 Isabelle de Lusignan

### **House of Poitiers-Lusignan**

1268-1284 Hugues III (regent 1264-68) 🇫🇷

1278-1285 Charles d'Anjou

1284-1285 Jean I 🇫🇷

1285-1291 Henri II 🇫🇷

### **The Kingdom of Jerusalem is conquered by Egypt 1291**

The last king of Jerusalem was also king of Cyprus and he and his successors continued to call themselves kings of Jerusalem after 1291, a land they hoped to reconquer. So did the kings of Sicily as well as the heirs of the house of Hohenstaufen who claimed the throne as the rightful kings even before the kingdom was lost to Egypt. As a consequence of this have the title "king of Jerusalem" been used by a very large number of princes from 1291 to the present day even though the kingdom no longer exist.

\* = Baudouin I and Baudouin II were counts of Edessa 1098-1100 respectively 1100-1118.

\*\* = Guy de Lusignan was king of Cyprus 1192-1194.

\*\*\* = Jean de Brienne was regent in the Latin Empire 1228-1237.

# The Lusignan Period

From:

"A Short History of Cyprus", Longmans, Green & Co., London.

Newman, P., (1940).



ROUX DE LUSIGNAN



 *Lusignan Period*

## The Rule of Guy de Lusignan

### Social Conditions

The conditions of Cyprus on the arrival of Guy de Lusignan was pitiable, for the tyranny of Isaac Comnenus followed by the massacre of Nicosia by the Templars had driven the better-class inhabitants from the island. The first care of Guy was to make his new possession secure by the establishment in the island of a feudal society. Those of his followers who had lost their estates in Palestine were compensated by grants of land in Cyprus. The public domains, largely increased by the confiscations of Isaac and by the flight of landholders, were employed to provide estates for the knights and barons of the Lusignan forces, who in return would give military service to their lord.



Guy de Lusignan

But although obliged to provide for the needs of his own adherents, Guy was anxious to gain the sympathy of the native inhabitants of the island, and did his best to remedy the depopulation from which Cyprus had suffered. With this object he proclaimed in the adjoining countries that their estates would be restored to those Cypriots who returned to claim them within a fixed period, and he also invited settlers from Syria and surrounding districts.

The nobility and the landed class of the new kingdom consisted of 300 nobles and knights and 200 squires, to whom Guy granted estates of land, including the Cypriot peasants who lived upon them. After these, came the burgesses, composed chiefly of the traders and artisans of the town, men who had come from Europe in the track of the crusades to make their living by industry and trade. The native population consisted of five classes:

(a) The Parici, the largest class and the lowest grade in the social scale, were regarded almost as slaves by the owners of the estates on which they lived. They were not allowed to leave the land which they cultivated, and had to give a third of their produce to their feudal lord as well as personal service. They were liable to be sold or exchanged and could be awarded any punishment, except death, at

the wish of their lord.

(b) The Perpiriarii were few in number and like the Parici were tied to the land, but they had purchased the personal freedom of themselves and their children and in lieu of service had to make an annual payment of 15 bezants to their feudal lord.

(c) The Lefteri were Parici who had been emancipated either on payment or by the good will of their lord. They had to pay a proportion of their produce of their land. The children born after emancipation were free, but if they married women of the Parici class, the children were classed as Parici.

(d) The Albanians were the descendants of the soldiers who had been brought from Albania to Cyprus for the defence of the island. They had settled in Cyprus and intermarried with the Cypriots. Their descendants still call themselves Albanians, drew pay, and carried arms, though in reality they had become peasants rather than soldiers. They were no longer of any military value, and were, under the Lusignans, deprived of their pay and military status.

(e) The White Venetians were the descendants of the soldiers whom Vital Michael, the Doge of Venice, led on a crusade to the Holy Land in 1123 and who afterwards settled in Cyprus. They paid a small sum annually to the lord of the estate on whose land they had settled, and had the legal right of being tried by a Venetian nobleman who resided at Nicosia with the title of Consul.

Such being the estates of the realm, it is clear that the powerful classes were all Franks. The mass of the peasantry were tied to the soil, which they had cultivated for centuries past. The returning Cypriots could only regain their ancient rights and privileges by the consent of the governing race. Although the native Cypriots grew while the foreigners ultimately dwindled and perished, all political power centred in the governing race.

## **Constitution**

The constitution of Cyprus was modelled on that of the kingdom of Jerusalem and was regulated by the same code, called the Assizes of Jerusalem, though this code had not yet been reduced to writing. It was a limited monarchy, and the royal powers were restricted to the exercise of military authority. Guy himself was never crowned king of Cyprus, and, though he had held the crown of Jerusalem, his title was lord of Cyprus.

Public matters were administered by two courts, called the High Court and the court of Burgesses. The High Court, presided over by the king and composed of the nobility the holders of fiefs and the chief civil ministers of the kingdom, dealt with all the important affairs of state. Without its consent no laws or customs, as they were called, could be passed. The Lower Court, or the Court of Burgesses, took charge, as its name implies, of all matters affecting the burgesses, and was under the presidency of an official called the viscount. It was an organisation of tribunals of justice and local government, and had no legislative powers.

The Assizes of Jerusalem, although forming the common law of the kingdom of Cyprus, as far as the Franks were concerned, cannot be regarded as an authoritative code for the whole population. The Cypriots had laws and customs of their own, which they were allowed to retain in so far as they were not opposed to the feudal law. Within the feudal system custom was more dominant than law, and the lords of great fiefs did not accept even the rules of the High Court as binding unless they had themselves consented to them.



## *Lusignan Period*

<b>Period</b>	<b>Relationship to predecessor</b>	<b>Dates of Accession &amp; Death</b>	<b>Title</b>
Guy de Lusignan	Founder	1192 - 1194	Lord of Cyprus
Amaury	Brother	1194 - 1205	King of Cyprus and Jerusalem
Hugues I	Son	1205 - 1218	King of Cyprus
Henri I	Son	1218 - 1253	King of Cyprus and Lord of the Kingdom of Jerusalem
Hugues II	Son	1253 - 1267	King of Cyprus and Lord of the Kingdom of

			Jerusalem
Hugues III	Cousin	1267 - 1284	King of Cyprus and Jerusalem
Jean I	Son	1284 - 1285	King of Cyprus and Jerusalem
Henri II	Brother	1285 - 1306	King of Cyprus and Jerusalem
Amaury	Brother	1306 - 1310	Regent of the Kingdom of Cyprus and Jerusalem - Prince of Tyre
Henri II <i>(reassumed)</i>	Brother	1310 - 1324	King of Cyprus and Jerusalem
Hugues IV	Nephew	1324 - 1359	King of Cyprus and Jerusalem
Pierre I	Son	1359 - 1369	King of Cyprus and Jerusalem
Pierre II	Son	1369 - 1382	King of Cyprus and Jerusalem
Jacques I	Uncle	1382 - 1398	King of Cyprus, Jerusalem & Armenia
Janus	Son	1398 - 1432	King of Cyprus, Jerusalem & Armenia
Jean II	Son	1432 - 1458	King of Cyprus, Jerusalem & Armenia
Charlotte	Daughter	1458 - 1487	Queen of Cyprus, Jerusalem & Armenia

Jacques II	Half brother	1460 - 1473	King of Cyprus, Jerusalem & Armenia
Jacques III	Son	1474 - 1474	Infant King of Cyprus, Jerusalem & Armenia
Caterina Cornaro	Mother <i>(widow of Jacques II)</i>	1473 - 1489 <i>(abdicated)</i>	Queen of Cyprus, Jerusalem & Armenia



## The Reign of Amaury

### Introduction

Guy de Lusignan died in 1194 after only two years in Cyprus, and the possession of the island passed to his brother Amaury, who had been constable of Cyprus and Jerusalem and was therefore in command of the Lusignan forces. He obtained recognition from the Holy Roman emperor, Henry VI, and in 1197 was crowned first king of Cyprus by the imperial chancellor in Nicosia. On the application of the king the Pope, Celestine III, sent two commissioners to Cyprus with the object of introducing a Roman hierarchy and for the conversion of the Orthodox Cypriots to the Roman communion. As a result of this commission, a Latin archbishop was established at Nicosia, with bishops at Limassol, Paphos and Famagusta, all of whom were endowed with the funds which had hitherto belonged to the Orthodox church. The Orthodox clergy and laity were naturally indignant at the establishment of the Latin church in the island and at the spoliation of their ecclesiastical revenues. King Amaury, on the eve of his departure to Palestine to assume the crown of Jerusalem, assembled the heads of two communions and endeavoured to persuade them to live at peace and to devote themselves to the welfare of their respective flocks.

On his departure, however, a rebellion of Orthodox population broke out under the leadership of a Cypriot named Kanakes, who attacked the property of the Franks. Driven from the island, he took refuge on the mainland, and from there with an armed galley made raids upon the coasts of Cyprus. Emboldened by success, he made a descent upon the village of Paradisi, near Famagusta, and carried off the Queen, Eschiva d'Ibelin, and her family. It was only through the



intervention of Leo, king of Armenia, that the royal family were returned to the king, who came to the harbour of Courico with a fleet to rescue them.

### **Designs of Alexios**

Meanwhile, Alexios III, who had usurped the throne of Constantinople from his brother, Isaac Angelos, designed to recover Cyprus for the Eastern Empire.

While making preparations for a military expedition against Cyprus, Alexios appealed to the Pope to order Amaury to surrender the island peaceably and so to avoid war between Christians. He promised, if his appeal were upheld, to give every assistance in the recovery of the Holy Land.

The Pope, who was anxious to secure his co-operation in the coming crusade, replied that, as Cyprus had not formed part of the Eastern Empire when conquered by Richard, it was impossible to expect the present owners to surrender it, and implored Alexios not to molest Amaury and thereby bring disaster upon the Christian cause in Palestine. The Pope also requested the kings of England and France to do their best to dissuade Alexios from his purpose. The Emperor, however, continued his hostile preparations until his plans were thwarted by the course of the Fourth Crusade.

### **The Fourth Crusade**

Salaaddin was now dead and the empire he had created was weakened by civil war among the Moslems. The centre of power in Islam had shifted to Egypt, and it was therefore against Egypt that the Fourth Crusade was to be directed. The crusade was therefore of necessity a maritime enterprise, and for this reason envoys were sent to Venice to negotiate with the maritime republic for the transport of the crusaders to Egypt. An agreement was made between the envoys and the Doge of Venice by which transport and active help were to be given in return for 85,000 marks of silver and the cession to Venice of half the conquests made by the crusaders.

When the crusaders gathered at Venice in the autumn of 1202, it was found impossible to produce the money promised to the republic. The Venetians then proposed to waive their claim to the money if the crusaders would assist them reconquer Zara, on the Dalmatian coast, which had revolted from the republic in favour of the king of Hungary. In spite of the protests of the Pope, the crusaders accepted these terms and Zara was captured. In the camp at Zara was taken

another fateful decision, by which the crusaders were diverted against Constantinople. Many causes led to this decision.

First, the old crusading grudge against the Eastern Empire owing to the mistaken policy of the Emperors, who regarded whole of the Levant as their lost provinces to be restored as soon as conquered, a policy which led the Empire to give niggardly aid or to pursue obstructive tactics in the crusades. Secondly, the commercial grudge of Venice, which having received extensive trading privileges from Constantinople and desiring still more, had been disappointed by the alteration and revocation of these privileges by Alexios III. Finally, the appeal of the young prince, Alexios, the nephew of Alexios III, to restore the throne to his deposed father, Isaac Angelos. The prince offered a large sum of money and a promise to persuade the Orthodox clergy to acknowledge the supremacy of Pope if the crusaders would espouse his cause. By these promises the crusaders were induced, in spite of the renewed protests of the Pope, to sail for Constantinople. By July 1203 Constantinople was reached, Alexios III was in flight, and Isaac Angelos restored to the throne. But, when the time came for the prince to fulfil his promises, difficulties arose. After nearly a year of waiting, friction developed into war, the crusaders stormed Constantinople and divided the Eastern Empire among themselves.

As a result of the Fourth Crusade, Baldwin, Count of Flanders, became the first Latin emperor of Constantinople; a Venetian, Thomas Morosini, was made patriarch; and the crusading movement became henceforth more of the nature of a political and commercial adventure than a holy war for the recovery of Jerusalem from the 'infidels'.

The effect on Cyprus was to sever finally her political connection with Constantinople and to cause her to depend for support not on the fleets of Aegean but on the naives of the Western Powers. Such a situation could last only so long as it remained to the interests of the Western Powers to support the kingdom of Cyprus, either as an outpost of the crusaders or as an emporium for trade with the East. It lasted, in fact, for three hundred years.



## *Lusignan Period*

### **The Reign of Hugues I**

#### **Minority of Hugues I**

King Amaury died at Acre in April 1205 and was buried in the church of St. Sophia in Nicosia. He left the crown of Cyprus to his eldest son, Hugues I, then only eleven years old, under the guardianship of Gautier de Montbeliard, his brother-in-law. In 1206 Gautier attempted unsuccessfully to seize the Turkish port of Adalia, one of the principal centres of trade in the Levant and within a day's sail of Cyprus.

In 1208 the first castle of Kyrenia was built by Jean d'Ibelin. The harbour of Kyrenia had at this time become an important centre of trade between Cyprus and Asia Minor. In spite of wars and revolutions, Asia Minor throughout the Middle Ages was a most profitable source of trade between Europe and the East. To its ports were brought by caravan all the rich merchandise of the East: silk, wool, hemp and cotton; madder and other dyes; leather and moroccos, furs and goatskins; carpets, spices and jewellery. The fortifications of Kyrenia was therefore designed partly to afford a safe refuge for the sips trading with the opposite coast. There was, however, a further reason. During the Lusignan dynasty, the island was held by force under feudal law and it was necessary for the government to have a stronghold against any possible rising of the native population. Such a stronghold must needs be on the coast, in order that it might be open to reinforcement from Europe by sea. The castle of Kyrenia was thus regarded as the fortified palace or stronghold of the royal house. The castle was supported by two inland fortresses, St. Hilarion and Buffavento, which by securing the heights of the Kyrenia range formed a second line of defence against a foreign attack or, on the other hand, outposts against an internal rising.

In 1206 was founded near Kyrenia the Premostratensian Abbaye de la Pais, or Abbey of Peace, which name became corrupted later to Bella Paise. This abbey, one of the finest specimens of Gothic architecture in the Levant, was afterwards reconstructed by King Hugues III, surnamed the Great. The head of the community was a mitred abbot who was given by the king the privilege of carrying when mounted a gilded sword and spurs like the nobles of the kingdom. The abbey fell into decline in the sixteenth century under the Venetians.

In 1209 was founded the cathedral of St. Sophia in Nicosia, which was

completed in 1228, though it was not consecrated until nearly a century later. The cathedral enjoyed the singular privilege of being able to confer freedom from servitude upon any child of the Parici class deposited at its gates. This right was abolished by the Venetians in the fifteenth century. For the service of the cathedral was established, with the consent of the Pope, a chapter consisting of a dean and ten canons, with a permanent staff of twenty-four clergy and ten acolytes for whose maintenance revenues were assigned. In addition to its regular sources of income, the cathedral was generously endowed from time to time by the kings and nobles of the island.

### **The Rule of Hugues I**

Hugues I came of age in 1211, and was in that year crowned at Nicosia. His reign was short and was devoted chiefly to the restoration of order and prosperity in Cyprus. The election of a new Latin archbishop, which led to a dispute between the king and the Pope, illustrates the political tension which was apt to arise between the crown and the Church. The canons of Nicosia, wishing to please the king, presented him with the names of two candidates for which the bishopric and asked him to select the one he preferred. The king selected one who was duly elected by the chapter. An account of this election was sent to the Pope by Gautier, who was jealous of the young king and sore at the loss of his own power as Regent. The Pope wrote to the king and the chapter quashing the election as invalid and nominating papal delegates to superintend a new election in which the king was to take no part. The succeeding Lusignan kings, without claiming the right of nomination, nevertheless appear to have exercised in practice the power of selecting candidates for election by the Church.

In 1217 Hugues I joined the crusading expedition against the fortress of Tabor, persuaded by King Andrew of Hungary, who visited Cyprus on purpose to engage his support. The attempt on Tabor was unsuccessful and Hugues retired to Tripoli, where he died in 1218. The heir to the kingdom was an infant of nine months, and the Queen Alix became regent with the assistance of Phillipe and Jean d'Ibelin, the grand-uncles of the child Henri.

The kings of Cyprus, being men of action frequently at war, often died young and left their kingdom to a young child. Hence there were constant minorities and the necessity for choosing a regent. The rule laid down in the Assizes was that the mother of the heir should be his guardian, and in case of her death the nearest next of kin to the king. If no such person could be found, a regent was

chosen by the High Court of the kingdom.

The family of d'Ibelin, which had an influence on the history of Cyprus second only to the Lusignans, were the descendants of Balian d'Ibelin, viscount of Chartres, who fought for Guy at the disastrous battle of Hittin in 1187 and who subsequently married the widow of Amaury. Eschiva d'Ibelin was the first wife of Amaury and the mother of King Hugues I. Phillippe and Jean d'Ibelin, coregents with the Queen of the infant Henri, were the brothers of Eschiva. Thus, during the minorities of Hugues I, and of Henri I, the family of d'Ibelin and especially Jean d'Ibelin, the Lord of Beyrouth, held a position in Cyprus more powerful than that of the reigning dynasty.

### **The Orthodox and Latin Churches**

Meanwhile, the antagonism between the Orthodox and Latin Churches, embittered by the seizure of Constantinople by the Franks became acute in Cyprus. The Cypriots complained that not only had the revenue of their church been taken by the Latins but that their spiritual privileges were also in danger. As a means of escaping from the new feudal impositions, many Cypriots began to enrol themselves as members of the minor orders in various churches and monasteries. At a meeting of the Latin clergy and nobility at Limassol in 1220, means were devised to put a stop to this practice.

Orthodox priests and deacons were declared exempt from all feudal charges only on condition of obedience to the Latin bishops. They could not hereafter be ordained except with the consent of their feudal superior, nor were they to be allowed to leave their village except by permission and after providing a substitute to their feudal lord. Any orthodox priest ordained in defiance of these rules was liable to be suspended and returned to the vassalage of his feudal lord. The election of an abbot to any of the Orthodox monasteries was to be subject to the consent of the feudal superior, and though when elected he could not be removed without due process of law, he was like Orthodox priests, to be obedient to the Latin bishop of the diocese. No Cypriot might be enrolled as a member of any monastery without the sanction of his feudal lord, and an offender could be seized and returned to his former state of vassalage.

### **Council of Famagusta**

At a conference held at Famagusta in 1222 under the presidency of the papal legate, Cardinal Pelagius, assisted by the heads of two great military orders

Hospitallers and Templars, the rules laid down at Limassol were confirmed. Other provisions were added which brought the Orthodox church still more under the power of the Latins.

It was decreed that the king and the Latin archbishop were to determine the number of monks to be allowed for each of the Orthodox monasteries. It was further decreed that the number of Orthodox bishoprics should be reduced to four, namely the sees of Nicosia, Paphos, Limassol, and Famagusta. As the Latin bishops of these dioceses resided in these towns, the four Orthodox prelates were directed to take up their abode at Carpasia, Arsinoe, Soli and Lefcara, and to surrender their functions and emoluments.

In vain did the regent, Queen Alix, in the interest of peace, petition that the Orthodox bishops might continue to supervise their own people. The Pope, while protesting that he would not respect the rites and customs of those of the Orthodox church who would give obedience to Rome, would not allow a state of affairs which would, in his opinion, involve spiritual danger and ecclesiastical disorder. The Queen, however, ordered that the Orthodox bishops should be allowed to retain for life their functions and emoluments.

Often during the Lusignan period the Crown thus intervened to mitigate the harshness shown to the Orthodox church. Not only were the sovereign and nobility anxious to retain the loyalty of their subjects, but they were also desirous of the Roman hierarchy for political power. They would gladly have granted to the Orthodox church its ancient liberties, provided that their civil authority over the island was maintained. At that time, however, the power of the Pope in Europe was unchallenged, and a kingdom such as that of Cyprus, which owed its existence to the crusading movement, was in no position to disobey with impunity the decrees of Rome.

The convention of Famagusta placed the Orthodox bishops and priests in a very difficult position. By refusing to obey they rendered themselves liable to be expelled, and their people thereby to be deprived of their ministrations. By acquiescing they seemed to be betraying their church. Neophytos, who had lately been elected Orthodox archbishop, decided to adopt the first alternative. Refusing to make submission to the Latin primate, he was expelled from Cyprus and, with the bishop of Soli, took refuge at Nicaea, where the Orthodox Patriarch then resided.

The Cypriots prelates on arrival at Nicaea asked the patriarch for advice as to whether they should give fealty and submission to the Latin bishops. The patriarch and his synod debated long and anxiously before giving a decision.

Finally they decided that, while lesser matters might be conceded in the interest of peace, to swear fealty to the Roman church would be a surrender of their ancient faith. The patriarch therefore wrote to the church of Cyprus forbidding the clergy to give the required submission and exhorting them to hold fast their faith in spite of any persecution they might suffer in so doing. such persecution was soon to follow.

## **Persecution**

A body of Orthodox monks at the monastery of Kantara aroused the suspicion of the Latinos, who sent a delegation to question them on their belief and practice. As a result, the monks were summoned to appear before the Latin archbishop of Nicosia to answer charges of speaking disrespectfully of the Roman rites. On being questioned whether the charges against them were true, they replied that they were ready to die, if necessary, for the Orthodox faith. For three years they were kept in close confinement to shake, if possible, their fortitude. At length the archbishop appealed to the Pope, who directed him, if they continued disobedient, to proceed against the monks as heretics. Tied by the feet to the mules, they were dragged to the place of execution and there burnt at the stake. News of this martyrdom moved Germanos, the Orthodox patriarch, to protest in writing to the Pope. In his letter, which lamented the dissensions which had so long separated the two communions, he pleaded for reunion of the two churches and an end to the hatred which had resulted in the tragedy of the martyred monks in Cyprus.

In his reply, the Pope contended that the sufferings of the Orthodox church were due to its separation from Rome, by which had it lost the privilege of ecclesiastical liberty. In a second letter the Pope announced the despatch of four envoys to arrange with the patriarch the terms of the proposed agreement. The discussion accomplished nothing, but rather served to widen the breach between the two churches.

## **St. Hilarion Castle**

During the long minority of King Henri I, when feeling ran high between the Latins and the Orthodox population, St. Hilarion Castle was built by the regent, Jean d'Ibelin, as a fortified residence for the young king and his two sisters. The site is supposed to have been occupied originally by the hermitage of St. Hilarion, but no trace of this remains.

The castle was of considerable military value at the time of the revolt of the Lusignans against the rule of the Emperor Frederick II, when it was besieged by the royalists. It was also of service at the time of the Genoese invasion and of the Mameluke raids.

Protected by inaccessible cliffs on the northern side, it was defended by a wall with semi-circular towers at intervals along the west, south, and east. The royal residence consisted of a large stone hall at the highest point of the hilltop. In the thirteenth and fourteenth centuries the manner of living was so simple that a king, his family, and his personal staff would be accommodated in one great room, fitted with massive furniture and containing the royal bed enclosed by a partition of woodwork and curtains. Other buildings, serving as lodgings, stores and chapel, were grouped below the royal residence to the south-east. Water was supplied from great masonry cisterns which were filled during the winter rains. The castle was partly destroyed by the Venetians at the close of the fifteenth century.



## **The Rule of Henri I**

### **Minority of Henri I**

In the year 1228 King Henri I, though he had been crowned at the age of seven, was still a minor. His mother, Queen Alix, had married a second husband, Bohemund V, heir of the Principality of Antioch, and quarrelled with Philippe and Jean d'Ibelin, who were not only her nearest relatives but the most powerful of the barons of Cyprus.

As long as the Queen and her half-uncles held together they formed a strong government, but when they quarrelled the inherent weakness of a regency showed itself. Philippe d'Ibelin died in 1227. Jean d'Ibelin, Lord of Beyrouth, was nominated by the High Court to succeed his brother as bailiff or regent of Cyprus. The Queen wished to appoint another baron, named Amalric Barlais. Jean succeeded however, in maintaining his position and became bailiff of Cyprus and guardian of the king, under the nominal direction of the queen mother. In the midst of this internal struggle, Frederick II, on his way to Palestine, arrived in Cyprus.

Frederick II, the Holy Roman Emperor, king of Sicily and Jerusalem, and



overlord of the Lusignan dynasty, was the son of the Emperor Henry VI from whom Amaury had received the crown of Cyprus. He had been crowned emperor by the Pope in 1220 and had undertaken to go on a crusade. For five years, however, he was occupied suppressing disorder in his kingdom of Sicily. The projected crusade was postponed again and again, until under a threat of excommunication by the Pope, he undertook to set out in 1227. No sooner had he sailed from Brindisi than a pestilence among his troops compelled him to return to Italy, where he was in consequence excommunicated by the new Pope, Gregory IX. The greater part of the succeeding years was spent by Pope and emperor in violent quarrel. Finally Frederick II, still under the ban of the Church, set sail for Palestine, where he met with considerable success, the result of diplomatic rather than of military skill. By a treaty made in 1229 he secured possession of Jerusalem, Bethlehem, Nazareth, and the surrounding neighborhood. entering Jerusalem, he crowned himself king of that city, since the hostility of the Pope prevented any of the clergy from officiating at the coronation ceremony.

### **Frederick II in Cyprus**

As Frederick II in 1228 was on his way to Palestine, he was met by a delegation of Cypriot barons, led by Sir Amalric Barlais, who asked his aid on behalf of the queen against the bailiff, Jean d'Ibelin. The emperor, desirous of making use of the revenues of Cyprus for the purposes of the crusade and wishing to assert his rights as overlord of the Lusignan dynasty, undertook to deal with d'Ibelin.

On arrival at Limassol, he invited Jean d'Ibelin to meet him for the ostensible purpose of concerting measures for the crusade. In spite of the warnings of his friends, Jean, declaring that he would not let the crusade suffer his default, went to see the emperor, accompanied by the young king and all his forces. After receiving him ostentatiously and entertaining him at dinner, the emperor demanded his resignation of the lordship of Beyrouth and of the office of bailiff of Cyprus. Jean boldly replied that he held Beyrouth as a fief of the kingdom of Jerusalem and that he had been appointed bailiff of Cyprus by the High Court of that island, and that he would not surrender his rights except by order of the High Courts of Jerusalem and Cyprus respectively. To further threats of imprisonment by emperor, Jean replied that such treatment was what his friends had warned him to expect but that he had no intention of yielding to force.

The quarrel was patched up in the interests of the crusade by the surrender to the emperor twenty hostages, including the two elder sons of Jean d'Ibelin, who pledged himself to appear at the High Court of Jerusalem to furnish proofs of his

rights to the lordship of Beyrouth. Contrary to his oath, the emperor put the hostages in irons and Jean d'Ibelin thereupon took refuge in the castle of St. Hilarion, which he had provisioned for a siege.

Winter was approaching and the emperor received news that Pope was invading his territories in Apulia. He therefore hurriedly made peace with Jean d'Ibelin, who agreed to hand over the castle to the young king of Cyprus and to follow the emperor on crusade. The emperor then embarked for Palestine with all his following, leaving Cyprus in charge of Sir Amalric Barlais and four other barons as bailiffs.

After he had secured possession of Jerusalem, the emperor returned to Cyprus and there arranged a marriage between the king of Cyprus, still in his minority, and the still younger princess, Alix de Montferrat, daughter of his cousin the Marquis de Montferrat, the head of one of the great Norman families of Italy. The emperor then sailed away to Europe, leaving Cyprus in charge of the five barons, who imposed heavy taxes on the island and seized the estates of Jean d'Ibelin and his supporters.

Jean d'Ibelin thereupon returned from Syria to recover possession of Cyprus. In a battle near Nicosia Sir Amalric Barlais and his adherents were defeated and forced to take refuge in the castles of St. Hilarion, Kyrenia and Kantara. The two latter castles quickly surrendered, but St. Hilarion held out for nearly a year, until the imperialists were forced by famine to surrender. They gave up the person of King Henri and relinquishing all claims to the regency of Cyprus.

Meanwhile, the Emperor Frederick II, having made peace with the Pope, sent an expedition under the imperial marshal, Richard Filangier, to crush the d'Ibelins in Syria and Cyprus. Arriving off Limassol, the representatives of the emperor demanded that King Henri should banish from his dominions Jean d'Ibelin and all his relations. The king replied that, as he himself was the nephew of Jean d'Ibelin, he could not banish from his dominions all the members of that house. Richard Filangier, hesitating to attempt a landing at Limassol, sailed to Beyrouth, where he captured the town and laid siege to the castle.

Hearing that his castle was in danger, Jean with the help of King Henri, assembled all the available forces in Cyprus, and in the spring of 1232 crossed to Syria to relieve Beyrouth. In their absence from the island, Richard Filangier sent part of his forces to Cyprus under Sir Amalric Barlais, who took possession of the whole kingdom except the castles of Buffavento and St. Hilarion, where the sisters of the king had taken refuge with a few of their supporters. Jean d'Ibelin, with the young king and the Cypriot forces, having reinforced the castle

of Beyrouth, returned to Cyprus in May 1232. Taking Famagusta by a surprise attack, they quickly drove the imperialists northwards from Nicosia. At Aghirda the imperial forces endeavoured to hold the northern range while they besieged St. Hilarion, but, by the skillful leadership of Jean d'Ibelin, the pass was forced, St. Hilarion was relieved, and the imperialists were driven into the castle of Kyrenia. Here the imperial forces were in a very strong position as they were able to obtain provisions and reinforcements by sea, and all the attempts to take the castle by assault were repulsed.

During the siege the young queen, Alix de Montferrat, who was in the custody of the imperialists in the castle, fell ill and died. A flag of truce was sent to inform the king and to propose that her body might be delivered to him for burial. The king immediately proclaimed a truce while the body of the queen was carried to the royal camp and hence to Nicosia, accompanied by a procession of knights, all on foot, to be interred with due ceremony at St. Sophia.

When the siege had lasted for more than a year without results, the defenders received news that no further help could be expected from the emperor and that they were permitted to bring matters to a conclusion. Terms of peace were then arranged by which the imperialists surrendered the castle with all its arms and munitions. In return, Sir Philippe de Novare provided ships to carry the garrison and their goods to Tyre, where the prisoners on both side were exchanged.

## **Fall of Jerusalem**

The Emperor Frederick, having thus lost all hold of Cyprus, experienced the same opposition in his kingdom of Jerusalem. The barons of Jerusalem, headed again by the family of d'Ibelin, under cover asserting the rights of Alix, Queen Mother of Cyprus, to the regency of Jerusalem, succeeded in 1243 in securing the possession of Tyre, the last stronghold of the emperor's party, and so gained control of the kingdom of Jerusalem. But, these dissensions led to the final loss of the Holy City.

The Treaty of Frederick with the Sultan had now expired, and in 1244 the barons allied themselves with the ruler of Damascus against the expected attack from Egypt. But in the battle of Gaza they were deserted by their allies and heavily defeated by the Bibars, the Egyptian general and future Mameluke sultan of Egypt. Jerusalem finally fell into Moslem hands and so remained for nearly seven centuries until, after another battle of Gaza, the forces of Christendom under Sir Edmund Allenby once more took possession of the Holy

City.

## **Seventh Crusade**

As the loss of Jerusalem in 1187 produced the Third Crusade, so its fall in 1244 produced the Seventh. By the end of the year St. Louis, king of France, had taken the cross, and, after great preparation, sailed in 1248 with his forces to Cyprus, where he spent the winter as the guest of King Henri at Nicosia, while collecting supplies for the coming campaign.

In the spring of 1249 St. Louis, accompanied by King Henri, set sail for Egypt. The attack in this quarter was unexpected; Damietta was taken without a blow and the march on Cairo was begun. At Mansura the invading army was forced to halt and then to retreat. The retreat became a rout and St. Louis was captured, but not the king of Cyprus.

The French king was released on surrendering Damietta and paying a ransom of 400,000 pieces of gold. After four years at Acre in fruitless efforts to restore the kingdom of Jerusalem, St. Louis returned to France. Henri, on death of his mother in 1246, asserted his right to the kingdom of Jerusalem, which was recognized by the Pope.

In 1250 King Henri married the daughter of Bohemund V of Antioch, Piacenza, who bore him a son, Hugues, a few months before his death in 1253.



### **The Rule of Hugues II**

#### **Regency**

Again the crown of Cyprus fell to a minor and the question of Hugues I of Cyprus and therefore first cousin of the young king Hugues II. Being the nearest relative of the king, he was heir presumptive to the crown and eventually came to the throne as Hugues III.

During the minority of Hugues II the long struggle between the Orthodox and Latin churches in Cyprus came to a head. The leaders on either side were Hugo di Fagiano, the Latin archbishop of Cyprus, and Germanos, the

Orthodox archbishop, who was throughout supported by the regent and the barons of Cyprus. Hugo di Fagiano was of peasant by birth from the village of Fagiano near Pisa, but on account of his intelligence as a boy was sent to be educated at the university of Bologna. He came to the East in the train of St. Louis of France in the Seventh Crusade, but remained in Cyprus and became an Augustine canon at the monastery of Bella Paise. Although desirous of a monastic life, his learning and piety caused the Chapter of Nicosia to elect him to the vacant archbishopric in 1251. His policy of extending the authority of Roman church led him to order, under pain of excommunication, all Orthodox clergy and laity to give him obedience.

This action was not consistent with the conciliatory attitude of Pope, Innocent IV, who had given permission to the Orthodox church to elect their own archbishop. During the temporary absence of Hugo from the island the Orthodox bishops elected Germanos Pesimandros to be their Primate, with the consent of Eudes, the papal legate. Germanos on his consecration promised obedience to the Pope, but not to the Latin archbishop of Nicosia. Hugo regarded the existence of an Orthodox archbishop as a personal affront and a fatal to the supremacy of his communion. He therefore withdrew to Tuscany, where he remained until the death of King Henri I in 1253, placing the kingdom of Cyprus meanwhile under an interdict. The death of Pope Innocent IV in 1254 brought to an end his policy of conciliation, and Hugo, who had now returned to Cyprus, appealed to new Pope, Alexander IV, to cancel the appointment of Germanos as archbishop on the grounds that the election was invalid and that it was impossible to have two archbishops in Cyprus.

### **Bulla Cypria**

After much delay the Pope gave his decision by the promulgation of the Bulla Cypria in 1260, by which the position of the Orthodox church in Cyprus was defined. The Orthodox sees were to be limited to four, comprising the same areas as those of the four Latin sees. The Orthodox bishops were to reside in the four villages laid down by the Famagusta convention, namely, Soli for the diocese of Nicosia, Arsinoe for the diocese of Paphos, Lefkara for the diocese of Limassol, and Carpassia for the diocese of Famagusta. Both Latin and Orthodox bishops were to be under the supervision of the Latin archbishop, who was to be the sole metropolitan of the island. In the event of a vacancy in an Orthodox see, a new bishop might be elected and consecrated by the other Orthodox

bishops after the Latin bishop of the see had approved of the candidate. The new bishop on the consecration was to give an oath of obedience to the Latin archbishop of Nicosia.

The Bulla Cypria also contained regulations regarding the dismissal or resignation of Orthodox bishops, the custody of property in a vacant see, the powers of ecclesiastical courts, the attendance of all bishops at the annual diocesan synods, and the contributions to be paid to the Latin bishops at their visitations. Finally, it was laid down that all tithes were to be paid to the Latin clergy, whether from the Orthodox or from the Frank laity.

Although the bull deprived the Orthodox church of their metropolitan, an exception was made in favour of Germanos, who was allowed to retain his title and rank during his lifetime with complete independence of the Latin archbishop. Thus, after a struggle lasting for sixty years the Orthodox church of Cyprus became subject to the church of Rome. Hugo di Fagiano, not content with the result and unable to live in Cyprus while Germanos remained there as archbishop, resigned his see and returned to the monastery he had founded near Pisa in his native Tuscany, where he passed the remainder of his life.

### **Fall of the Latin Empire of Constantinople**

The Latin Empire established at Constantinople as a result of the Fourth Crusade in 1204 was a feudal state. The emperor was suzerain of all the princes among whom the territory of the Eastern Roman Empire had been divided. But this empire was hampered by dependence on fleets of Venice and by lack of financial resources. The feudal princes, occupied with their separate interests, gave little support to the empire, which began rapidly to decline in spite of the efforts of the Popes to save it.

The representative of the old imperial line of the Eastern Roman Empire, Theodore Lascaris, had collected at Nicaea, the remnants of the Byzantine aristocracy, by whom he was elected emperor in 1206. He and his successors advanced gradually against the Latin empire, until in 1261 Constantinople was recaptured by the able diplomat and general, Michael Palaeologus. Baldwin, the Latin emperor, fled to the Pope, who preached a crusade for the recovery of Constantinople by the Latins.

To repel this attack, Michael Palaeologus restored the fortifications of Constantinople and endeavoured to appease the Pope by persuading the

Orthodox clergy to submit to Rome. A temporary union of the two communions, prompted by political motives, only aroused the disgust of his subjects, and at length the Pope excommunicated the emperor from the church into which he was trying to seduce his people.

The projected attack on Constantinople by the Western Powers led by Charles of Anjou, king of Sicily, was delayed temporarily by the Eighth Crusade of St. Louis against Tunis in 1270, but finally the preparations were complete and vast expedition assembled at Brindisi for the conquest of Constantinople. But, the expedition never sailed. On the vigil of Easter 1282 the Sicilians rose in revolt, 8,000 Franks were killed in the massacre known as the Sicilian Vespers, the ambition of Charles was checked by the rebellion of his kingdom, and Constantinople was saved from the attack by the Latins.

### **Mamelukes**

Meanwhile a second Salaaddin was rising in the East. The power in Egypt had been seized by the Mamelukes, a bodyguard of Turkish slaves from whom the officers of the army were drawn. Bibars, the greatest of the Mamelukes, had commanded at Gaza in 1244, had opposed St. Louis in 1250, and became sultan in 1260. In that year he captured Damascus, and once more, as in the days of Salaaddin, Damascus and Cairo were united under a Moslem leader determined to drive the Christians from Syria.

The power of the Franks in Palestine was rapidly falling. The princes were selling their estates and returning to the West. The Templars and Hospitallers were quarrelling; the Venetians and Genoese were at war. In 1264 Bibars destroyed Caesarea and laid siege to Acre. In 1265 Hugues of Antioch, the regent of Cyprus led to the defence of Acre a Cypriot army, which though it fought valiantly, effected little to stem the rising tide. In 1267, the child king, Hugues II died, the last of the Lusignan in the male line, and the regent, who took the name of Lusignan from his mother, succeeded to the throne as Hugues III.



## **The Rule of Hugues III**

### **The Reign**

Hugues III, surnamed the Great, had the advantage of coming to the throne as an experienced man of affairs. He reigned for fourteen years, and in that time established the kingdom of Cyprus on a firm basis. He married Isabelle d'Ibelin, and their sons eventually succeeded him.

Hugues III was not only a soldier and a man of action, he was also a patron of learning and a founder of monasteries. To him, St. Thomas Aquinas dedicated his treatise 'De Regimine Principum' (For The Guidance of Princes), a book which, owing to the great reputation of its author and the principles which it lays down, became a handbook on the relations of Church and State in the Middle Ages.

In 1267, the first year of his reign, Cyprus suffered from plague and famine, in which emergency the king was conspicuous in his efforts to help his people in their distress. In 1269 Hugues III claimed the crown of Jerusalem by right of descent, was recognised as the lawful claimant by the barons and was crowned at Tyre. The title was, however, contested by Mary of Antioch, a granddaughter of Amaury. She appealed to the Pope, and unable to make good her claim, sold her rights to the crown of Jerusalem to Charles of Anjou, who still aimed at the conquest of Constantinople and at uniting the kingdoms of Sicily and Jerusalem.

In 1271, as king of Jerusalem, Hugues III with his forces joined Prince Edward, afterward King Edward I of England at Acre, in the attempts to withstand the attacks of Bibars on the kingdom. In 1268 Antioch had fallen and the principality of Bohemund ceased to exist. For over a year Hugues and Edward remained at Acre, making sallies against the Moslems and negotiating but without avail. In 1272 Hugues was obliged to make a treaty with Bibars which left him only the stronghold of Acre and the right of pilgrimage to Nazareth. He was supported by the Hospitallers, but hindered by the Templars. The Genoese helped him, the Venetians thwarted him. So, realising that Jerusalem could not be recovered unless the Christian forces were united, he returned to Cyprus, where people prospered under his care.

But, he was not allowed to remain at peace. In 1277 Charles of Anjou, in pursuance of his policy in the East and under cover of the sovereign claims which he had purchased from Mary of Antioch, sent a body of troops to Acre. By the action of the Grand Master of the Templars, the Sicilian troops were admitted to the citadel, which they immediately



seized, and proclaimed Charles as king of Jerusalem. To recover Acre the king led an expedition to Syria, but after a siege of four months, owing to the opposition of the Templars, the attempt was abandoned and the king returned to Cyprus. In return for the treachery of the Templars, King Hugues III destroyed their fortifies places at Limassol, Paphos, and Gastria, besides confiscating all their property in the island. Hugues III died at Tyre in 1284 and was buried in the Abbaye de la Paise, which he had himself embellished and endowed.



## **The Rule of Jean I**

### **Introduction**

Jean I, eldest son of Hugues III, who succeeded him reigned for only fourteen months.

He died in 1285 leaving the throne to his brother Henri II, who reigned for nearly forty years.



## **The Rule of Henri II**

### **Introduction**

Henri II reigned nominally from 1285 to 1324, but during part of that time he was superseded by one or the other of his brothers. From 1306 to 1310 he was a prisoner in Armenia while his throne was usurped by his brother, Amaury, prince of Tyre. His other brother, Guy, also conspired against him, and for his treason put to death. It was not until the death of Guy that his reign was free from fraternal strife, but while he was able to exercise authority he used it well. He was an epileptic, which perhaps accounts for his incapacity to retain his rule, and he left no children.

Charles of Anjou, whose power had declined since the Sicilian Vespers, died in 1285, and the Templars became reconciled with the king of Cyprus. With the help of the two military orders, Henri II recovered possession of Acre and in 1286 was crowned king of Jerusalem at Tyre.

## **Acre**

The stronghold of Acre from the time of its capture by Richard to its final conquest by the Moslems formed for hundred years the base of the crusading movement in Palestine. Its strategic position on the highway along the coast, its communications with Damascus to the north-east and the plain of Esdraelon to the south, together with the military strength of the rocky promontory on which it stood, gave to Acre an exceptional importance both political and commercial.

Within the walls of Acre was a strange collection of soldiers, priests, and merchants. There each of the great military orders had their fortified tower and an appointed share of the defence of the walls. From their palaces in Acre, the Grand Masters of the Templars and of the Hospitallers governed the members of their orders throughout Christendom. The Venetians, the Genoese, the Pisans, and the English had each their appointed quarter of the city. The mendicant orders had each their house and their church. Strongly fortified and able to draw by sea supplies from Cyprus and reinforcements from Europe, Acre was the last secure foothold of the kingdom of Jerusalem. But, within the walls and intensified by such close confinement were all the conflicting interests, religious, political and commercial, which had always hampered the crusades.

In May, 1291 the sultan Khalil attacked Acre with an army of 200,000 men. In spite of their discords the defenders fought with courage of despair. After a siege of thirty-three days the double walls were forced and city taken by assault. Sixty thousand people were killed in the war. Of the Templars, including their Grand Master, only ten escaped of five hundred knights. The king, the patriarch, and the Grand Master of the Hospitallers, with the few survivors, effected their escape by sea to Cyprus.

With the fall of Acre, the Templars left Sidon and fled to Cyprus. The Franks of Tyre abandoned the city and sailed to the west. Beyrouth and the scattered fortresses fell. Nothing was left in Palestine of the Latin kingdom of Jerusalem.

### **Regency of Amaury - Templars and Hospitallers in Cyprus**

On their return to Cyprus King Henri granted to the Templars and the Hospitallers the town of Limassol in joint occupation. Mistrusting their loyalty, the king forbade the Templars to acquire any landed property in the island without his consent. But the Templars not only disregarded his commands but conspired with his brother Amaury, Prince of Tyre, to depose Henri from the throne. Having seized the person of the king, the

Templars forced him to sign a deed appointing Amaury regent of the kingdom and sent Henri to confinement in Armenia. But, the ambitions and pride of the Templars had aroused the suspicions of the Pope and the king of France, and in 1306 the Pope summoned Jacques de Molay, the Grand Master, from Cyprus to answer the charges of heresy and the practice of profane rites. After years of imprisonment and torture the Grand Master was eventually burnt as a heretic in 1314, and the whole Order was dissolved.

In 1308 Amaury, regent of Cyprus, received letters from the Pope directing him to arrest all the Templars in Cyprus and to take an inventory of their property. This was done, and in 1313 the Templars were disbanded and all their properties in Cyprus, consisting of over fifty villages and manors, were handed over to the Hospitallers. The Hospitallers in 1308, seeking a new headquarters, seized the island of Rhodes, where for the next 250 years they maintained their power against the Turks. In Cyprus, they retained their possessions, and after the assassination of Amaury they supported King Henri II on his return to the throne of Cyprus.

The property of Hospitallers in Cyprus was divided into three commanderies, each of which was administered by a member of the Order with the title of commander. It is from these commanderies that the famous Cyprus wine called "Commanderia" derives its name.

- (a) The Grand Commandery had its headquarters at Kolossi, where may still be seen the massive keep erected by the knights. This commandery comprised some forty villages, and was for long the richest possession of the Hospitallers in any country.
- (b) The Little Commandery was located in the district of Paphos with its headquarters at the village of Phinika, close to the modern Ktima, and comprised about five villages.
- (c) The Commandery of Templos, near Kyrenia was originally the property of the Templars -hence its name- but on the suppression of that Order passed to the Hospitallers.

### **Last Years of Henri II**

On the assassination of Amaury in 1310 Henri II returned to his kingdom and, with the help of the Hospitallers, put down the insurrection of his remaining brother, Guy, the constable of Cyprus. His remaining years

were peaceful and devoted to the establishment of his kingdom.

He contributed largely to the judicial decisions which formed a supplement to the Assizes, and established a strong judicature in Cyprus. Under his direction Famagutsa was fortified, the rebuilding of the cathedral of St. Nicholas was begun, and the town was enlarged to accommodate the refugees from Acre.

In 1324 Henri II died peacefully at his villa of Strovilo near Nicosia, and was succeeded by his nephew, Hugues IV.



### **The Reign of Hugues IV**

#### **Armenia**

Asia Minor was at this time, divided between the Eastern Roman Empire and the kingdom of Iconium (now Konya) under the Seljuk Turks. But, on the southern coast opposite Cyprus, separated from the Turks by the Taurus mountains, lay the little kingdom of Armenia, the ancient roman province of Cilicia, which had become an independent kingdom at the same time as the Lusignans came to Cyprus.

The populations was comprised chiefly of Christian tribes which had taken refuge in the mountains when Greater Armenia had fallen under the rule of the Seljuks. The Armenian church owed allegiance neither to Rome nor to Constantinople, though its alliance was sought both by Pope and Patriarch. The Armenian Catholicos, after a century and a half in Mesopotamia, took refuge at Sis, and there founded an independent church at the close of the thirteenth century. The main policy of Armenia was to secure independence against the Turks by obtaining money from the West and arms from Constantinople.

The industry of Armenians made up for their lack of natural resources. The inhabitants of this coast had of old been renowned as sailors, whether as Cilician pirates against Pompey or as Kibyrraiot fleet of the Eastern Roman Empire. They had now become industrious and successful traders by caravan and sea. Their coast was protected by a series of castles, of which the most important were Selefke and Courico, while along their northern frontier lay the snowbound ranges of the Taurus.

The fortunes of this little kingdom were to be involved ever closer with those

of the Lusignans, until eventually the crown of Armenia was united to that of Cyprus. The native dynasty of Armenia, which was founded by Leo I at about the same time as the Lusignan dynasty in Cyprus, had maintained a precarious existence by alternate alliances with Rome and Constantinople. The tenth king of the dynasty, Oissim, had assisted the brothers of Henri II of Cyprus in their conspiracies against him. Leo IV, the last of the native dynasty, succeeded his father, Oissim, in 1320 and by the intervention of the Pope made peace with the Lusignans, who sent him military aid against the Sultan of Egypt. The whole reign of Leo IV was a continual struggle with the Muslims who were pressing him on every side, until his territory was eventually reduced to a few mountain fortresses. He was assassinated in 1342, and with him the native dynasty of Armenia came to an end. To succeed him the Armenians elected as king the son of Hugues IV, Guy de Lusignan (from his first marriage to Marie d'Ibelin), who thereby brought the Armenian crown into the Lusignan family. The crown of Armenia, like that of Jerusalem, became a nominal title only and ended with the fall of the Lusignan kingdom of Cyprus.

### **Accession to the Throne**

With the accession of Hugues IV in 1324 begins the most illustrious period of the Lusignan dynasty in Cyprus. He and his wife Alix d'Ibelin, were crowned king and queen of Cyprus at Nicosia, and he afterwards received the crown of Jerusalem at Famagusta. Shortly after the coronation the great cathedral of St. Sophia at Nicosia was formally consecrated by the Latin archbishop, Jean del Conte. By the fall of Acre, Cyprus had become of great importance in trade between Europe and the East. Commerce with Muslim countries was never free from uncertainty. It was therefore essential to security of trade that the merchants could establish their headquarters in towns under Christian rule.

These two objects from the period of King Hugues IV and his wife Queen Alix d'Ibelin are housed at the Louvre Museum in Paris. The two objects made for Lusignans, belong to the remarkable production of bronzes encrusted with gold and money financed by the Mamluks dignitaries. This order expresses the privileged relations between Mamluks and Lusignans after

the loss of the last establishment in Palestine, in 1291.

After the fall of Acre and the other Christian ports of Syria, the merchants of the great commercial communities of Venice, Genoa, Pisa, Marseilles and Barcelona established themselves at Famagusta, which soon became one of the greatest trading centres of the Mediterranean. The merchants of Famagusta were renowned for their wealth. As an example, one of them is said to have given to his daughter as a wedding dowry jewels more valuable than all the regalia of the queen of France.

But the trade in the eastern Mediterranean was hampered not only by the hostility of the Muslims but by the policy of the Pope. With the object of weakening the power of the Mamelukes, and so to assist a further crusade for the recovery of Jerusalem, the Pope had placed under severe restrictions all trade between Europe and Egypt.

The prescription of the Pope, however, could not stop the commercial activities of Venice and Genoa. They continued to run forbidden cargoes of military contraband to Alexandria and Damietta in exchange for the merchandise of the East. This contraband trade was kept in check by the galleys of Rhodes and Cyprus, so that the Lusignans, in carrying out the policy of the Pope, were brought into conflict with the aims of Venice and Genoa. This led to enmity between the maritime republics and the kingdom of Cyprus, and eventually to the fall of the Lusignan dynasty. So long as the Pope was able to direct the policy of Europe, the kingdom of Cyprus was supported by the Western Powers in the interests of the crusades, but when the crusading spirit could no longer be aroused in Europe, the Lusignans had no defence against the commercial aims of Genoa and Venice.

### **Ottoman Turks**

But a new danger was threatening from Asia Minor. The Ottoman Turks, a tribe of Turcomans who had settled in Iconium at the end of the thirteenth century, were rising to the power by means of their powerful army of jannisaries, a force recruited from Christian children taken from their homes and trained to fight for the Turks.

The Ottomans threatened the remnants of the Byzantine empire, the Knights of Hospitallers of Rhodes and the Lusignan kingdom of Cyprus. In 1344 a league was formed by the Pope between the various powers threatened by the Turks, and Venice, anxious about her trade in the Aegean, lent her

support. The combined forces of Cyprus, the Hospitallers and the Venetians concentrated in the Aegean to oppose the Ottoman power. They attacked and burnt the Turkish fleet in Symrna, took the town by assault and placed a garrison in it; Symrna remained in Christian hands for more than fifty years. Next year King Hugues, with the help of the Hospitallers, destroyed a Turkish fleet in the harbour of Imbros and defeated the Ottomans on the mainland. But, when great results seemed to be in sight, the League collapsed by the unexpected withdrawal of the king of Cyprus. He probably realised that these foreign expeditions were of little benefit to his kingdom of Cyprus. In vain the king of Armenia, his kinsman and neighbour, appealed for help against the attacks of Egypt. King Hugues retired to Cyprus and devoted himself to the internal affairs of the island, which prospered under his rule. He also devoted much of his time to literature, and to him the great Italian writer Boccaccio dedicated his book -Genealogy of the Gods- a treatise on mythology.

In 1349 the Black Death, the great plague that ravaged all Europe, fell with especial fatality on Cyprus. The king was obliged to retire for safety to the mountain castle of St. Hilarion, trade almost ceased, and the loss of life was so great that after the plague the king had to recruit the ranks of the nobles by conferring titles on the merchant class. King Hugues IV, before his death in 1359 abdicated in favour of his second son, Pierre, who was crowned king of Jerusalem and Cyprus in 1358.



## **The Reign of Pierre I**

### **Introduction**

King Pierre I, whose reign was the most brilliant of the Lusignan dynasty, was one of the last crusading kings. Vowing continual war against the Moslems for the recovery of Jerusalem, he revived the old Lusignan order of chivalry called -Order of the Sword-, and always wore a naked sword as a reminder of his vow.

Handsome, brave, and impetuous, he was unable, however, to arouse in Europe the old crusading enthusiasm or to obtain sufficient support for his schemes.

## **The Rule of Pierre I**

Immediately on his accession the Armenians appealed Pierre for aid. The kingdom of Armenia existed by this time only in name. The country was occupied by the Turks except for a few fortified towns on the coast, and the king of Armenia had gone to Europe to appeal in vain for help. King Pierre I immediately responded, and in 1361 sent to Courico, which was being invested by the Turks, two galleys with reinforcements, arms and provisions. The occupation of Courico was designed to afford the merchants of Cyprus a secure position on the coast from which to carry on trade with Asia Minor, and also to provide a military base for further conquests on the mainland. Meanwhile, the king made preparations for a descent on Asia Minor. He assembled all the knights in his service and collected a fleet of hundred ships in the port of Famagusta. His object was Adalia, capital of the sanjak of Tekke-ili and one of the strongest fortresses of the Turks in Asia Minor. The Cypriot forces disembarked close to Adalia, and at dawn next day took by assault the fortress deemed to be impregnable. Hearing of this success, the emir of Lajazzo and the lord of Candamor sent embassies to King Pierre offering to pay an annual tribute and to acknowledge his possession of Courico and Adalia.

On the return of the king to Cyprus, the Turkish sultan, Tacca, invested Adalia with considerable forces and, throughout the winter, when the supply of food and munitions by sea was difficult, the Cypriot garrison had great difficulty in repelling the repeated attacks of the Turks. In the spring a successful sortie was made on the Turkish camp, which was taken and burnt. At the same time the admiral of Cyprus after revictualling Adalia, made a descent on Myra and sacked that city. Among the spoil the icon of St. Nicholas was taken by the admiral and transferred to the cathedral at Famagusta. These successes, however brilliantly they might be, could not be secured against the power of the Turks without the employment of larger forces than Cyprus could provide. For this reason, King Pierre I left Cyprus for Europe in 1362 in the hope of obtaining support for a new crusade. But a fatal chain of circumstances delayed him in Europe for nearly three years. The jealousy of the Venetians and the Genoese, now in agreement, was aroused by the successes of the Lusignan king, and they hindered the efforts of his officers to equip fleets for a war which would bring ruin to their trade. On the other hand, the English wars in France and the indifference of the German emperor prevented the Western Powers from giving support to a cause which was becoming more outside the sphere of their interests.

Nevertheless in France and England, in Flanders, Poland and Hungary, the



king of Cyprus was received everywhere with feasting and tournaments, in all of which he played a brilliant part. The Pope received him at Avignon and promised to preach a new crusade of which King John of France was to be the leader. But, King John died in 1364 and Pierre was left to collect volunteers as best he could. Meanwhile, the Turks had not been idle. Adalia was invested by land and sea, and was with difficulty held against the assaults of Tacca. In 1363 Cyprus itself was in serious danger. While the southern part of the island was subject to an epidemic of fever, the Turks raided the northern coast towns, from Kormatiki to the Carpass, except the fortress of Kyrenia. In 1364 the emir of Damascus, who had hitherto been friendly, sent threatening letters to Cyprus, and the prince of Antioch, who was regent in the absence of his brother, the king, forwarded the letters to Europe as an indication of the growing hostility in the East. King Pierre showed these letters to the Pope, and the indignation they aroused in the West helped to bring volunteers to the supports of the king. Finally, in June 1365, King Pierre, with a force small in number but composed of veteran soldiers, set sail from Venice in the galleys chartered by his chancellor, Philippe de Maizieres.

King Pierre sailed direct for Rhodes, and the Cypriot fleet of a hundred ships joined him there in August. This concentration of force, directed apparently against Asia Minor, caused several of the emirs of Ionia to seek alliance with the king of Cyprus, and with them, in return for an annual tribute, the king made treaties of peace. Then, in alliance with the Hospitallers, he for the first time disclosed his plan of campaign and steered for Egypt to attack the Moslems at the centre of their power. The attack was unexpected, and after a hard battle in which he bore himself always in the thickest of the fight, the king captured the great city of Alexandria. It was a brilliant but a fatal success. The knights of Europe, who had fought well in action, faltered on seeing the forces which barred the way to Cairo, and feared to attempt what St. Louis of France had failed to accomplish in 1244. King Pierre, by their refusal to follow him further, was obliged to evacuate the city after three days pillage, and to return to Cyprus.

The sultan, furious at the shame and the loss he had suffered, took reprisals against the Christian merchants in Egypt and Syria, whom he arrested and deprived of all their property. The Venetians alone, whose share in the expedition remained obscure, managed to preserve their interests and were the first to profit by the withdrawal of the allied forces, by renewing commercial relations with the sultan. The capture of Alexandria by King Pierre had but a temporary effect in the west. The Pope, Urban V, sent

messages of congratulation and exhorted the princes of Europe to go to the aid of this -valorous king of Cyprus and intrepid champion of Christendom-. But few knights responded to the call. The kings of Europe remained intent on their own affairs, and the Pope was constrained to give way to the demands of the maritime cities and to advise King Pierre to make peace with Egypt. The king, seeing that he could expect no further help from Europe, gave way to the wishes of the Pope and authorised the Venetians to open negotiations for peace. Meanwhile, he marshalled his forces against the Turks of Asia Minor, who had prepared a fleet to be sent in support of Egypt. The Cypriot admiral attacked this fleet off the Cilician coast and captured or burnt the Turkish ships.

The following year the Grand Caraman himself, the Turkish ruler of Caramania, at the instigation of the Egyptians advanced with all his forces to attack Courico. The Moslems hoped by this diversion to force the king of Cyprus to agree to the terms of peace demanded by the sultan. The king, unwilling to leave Cyprus undefended until peace with Egypt was concluded, sent his brother, the Prince of Antioch, to reinforce Courico. Immediately on landing with his leading troops, the prince attempted a surprise attack on the Turkish camp, but becoming aware of their immense superiority in numbers, he withdrew to the castle to wait for the remainder of his forces. A second attack having been repulsed by the overwhelming numbers of the Turks, the prince realised that he must wait for further reinforcements. After a week of inactivity on both sides, the Turks, hearing of a Mameluke revolution in Cairo, decided to retire behind the Taurus to await developments in Egypt. The prince, being informed by spies of the intended retirement, seized the opportunity of attacking the Turks during their preparations for retreat. Directing his forces in three converging divisions, he advanced against the Turkish position. Their retreat became a rout and a massacre. The Turkish camp with all its arms, munitions, and treasure, was captured, and Grand Caraman sent envoys to sue to peace. A treaty was soon concluded, and the town of Courico was repopulated by merchants from Cyprus and commercial relations were established with the Turks.

The negotiations with Egypt for a treaty, to include the recognition of Cypriot consulates and the reduction of customs duties in the ports of the Levant, were being delayed, and, in order to enforce his terms, King Pierre decided to resume hostilities before the Western knights should have completed their terms of service. Realising that an attack on Egypt was now out of the question, he sailed to Syria, where he captured and pillaged Tripoli and other towns. In 1368, with a view to resuming war

with Egypt, the king again left Cyprus to ask to levy a new war tithe in Europe and to enroll fresh troops. But he was soon convinced that a new crusade was no longer possible. The Pope was unable to give him support and advised him to make peace at once with Egypt. King Pierre, seeing himself left with the Hospitallers alone in the attempt to re-establish the kingdom of Jerusalem, the dream of his whole life, consented to allow an embassy to treat with the sultan in the name of himself, the Pope and the Italian republics, whose commerce had been ruined by the war. A truce was quickly arranged which ended hostilities and led to the signing of the treaty which had been under discussion for two years.

While in Rome, King Pierre received a deputation from the Armenian chiefs imploring him to become their king and to restore their fallen fortunes. The king returned to Cyprus hoping to find among his knights sufficient forces to succour the Armenians and to prevent the total loss of the last outpost of Christendom in Asia. But, hardly he landed in Cyprus than the king was overwhelmed by domestic troubles. The queen, Eleanor of Aragon, whom he had left in Cyprus during his long visits to the West, had proved faithless. The king retaliated on the nobles who had been her favourites and behaved with such haughtiness and tyranny that he alienated the sympathy of his barons and even of his brothers. In January 1369 he was assassinated by a body of nobles with the concurrence of his brothers. His son Pierre, a boy of thirteen, succeeded to the throne under the regency of his uncles, Jean, prince of Antioch, and Jacques, constable of Cyprus.



## **The Reign of Pierre II**

### **Introduction**

Shortly after the accession of Pierre II occurred the fatal rupture between the Venetians and the Genoese which heralded the fall of the Lusignan dynasty in Cyprus.

At Famagusta in 1372 King Pierre II was crowned King of Jerusalem according to custom in the cathedral of St. Nicholas. As the procession was returning from the cathedral, a dispute arose between the representatives of the two republics on a

question of precedence.

At the banquet after the ceremony the dispute broke out again and resulted in a fight in which several of the Genoese were killed.

### **Rupture between Venetians and Genoese**

Genoa was not slow in taking her revenge. The Genoese fleet under Admiral Pietro di Campo Fregoso landed troops in Cyprus. Nicosia and Famagusta were taken, the boy king was made a prisoner, a crushing indemnity was imposed on the island and Famagusta was retained as security for payment.

The position was complicated by the quarrel between the queen mother, Eleanor of Aragon, and the guardians of the young king, Jean, prince of Antioch, and Jacques, constable of Cyprus, who had both been concerned in the assassination of King Pierre I. Queen Eleanor at first welcomed the invaders as a means of avenging the murder of her husband, but when she saw that the Genoese were bent on destroying her son's kingdom, she joined the other royalists and took refuge with Jacques, the constable of Cyprus, in the Kyrenia castle.

The Genoese, determined to crush all opposition, sent a force against Kyrenia and pitched their camp at Dhikomo. They were unable to force the pass, which was held by the royalists, until a guide showed them an unguarded footpath over the mountains by which they were able, like Persians at Thermopylae, to attack the defenders in the rear and so to force a passage.

### **Siege of Kyrenia and Loss of Famagusta**

In the spring of 1374 the castle was besieged and for several months resisted all attacks. Unable to scale the walls, the Genoese brought up a great mangonel, or catapult, which hurled immense stones against the walls, bringing the battered masonry down into the ditch. But the defenders, under the able leadership of Jacques, repaired the walls and repulsed the attacks on the breaches. An attempt was then made by sea.

A Genoese galley forced against the chain across the harbour entrance succeeded in breaking through, but it was driven back by missiles from the walls and the chain was replaced in position. Although the siege was the most determined in the history of the castle, Kyrenia remained impregnable, and continued to be the stronghold of the Lusignans during the Genoese occupation of the island. Finally, in 1374, a

treaty was concluded between the Genoese and the government of Cyprus. The king was restored to his throne, Jacques, the constable, was taken as a hostage to Genoa, where he remained until he succeeded to the throne, and Famagusta was occupied by the Genoese until the indemnity should be paid.

The great city and port of Famagusta, which Sir John Mandeville thought the finest in the world, was thus lost to the kings of Cyprus, for it was ceded altogether to the Genoese in return for the release of Jacques when he came to the throne. Adalia, which had been captured from the Turks by King Pierre I, was also claimed by the Genoese, but rather than let it fall into their hands the king, with the advice of the High Court, ceded the town to Tacca, the Turkish sultan, its former owner.

King Pierre II, after the loss of Famagusta, built the first walls round Nicosia, four miles in circuit, which remained until their destruction by the Venetians in 1564. The king died in 1382 and was succeeded by his uncle, who was crowned in 1385 as King Jacques I of Cyprus and Jerusalem.



## **The Reign of Jacques I**

### **Introduction**

After the death of Pierre II in 1382 his uncle Jacques was crowned in 1385 as King Jacques I of Cyprus and Jerusalem.

### **The Rule of Jacques I**

King Jacques I had, while a prisoner at Genoa, married Heloise de Brunswick Grubenhagen, and there his son Janus was born, who afterwards succeeded him.

Jacques I was on terms of great friendship with Richard II, king of England, and in 1393 received a visit from Henry Bolingbroke, afterwards Henry IV of England, on his return from a pilgrimage to Jerusalem. In the same year, Leo de Lusignan, fifth Latin king of Armenia, died leaving no heir, and the title devolved on his cousin, the king of Cyprus. Jacques was in 1396 proclaimed king of Armenia in the cathedral of St. Sophia, and passed on the title to his

successors in the Lusignan dynasty. But it was and empty title. Of the kingdom of Armenia nothing had remained but the citadel of Courico, which still defied the efforts of the Turks to recapture it.

During the sixteen years of his reign King Jacques I was in constant conflict with the Genoese in Famagusta. to protect the Mesaoria plain from their incursions, he repaired the castle of Kantara, fortified Larnaca, and constructed a series of forts and blockhouses on the line between Kantara and Larnaca as a defence frontier. Larnaca, or Les Salines, as it was then called, became the principal trading port of the Lusignan kingdom, in place of Famagusta, which began to decline under the Genoese. The king later died in 1398.



## **The Reign of Janus**

### **Introduction**

Jacques I died in 1398 and was succeeded by his son Janus.

The reign of King Janus for thirty-four years was one long struggle with the Genoese and the Moslems. His first object was to recover, if possible, Famagusta from the Genoese, whose power in Europe had begun to decline. With this object he prepared in 1402 a fleet and a force to besiege Famagusta. To defend it the Genoese sent a small fleet under the admiral, Bucciardo. Hostilities were ended by the mediation of the Grand Master of the Hospitallers and, after making peace, both parties directed their forces against the Moslems.

The Genoese ravaged the Syrian coast, while King Janus plundered the shores of Egypt. This drew upon Cyprus the vengeance of the Mamelukes, who were still seeking to retaliate for the sack of Alexandria by Pierre I. In the midst of war, Cyprus was for the third time attacked by plague, and the consequent weakness of the island gave the sultan the opportunity for which he had waited.

## The Rule of Janus

In 1425 the Egyptian fleet appeared off the coast of Cyprus, defeated the Cypriot ships and plundered Larnaca and Limassol. The following year a still larger force seized Limassol and marched on Nicosia.

King Janus, with all the forces he could muster, met the advancing Mamelukes at Chirokitia, where a battle took place on 7 July 1426. The Cypriot army was routed. King Janus was taken prisoner and most of the nobility were captured or slain.

On the night of the battle, Hugues de Lusignan, brother of the king and Latin archbishop of Nicosia, left the capital with the royal family and took refuge in the castle of Kyrenia. On 11 July the city of Nicosia was sacked. The Mamelukes broke into every building, palace, and burnt the city, including the king's palace. The Mamelukes eventually retired with immense booty and numbers of prisoners, who were sold as slaves in Alexandria.

After a captivity of ten months King Janus was released on payment of an enormous ransom, the promise of an annual tribute to Egypt, and recognition of the suzerainty of the Sultan. During the king's captivity the government of the island was carried on by his brother the archbishop, who had to put down a rising of the peasantry under an Italian, Sforza Pallavicino, who attempted to seize the government. King Janus returned broken in spirit and in fortune. He died in 1432, and with him ended the greatness of the Lusignan house.





## **The Reign of Jean II**

### **Introduction**

King Janus was succeeded by his son, King Jean II, who after the death of his first wife married Helena, daughter of Theodore Palaeologus, ruler of the Peloponnese.

The house of Lusignan had been of necessity devoted to Rome; the house of Palaeologus was devotedly Orthodox. Cyprus was a Catholic kingdom with an Orthodox population, and the political power of necessity lay with the former. Helena would not see this and determined, if she could, to make the Orthodox church supreme in Cyprus.

### **Jean II and Helena**

On death of Cardinal Hugues, archbishop of Cyprus, Queen Helena nominated as his successor a member of the Orthodox church, and asked the Pope to confirm her appointment. This the Pope, of course, refused to do, informing her that he had already appointed Galesius Montolif to the archbishopric. The king, who was entirely under the influence of the queen, refused to accept Galesius and confiscated the revenues of the see. The Pope, who was unwilling to take extreme measures, had recourse to diplomacy. By the intervention of the Grand Master of the Hospitallers, the king was induced, during the absence of the queen, to receive the nominee of the Pope and to restore his revenues.

With the object of counteracting the queen, the king was persuaded by his Catholic advisers to select a Catholic prince as husband for Charlotte, his only daughter and heiress. The choice fell of John, duke of Coimbra, grandson of the king of Portugal. John, after his marriage to Charlotte, proved himself to be a man of considerable ability, and was created prince of Antioch and advisor to the king. He used his influence in support of the Catholic party, and so incurred the enmity of the queen that she persuaded King Jean II to exclude him from any share in the government, on the grounds that he might grow too powerful and attempt to seize the crown. John left the court with his wife and died within a year under circumstances which led to the belief that he had been poisoned at the instigation of Queen



Helena.

Although Charlotte was the only legitimate heiress to the throne, King Jean had an illegitimate son, named Jacques, who was a great favourite with his father. Queen Helena naturally regarded Jacques with suspicion and dislike, as a possible rival to her daughter. The king in 1456, appointed Jacques, then only sixteen years old, to the vacant archbishopric of Nicosia, and asked for the consent of the Pope, which was not given. Nevertheless, Jacques held the archbishopric, together with the revenues of the see, and showed himself to be headstrong and ambitious. His half-sister Charlotte complained to him of the conduct of Thomas, the royal chamberlain, who was suspected of being implicated in the death of her husband. Jacques, who was only too ready to take vengeance on a supporter of Queen Helena, broke into the chamberlain's house and murdered him. For this crime he was deprived of his archbishopric and was obliged to seek safety in Rhodes, where he was hospitably received by the knight. In 1457 Jacques left Rhodes and returned to Cyprus. Landing at Kyrenia with a small armed force, he marched to Nicosia, and, scaling the walls by night, broke into the house of the vicomte, one of his bitterest enemies, and killed him with his own hands. This second crime forced the king to make a show of bringing him to justice. But the affection which Jean had for his son not only saved Jacques from punishment but secured for him a full pardon and restoration of his archbishopric.

From this time, Jacques became the most powerful person in the kingdom. Warned by the fate of the chamberlain and the vicomte, no one dared to oppose him. The Pope of course refused to recognise him, but Jacques, while enjoying all the wealth and power of his position, left to his vicar the ecclesiastical duties of the see. In 1458 queen Helena died and the king, now entirely under the influence of his son, thought to make him his heir. But a few months later King Jean himself died and Charlotte succeeded him as queen at the age of twenty-two.



## *Lusignan Period*

### **The Reign of Queen Charlotte**

#### **Introduction**

When King Jean II died his daughter Charlotte succeeded him as queen at the age of twenty-two.

Meanwhile, the Moslems had been advancing in all directions. The Grand Caraman, the Turkish ruler of Caramania, seized the opportunity afforded by a weak government in Cyprus to capture Courico, the last Latin outpost in Armenia, which had been in the possession of the Lusignans since the reign of Pierre I. The rulers of Syria and Cilicia, with the support of sultan of Egypt, formed a league for the conquest of Cyprus, which was only foiled by the fleet of the Hospitallers from Rhodes.



#### **Misfortunes of Charlotte**

In 1453 the Ottoman Turks had expanded to the shores of the Bosphorus and invested Constantinople by sea and land. No help came from the West, and after a siege of three months the city was stormed by the janissaries. The last

emperor, Constantine XI Palaeologus, fell fighting on the walls, and the Eastern Roman Empire came to an end.

While Queen Charlotte had the support of the nobility of the kingdom, Jacques, whose mother had been Greek, had the sympathy of the Cypriot population, and had been led to believe that his father wished him to succeed to the throne. But the barons were too strong for him, and Jacques, although archbishop, was not allowed to take part in the coronation. In 1459 Queen Charlotte married her cousin, count Louis of Savoy, and Jacques, seeing that his power was declining, broke into open rebellion and took refuge in Cairo. Presenting himself to the sultan, who was suzerain of Cyprus, Jacques complained that, though next male heir to the throne, he had been driven from the island, and appealed successfully for help to recover his inheritance.

In 1460, with a fleet of eighty Egyptian galleys, Jacques landed at Larnaca. The Cypriots, hating the Savoyards whom Charlotte's husband had brought to the island, received him gladly, and he was soon master of the island.

Queen Charlotte and her husband, Count Louis of Savoy, took refuge in the castle of Kyrenia, where they were blockaded for three years.

The castle, which was not actively attacked, was finally surrendered by the treachery of its commandant.

Queen Charlotte with her husband fled to Rome, where she died in 1487 after bequeathing her sovereignty to the house of Savoy.



## **The Reign of Jacques II**

### **Introduction**

Jacques thus took possession of the throne and was crowned in 1460 king of Jerusalem, Cyprus, and Armenia, but appealed in vain to Rome for recognition of his accession.

The outstanding success of his reign was the recapture of Famagusta from the Genoese, who had been in possession of that town for nearly a century.

## **Jacques II and the fate of the House of Lusignan**

In 1468, King Jacques II took a step which was destined eventually to bring his kingdom under the power of Venice. With the object of forming an alliance with that republic, as a protection to the claims of the House of Savoy, Jacques sent ambassadors to Venice to ask for the hand of Caterina Coronaro, daughter of a Venetian noble of ancient family.

The republic had for long coveted possession of Cyprus as a centre of their trade in the Levant and as a source of timber for their fleets. In the proposal of King Jacques, Venice recognised a convenient means of accomplishing her purpose. At a solemn function in the cathedral of St. Mark, Caterina Coronaro was married by proxy to King Jacques II, was publicly declared to be the adopted daughter of the state, and was presented with a dowry of 100,000 ducats. She was escorted by the Venetian fleet to Cyprus and was welcomed at Famagusta with enthusiasm.

The next year King Jacques II died at Famagusta after a brief illness of only nine days, in circumstances which led to the suspicion that he had been poisoned by the uncles of the queen, Andrea Coronaro and Marco Bembo.



## **The Period of Jacques III**

### **Infancy of Jacques III and Regency**

Shortly before his death King Jacques II entrusted the protection of his kingdom to his friend, the Venetian admiral Pietro Mocenigo.

Caterina Cornaro was appointed queen until the birth of an heir, which was shortly expected, and the management of affairs was entrusted to a council of regency among whom were the uncles of the queen. Her son King Jacques III, was born in August 1473, but only lived one year.



## **The Reign of Queen Caterina Cornaro**

### **Introduction**

When her husband King Jacques II died, Caterina Cornaro was appointed queen until the birth of an heir, which was shortly expected, and the management of affairs was entrusted to a council of regency among whom were the uncles of the queen. Her son King Jacques III, was born in August 1473, but only lived one year.

The Venetians, who were already numerous and powerful on the island, acquired increased importance from the fact that the sovereign was a Venetian and the adopted daughter of the republic. Their pretensions were resented by the Cypriot nobility, who with the support of the Pope and Ferdinand, the king of Naples, designed to place on the throne of Cyprus Alfonso, a natural son of Ferdinand. The Latin archbishop, Fabricius, who was the leader of Alfonso's party, arrived in Cyprus from Naples with two armed galleys and a letter from the Pope denouncing the uncles of the queen as murderers of Jacques II. The conspirators broke into the palace at Famagusta and, in the fracas which ensued, Andrea Cornaro and Marco Bembo were killed.

But the conspiracy was not supported by the Cypriots, who had no desire to come under the rule of Naples. On the arrival of a Venetian fleet at Famagusta to demand satisfaction for the murder of the uncles of the queen, Fabricius and the other conspirators saw that their position was hopeless and sought safety in flight. The republic of Venice was now in a position to pursue her own schemes without any interference. The opportune death of the child, Jacques III, in 1474 removed the last legitimate heir to the throne. Venetian garrisons and commanders were introduced into the fortresses of the island, and all those who were hostile to Venice or likely to cause trouble, including the relations of the late king, were removed to Italy. Caterina was allowed for fifteen years to remain queen of Cyprus, but she had no real power, since all the principal offices of the kingdom were in the hands of the Venetians. But, the position was not entirely satisfactory to Venice. Caterina was still young, and there was a possibility of her marrying Alfonso, son of the king of Naples, and leaving an heir to the throne. There was also a danger that the queen might rebel against her Venetian advisers and regain authority

over the island with the help of the Cypriots and of the sultan of Egypt, her suzerain.

To guard against such contingencies, the republic persuaded the queen to leave Cyprus. To compensate her for the loss of her throne, she was allowed to retain the title of queen, with an ample allowance to enable her to live in a manner befitting her rank.

In 1489 Queen Caterina embarked for Venice, and remained in honourable exile at Alonso for the remainder of her life. An ambassador was sent to the sultan to announce that the republic of Venice had taken possession of Cyprus with the free consent of the queen, and asked for a friendly alliance with Egypt.

On 26 February 1489, the banner of St. Mark floated over the castles and palaces of Cyprus and the Lusignan dynasty came to an end.

The history of the House of Lusignan continues in the works of Pierre Phoebus (Roger Caro), until Modern Days. See the following books: *Legenda des Frères Aînés de la Rose & Croix* ; *Vérité sur les Descendants des Anciens Rois de Chypre*; *Arbre Généalogique Roux de Lusignan*.

#### References:

- From: Newman, P., (1940), "A Short History of Cyprus", Longmans, Green & Co., London.

## Documents in the French language about the Lusignan Dynasty:

### Messire Vincent de Lusignan

#### AUTRES DOCUMENTS

Déclaration du Chargé des affaires du Roy de France à Constantinople sur la famille de Lusignan (1727-1728).

Sur la demande qui m'a été faite par le Sire Vincent de Lusignan, chevalier de l'ordre de Saint-Lazare, commissaire des galères du Roy, de lui donner une déclaration de tout ce que ma résidence à Smyrne et à Constantinople m'a mis à portée d'apprendre de sa famille.

Je soussigné Gaspard de Fontenu ci-devant consul de France à Smyrne et chargé des affaires du Roy à la Porte Ottomane pendant les années 1727 et 1728, déclare à tous qu'il appartiendra que connue à Scio sous le nom de Mamachi elle y a toujours passé pour une des principales de la noblesse du pays, il y en a beaucoup à Scio telles que sont celles des Justiniany, des Grimaldi, etc. etc. etc. et que même par ses grands biens et sa noblesse elle était une des plus considérables.

Que feu monsieur Jacques de Lusignan son père a eu quatorze enfants vivants, que sept de ses filles ont été très avantageusement mariées, trois entre autres avec les plus riches de Justiniany et qu'il a toujours vécu très honorablement et que sa maison était presque la seule qui fut ouverte aux étrangers. Qu'il n'y a à Scio que la seule et unique famille de monsieur Mamachi qui porte le nom de Lusignan et que du temps que j'étais à Smyrne j'ai entendu parler de sa descendance des anciens rois de Chypre.

Je déclare encore qu'après la prise de Scio il y a environ 42 ans, les Grecs, ennemis du rite latin et des catholiques qu'ils voulaient détruire, animèrent contre eux leur nouveau maître sous la fausse accusation qu'ils avaient voulu secouer le joug du Grand Seigneur pour se livrer à la domination des Vénitiens qui étaient francs, disaient-ils, comme eux et de même religion ; emprisonnements, très mauvais traitements dans leur personne, perte de biens, bannissement, la mort même que quatre familles catholiques souffrirent avec une fermeté digne des premiers siècles, renversement de leurs Eglises, quelques-unes changées en Mosquées, tout fut suggéré par l'animosité des Grecs et exécuté par la tyrannie des Turcs, sans que la foi d'aucun catholique en fut ébranlée. Le Seigneur eut pitié de ses fervents Chrétiens et dans le temps que les Grecs espéraient le plus de les voir dispersés dans différentes isles de l'archipel et bannis de Scio, la fureur de persécution cessa, les catholiques jouirent d'un peu de tranquillité ; mais peu s'en fallut que la douleur de se voir privé de la participation des Sacrements et sans Eglise, ne leur fit perdre leur mérite et le fruit de leurs travaux.

Ce fut alors que le Sire Jacques de Lusignan fit encore particulièrement éclater son zèle, c'est un trait qui lui est trop glorieux pour le taire ; soit que sa maison fut plus convenable qu'aucune du pays, soit qu'il y eut plus de fermeté que les autres, il la consacra pour en faire une chapelle sous la protection de la France ; il en céda une partie au Consul du Roy et les catholiques dispersés se rassemblèrent dans cet asile qui subsista jusqu'en 1720, temps auquel La PORTE leur permit de rebâtir une de leurs anciennes Eglises, mais non sans contradiction et persécutions.

Jacques de Lusignan qui était devenu l'objet de la haine et de l'inimitié des Grecs fut compris dans toutes ; le mépris qu'il fit toujours de leurs offres et de leurs menaces sans que la considération de sa nombreuse famille ait pu le faire changer, lui en fit essayer de particulières dont il ne s'est jamais tiré qu'avec de grandes dépenses ; dans une, entr'autre où toute la nation Grecque s'était soulevée, il fut obligé pour éviter leur fureur de se sauver dans un bateau à Smyrne où il se réfugia chez M. le baron de HOCHÉPIED, Consul de Hollande, beau-frère de M. l'Ambassadeur des Etats Généraux à Constantinople et père de M<sup>me</sup> de FONTENU. En foy de quoi j'ai donné le présent certificat audit Sire de Lusignan pour lui servir ce que de besoin. Fait à Paris ce 26 février 1630. Signé de Fontenu.

Nous soussigné, secrétaire du Roy certifions la signature ci-dessus de M. de FONTENU. Signé BOURGOGNE.

Je certifie la signature de M. de FONTENU, ancien Consul de France à Smyrne.

Signé Yacinthe HOA

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Nous croyons également de notre devoir de publier en toute objectivité la Lettre de Réception de CHEVALIER de JUSTICE dans les Ordres Royaux, Militaire et Hospitalier de Notre Dame du Mont-Carmel et de Saint Lazare de Jérusalem de Messire Vincent de Lusignan (1721).

« LOUIS d'Orléans, duc de CHARTRES, Premier Prince du Sang et premier Pair de France, Colonel Général de l'infanterie, Gouverneur et Lieutenant Général du Roy de la Province du Dauphiné et Grand Maître Général tant au spirituel qu'au temporel des Ordres Royaux, Militaires et Hospitaliers de Notre Dame du Mont-Carmel et de Saint Lazare de Jérusalem, Béthléem et Nazareth tant deçà que delà les Mers à tous ceux que ces présentes lettres liront Salut.

Sçavoir faisons qu'ayant ouy l'humble prière qui nous a été faite par noble Vincent de Lusignan gentilhomme du Royaume de Chypre et Pensionnaire du ROY à ce qu'il nous plut le Recevoir CHEVALIER DE JUSTICE dans nos dits Ordres, ayant été particulièrement informé de ses bonnes vies et mœurs, religion catholique apostolique et romaine, naissance légitime et noblesse tant par l'enquête qui en a été faite que par les autres preuves qui ont été mises en mains des Commissaires par nous à ceux députés dont nous a été fait rapport, à ces causes et autres considérations — mot illisible — nous avons ledit Sire Vincent de Lusignan fait créé et reçu : Maisons, créons et recevons CHEVALIER DE JUSTICE des divers Ordres Royaux Militaires et Hospitaliers pour jouir par lui des honneurs, dignités, franchises, prééminence, liberté, droits et privilèges accordés par les Souverains Pontifes, Empereurs et Rois Chrétiens tenir rang parmi les Chevaliers desdits Ordres à compter du jour et date des présentes ainsi qu'il a été inscrit dans les Registres desdits Ordres avec pouvoir au Sire de Lusignan de posséder Commandere, pension sur toutes sortes de bénéfices, quoique marié, et de porter la Croix et le Collier desdits Ordres, à condition d'en observer les statuts, sans y contrevenir directement ou indirectement, et de se rendre auprès de nous toutes les fois toutes et quante fois qu'il en sera mandé et requis pour le service du Roy, Notre Souverain Seigneur et pour le bien et utilité desdits Ordres.

Sy donnons en mandement à tous Commandeurs, Chevaliers, Officiers desdits Ordres, Chapelains, Frères servant d'armes et à tous autres qu'il appartiendra de reconnaître ledit Sire Vincent de Lusignan, Chevalier de Justice des Ordres Royaux, Militaires et Hospitaliers de Notre Dame du Mont Carmel et de Saint Lazare de Jérusalem, de recevoir en cette qualité dans toutes les assemblées publiques et capitulaires desdits Ordres, à le laisser faire jouir de tous les privilèges, dont jouissent les Chevaliers d'iceux, car telle est notre intention.

En témoin de quoy, nous avons signé ces présentes de notre main, scellés, faits contre signés par notre Frère Chevalier, Commandeur, greffier et secrétaire général desdits Ordres et scellés du sceau d'iceux.

Donnés à Paris le 17<sup>e</sup> jour du mois de juillet 1721.

Signé : LOUIS D'ORLEANS

Par Monseigneur

signé : BOULARD

(Visa pour duplicata, signé : BOSE)



## PROCÈS-VERBAL

### PREUVES DE LA NOBLESSE DE MESSIRE VINCENT DE LUSIGNAN (1721).

L'an 1721 le treizième jour du mois de juillet au matin à mon frère Charles Rousset de Tilly, gentilhomme de Mgr le duc de Chartres et capitaine dans le régiment de cavalerie de Chartres, chevalier des Ordres royaux, militaires et hospitaliers de Notre Dame du Mont Carmel et de Saint Lazare de Jérusalem et frère Bruard de Toulouze de Lautrec, enseigne au régiment des gardes françaises aussi Chevalier desdits ordres, ont été présentés par Vincent de Lusignan gentilhomme de l'isle de Chypre et Pensionnaire du Roy demeurant à Paris, rue des Noyers, paroisse de Saint Etienne du Mont, certaines lettres à nous adressantes et émanées du très haut, très puissant et très excellent Prince Mgr Louis d'Orléans duc de Chartres, colonel général de l'infanterie, gouverneur et lieutenant général pour le Roy à la Province du Dauphiné et Grand maître général tant au spirituel qu'au temporel des Ordres royaux, militaires et hospitaliers de Notre-Dame du Mont Carmel et de Saint Lazare de Jérusalem, Béthléem et Nazareth tant deça que delà les Mers par lesquelles il nous est mandé de nous informer et diligemment quérir de la religion, vie, mœurs, naissance légitime et noblesse dudit Sire de Lusignan pour être reçu chevalier desdits Ordres royaux, militaires et hospitaliers de Notre-Dame du Mont Carmel et de Saint Lazare de Jérusalem, lesdites lettres datées du huitième du présent mois de juillet au dit an. Signé : Louis d'Orléans. Contresigné : Doublot. Scellé des armes de mon dit Seigneur le Grand Maître et demeurées entre les mains de mon dit frère de Tilly. Pour laquelle commission mettre à exécution selon sa forme et teneur. Nous à la prière dudit Sire de Lusignan et après qu'il nous a fait apparaître la quittance du Trésorier Général de l'Ordre, nous sommes aujourd'hui assemblés en la maison de mon dit frère de Tilly rue Saint Honoré, paroisse Saint Eustache pour y entendre et recevoir la déposition des témoins par lui produits et cy après nommés pour l'information de ses bonne vie et mœurs, religion catholique, apostolique et romaine. Et à l'instant sont comparus devant nous Commissaires susdits Messire Claude Gabriel, Aymier Conseiller du Roy en ses conseils, Président en sa cour de Monnays de Paris, y demeurant rue des Deux Reus paroisse Saint Eustache, âgé de quarante ans, lequel après avoir par lui fait serment en nos mains de dire vérité : Enquis s'il est parent dudit Sire de Lusignan présenté ? a dit non. S'il le connaît depuis longtemps ? a dit qu'il y a trois ans. S'il sait son nom et le lieu de sa naissance ? a dit qu'il s'appelle Vincent de Lusignan et qu'il est né à l'isle de Scio. S'il fait profession de la religion catholique, apostolique et romaine ? a dit qu'ouy. Si lui ou ses ancêtres sont descendus de races de Juifs, Marames, Sarrasins ou Mahometans ? a dit qu'il n'en a pas connaissance. S'il fait profession en quelque ordre régulier ou autre religion ? a dit qu'il ne le croit pas. S'il occupe quelques biens dépendant de l'Ordre de Saint Lazare ? a dit qu'il ne lui en connaît point. Si pères, mères, ayeuls, ayeules, bisayeuls et bisayeules ont exercé arts, marchandises ou banques ? a dit que non. S'il a commis quelque action digne de répréhension de justice ? a dit que non. S'il est sain de corps et d'esprit et propre à l'exercice des armes ? a dit qu'ouy. Et après lecture faite audit Sieur Aymier il a persisté et signé : Aymier.

Messire Paul Cristophe Arnauld Conseiller du Roy au Chatelet de Paris, âgé de 30 ans, demeurant à Paris rue Saint Victor, paroisse Saint Etienne du Mont, lequel après avoir par lui fait serment en nos mains de dire vérité. Enquis s'il est parent dudit Sire de Lusignan présenté ? a dit que non. S'il le connaît depuis longtemps ? a dit qu'il y a six ans. S'il sait son nom et le lieu de sa naissance ? a dit qu'il s'appelle Vincent de Lusignan et est de l'isle de Scio. S'il fait profession de la religion catholique, apostolique et romaine ? a dit qu'ouy. Si lui ou ses ses ancêtres sont descendus de races de Juifs, Marames, Sarrasins ou Mahometans ? a dit qu'il ne le croit pas. S'il a fait profession en quelque Ordre régulier ou autre religion ? a dit qu'il n'en sait rien. S'il occupe quelques biens dépendant de l'Ordre de Saint Lazare ? a dit qu'il n'en a pas connaissance. Si ses pères, mères, ayeuls, ayeules, bisayeuls, bisayeules, ont exercé arts, marchandises ou banques ? a dit que non. S'il est obligé envers autrui en grande somme de deniers ? a dit que non. S'il a commis quelque action digne de répréhension de justice ? a dit que non. S'il est sain de corps et d'entendement et propre à l'exercice des armes ? a dit qu'ouy. Et après que lecture a été faite audit Sire Arnauld il a persisté et signé en la minute des présentes, ainsi signé : Arnauld.

Messire Jules François Mac-Mahon, Ecuyer, âgé de 34 ans, demeurant à Paris rue de la Jussienne, paroisse Saint Eustache, lequel après avoir par lui fait serment en nos mains de dire vérité. Enquis s'il est parent dudit Messire de Lusignan présenté ? a dit que non. S'il le connaît depuis longtemps ? a dit qu'il y a trois ans. S'il sait son nom et le lieu de sa naissance ? a dit qu'il s'appelle Vincent de Lusignan et qu'il est né dans l'isle de Scio. S'il fait profession de la religion catholique, apostolique et romaine ? a dit qu'ouy. Si lui ou ses ancêtres sont descendus de races Juifs, Marames, Sarrasins ou Mahometans ? a dit qu'il ne le croit pas. S'il fait profession en quelque Ordre régulier ou autre religion ? a dit qu'il n'en a pas connaissance. Si ses pères, mères, ayeuls, ayeules, bisayeuls, bisayeules ont exercé arts, marchandises ou banques ? a dit que non. S'il est obligé envers autrui de grande somme de deniers ? a dit que non. S'il a commis quelque action digne de répréhension de justice ? a dit que non. S'il est sain de corps et d'entendement et propre à l'exercice des armes ? a dit qu'ouy. Et après que lecture a été faite audit Messire Mac-Mahon il a persisté et signé en la minute des présentes : ainsy signé : Mac-Mahon.

Et le même jour est encore comparu devant Nous Commissaire susdit ledit Sire de Lusignan présenté, lequel nous a dit que ne pouvant produire d'autres titres pour prouver sa religion, naissance légitime et noblesse que son extrait de baptême et un certificat de M. de Ferriol, Ambassadeur Extraordinaire de S.M. à la Porte Ottomane et une enquête faite par ordre de la Cour du Consulat de Messine pour la République de Gênes et nous priaît d'employer ces trois pièces dans notre procès-verbal, ce que nous lui avons accordés après qu'il a juré et affirmé qu'elles sont véritables et qu'il a signé en la minute des présentes, ainsi signé : Vincent de Lusignan.

Et procédant à l'examen desdites pièces, nous avons vu premièrement l'extrait du registre des baptêmes de l'Eglise de Scio portant que Vincent de Lusignan, fils de Messire Jacques de Lusignan et de Marie Soffieti fut baptisé le 23 octobre 1697 ; le parrain Ignace Justiniani, la marraine Pauline, femme de Dominique Tubini. Cet extrait délivré à Scio le 19 décembre 1706. Signé : M. Henri, Vicaire Général de l'Eglise de Scio. Plus le certificat donné à Paris le 19 février 1721 par M. Charles de Ferriol ci-devant Ambassadeur Extraordinaire de S.M. à la Porte Ottomane, portant que le dit Sire Vincent de Lusignan, fils de Jacques de Lusignan et de Marie Soffieti est né à Scio, qu'il est catholique, apostolique et romain, de même que ses pères et mères et des plus considérables de cette isle les connaissant particulièrement ; ce certificat signé : Ferriol, est scellé en cire rouge du cachet de ses armes.

Plus l'enquête faite en l'an 1692 par ordre de la Cour du Consulat de Messine pour la République de Gênes, dans laquelle Dom. Isidore Justiniani de Scio, Jean Christilio, fils de Louis de la ville de Nicosie ; Joseph Daniel, fils de Jules Daniel de Scio, et Nicolas Reggio, fils de Pierre Reggio aussi de Scio, tous habitants de Messine et témoins ouys déposent que la famille de Lusignan est une des plus nobles et des premières de Chypre ; qu'elle y était connue dès le temps que ce Royaume était sous la domination des Princes Chrétiens, qu'elle est vieille de 800 ans, qu'elle a exercé les premières charges affectées à la noblesse ; que Mgr Nicolas de Lusignan, après la mort de sa femme, fut fait Archevêque de la ville de Famagouste ; que Thomas, son fils, s'étant attaché au service du Roy d'Espagne fut Maître de la Chambre de S.M. Catholique et agrégé à la famille de Cardone ; que Zacharie, autre fils du même Nicolas, résidant à Scio, y était réputé gentilhomme noble, comme issu de la famille de Lusignan ; que Mgr Nicolas, fils de Zarachie s'établit à Madrid, fut aussi agrégé à la maison de Cardone, Maître de la Chambre de S.M. Catholique et gentilhomme riche et fort estimé comme il se justifie par un livre imprimé à Madrid avec autorisation du Roy l'an 1642 sous le titre de « Trésor Militaire de la Chevalerie », et que ledit Seigneur Nicolas avait plusieurs frères, lesquels étaient aussi reconnus pour gentilhommes et personnes nobles ; cet acte tiré des registres du Consulat de Messine le 1<sup>er</sup> juillet 1690, délivra par copie, collationné à l'origine, représenté par ledit Jacques de Lusignan à Scio le 28 mars 1721. Signé : Roux, Chancelier du Consulat de France à Scio, légalisé le même jour, Etienne Marigny Ecuyer, Conseiller du Roy, Consul de France à Scio.

Les quelles pièces ayant été examinées et ci-dessus employées par nous Commissaires susdits et soussignés sont aussi rapportées dans le mémorial dressé par le sieur Guiblet, généalogiste des Ordres Royaux, Militaires et Hospitaliers de Notre Dame du Mont Carmel et de Saint Lazare de Jérusalem et

de lui certifiées pour être annexées à notre présent procès-verbal que nous avons clos lesdits jours et an que ci-dessus, notre avis étant qu'attendu les témoignages ci-dessus, les certificats et enquêtes par lesquels il paraît que le Sire Vincent de Lusignan présenté est de la religion catholique, apostolique et romaine, que la famille de Lusignan est une des plus nobles et des premières du Royaume de Chypre, et comme il y a 800 ans, Monseigneur le Grand Maître peut le recevoir Chevalier de Justice desdits Ordres, s'il plait à mon dit Seigneur lui faire cet honneur et le dispenser de plus amples preuves, et pour témoignage que notre dit procès-verbal contient vérité, nous l'avons signé et ce icelui apposé le cachet de nos armes pour en être fait rapport par Monsieur le Chancelier et garde des Sceaux des Ordres au prochain conseil d'iceux.

Signé : de TILLY  
de LAUTREC

Et scellé du cachet des armes des Sieurs Commissaires.

Je soussigné Chevalier et Commandeur, Greffier et Secrétaire Général de l'Ordre de Saint Lazare, certifie la présente expédition conforme à son original.

A Paris, le 22 juin 1737.

Signé : de LORNE

**EXTRAIT DES REGISTRES DU PARLEMENT CONCERNANT L'ACTE  
DE NATURALITE DE VINCENT DE LUSIGNAN EN DATE DU 26 MAY 1721**

« LOUIS, par la Grace de Dieu, Roy de FRANCE et de NAVARRE à Tous présents et à venir,  
Salut.

Notre ami Vincent de LUSIGNAN natif de l'isle de SCIO nous a fait remontrer qu'ayant été élevé par la libéralité du feu Roy, de glorieuse mémoire, notre très honoré seigneur et bisaieul, et fait ses études au collège des Jésuites de PARIS, il désirerait finir ses jours dans notre Royaume et jouir des mêmes avantages que nos autres sujets, nous a pour cet effet très humblement fait supplier de lui accorder nos Lettres sur ces nécessaires. A ces causes voulant favorablement traiter l'exposant et lui faciliter les moyens d'y rester, nous avons de grace spéciale, pleine puissance et autorité Royale et de l'avis de notre Cher Oncle le duc d'ORLEANS, Régent reconnu, censé et réputé, reconnaissons, censonns et réputons par les présentes signées de notre main, ledit exposant pour notre vrai naturel sujet et Régnicole.

Voulons et nous plait que comme tel il puisse et lui soit loisible de demeurer en tels lieux de notre Royaume et pays de notre obéissance qu'il désirera et qu'il jouisse des privilège, franchises et libertés dont jouissent nos vrays et fidèles sujets, qu'il puisse avoir, tenir et posséder tous biens meubles et immeubles qu'il a acquis ou pourra acquérir et qui lui seront donné et délaissé, jouir d'eux, et disposer par testament, ordonnances de dernières volontés, donation entre vifs ou autrement, et qu'après son décès, ses enfants, héritiers ou autres en faveur desquels il pourra disposer, lui puissent succéder pourvu qu'ils soient nos Régnicoles tout ainsi que si ledit exposant était originaire de notre royaume, sans qu'au moyen des ordonnances et réglemens faits contre les étrangers il lui soit fait aucun empêchement, n'y que nous puissions prétendre les dits biens nous appartenir par droit d'aubaine, n'y autrement en quelque sorte et manière que ce soit, l'ayant quant à ce dispensé et habilité; Dispensons et Habilitons par ces présentes signées de notre main sans que pour raison de ce qu'il soit tenu de nous payer aucune finance ny à nos successeurs Roys de laquelle à quelque somme qu'elle puisse monter nous lui avons fait et faisons don et remises par ses présentes, à la charge toutefois de finir ses jours dans notre Royaume ou Pays de notre obéissance et de n'être entremetteur d'aucun Etranger à peine de nullité d'icelles.

SY donnons en mandement à nos Amis et féaux Conseillers les Gens tenons nos Cours de Parlement et Chambre des Comptes à Paris que ses Présentes ils fassent Registrées et du contenu d'icelle jouir et user ledit sire de LUSIGNAN pleinement, paisiblement et perpétuellement, cessant et faisant cesser tous troubles et empêchement, car tel est notre plaisir, et afin que ce soit toujours chose ferme et stable nous avons fait mettre notre scel à ces présentes.

Données à PARIS au mois de janvier, l'an de grâce mil sept cent vingt et un et de notre règne le sixième.

signé LOUIS

Par le ROY  
signé Duc d'ORLEANS, Régent

Visa : d'AGUESSEAU

Pour naturalité à Messire Vincent de LUSIGNAN et scellées du grand sceau de cire verte surlacérées de soye rouge et verte, registrées oui le Procureur Général du Roy pour jouir par l'impétrant de leur effet et contenu être exécutées selon leur forme et teneur suivant l'arrêt de ce jour.

A PARIS en Parlement le 26 May 1721.

signé GILBAET

Collationné : LANGELE DUFRAND

Voici maintenant trois extraits des Registres de l'Etat Civil de la ville de Marseille mentionnant, l'un, le mariage de Messire Vincent de Lusignan, les deux autres la naissance de deux de ses enfants.

**DEPARTEMENT des BOUCHES du RHONE**  
**Ville de MARSEILLE**

L'an mil sept cent trente huit et le cinquième novembre, après une publication faite de part et d'autre de cette Paroisse sans qu'aucun empêchement aye été découvert, vu la dispense des deux autres, l'insinuation et le controle ecclésiastique du 31 octobre signé LAURENS ; vu aussi la permission de Monsieur le Comte de MAUREPAS, Ministre et Secrétaire d'Etat à la Marine, sur le présent mariage par sa lettre adressée à M. d'HERICOURT intendant des Galères du 26 octobre dernier, j'ay marié par paroles de présent Messire Vincent de LUSIGNAN Chevalier des Ordres Royaux Militaires de Jerusalem et Hospitaliers, de Notre Dame du Mont Carmel et de St. LAZARE de Jerusalem, Commissaire des Galères du Roy, fils de feu Sire ZACHERIE de LUSIGNAN et de feu dame MARIE SOFFIETY de l'Isle de SCIO dans l'archipel, agé d'environ 38 ans, résident en cette ville d'une part et dame Marie Anne PAULIN du BOULLAY veuve de feu Messire Antoine YANCINTHE LATIL, vivant commissaire des galères du Roy, fille de feu Mr. PAULIN de BOULLAY et de feu dame Jeanne VATIER de Paris, agée d'environ 37 ans, résidant en cette ville d'autre, le tout en présence des témoins requis, scavoir : M. Louis Jerome de LANGERIE, Commissaire Général des classes ; M. Jacques REMUZAT ancien premier échevin de cette ville ; M. Jean Baptiste PONSOYE bourgeois de cette ville ; M. Charles CARDIN LE GUAY secrétaire de l'Intendance ont signés avec nous.

Signé de LUSIGNAN ; A. PAULIN de BOULLAY ; de LANGERIE ; POSOYE ; REMUZAT ;  
LE GUAY ; CROUVIEN, Curé.

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**DEPARTEMENT DES BOUCHES DU RHONE**  
**VILLE DE MARSEILLE**

(Extrait des Registres des Actes de l'Etat Civil)

Jean-Baptiste Jacques Madeleine de LUSIGNAN fils naturel et légitime de Messire Vincent de LUSIGNAN Chevalier des Ordres Royaux et Militaires de N. D. du MONT CARMEL et de ST. LAZARE de Jerusalem, Commissaire des Galères, et de dame Marie Anne PAULIN du BOULLAY est né ce jour dui 22 juillet 1742 et a été baptisé le même jour dans l'Eglise de cette paroisse. Son Parrain a été Messire Jean Baptiste du BOULLAY représenté par Messire J.B. LATIL ; le Père présent, tous ont signé avec nous.

Signé de LUSIGNAN ; LATIL ; LONG prêtre

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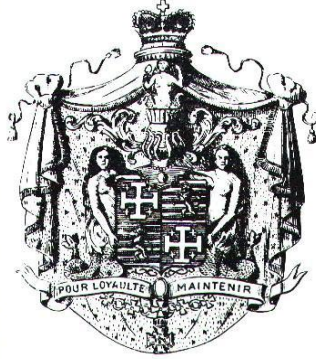
**DEPARTEMENT DES BOUCHES DU RHONE**  
**VILLE de MARSEILLE**

(Extrait des Registres des Actes de l'Etat Civil)

Marguerite Sophie Pauline de LUSIGNAN, fille naturelle et légitime de Messire Vincent de LUSIGNAN, Chevalier, Commissaire des Galères et Chevalier de l'Ordre de St. LAZARE et de dame Marie Anne PAULIN du BOULLAY, née et ondoyée par permission des Supérieurs le 20 juillet 1740 a reçue les cérémonies du baptême dans cette église paroissiale ce jourduy 28<sup>e</sup> novembre. Son Parrain a été St. René du BOULLAY représenté par Mr. Alexandre LATIL ; sa Marraine Dame Marie TRUE représentant Dame Marie de LUSIGNAN ; le Père et la Mère présents tous ont signés avec nous :

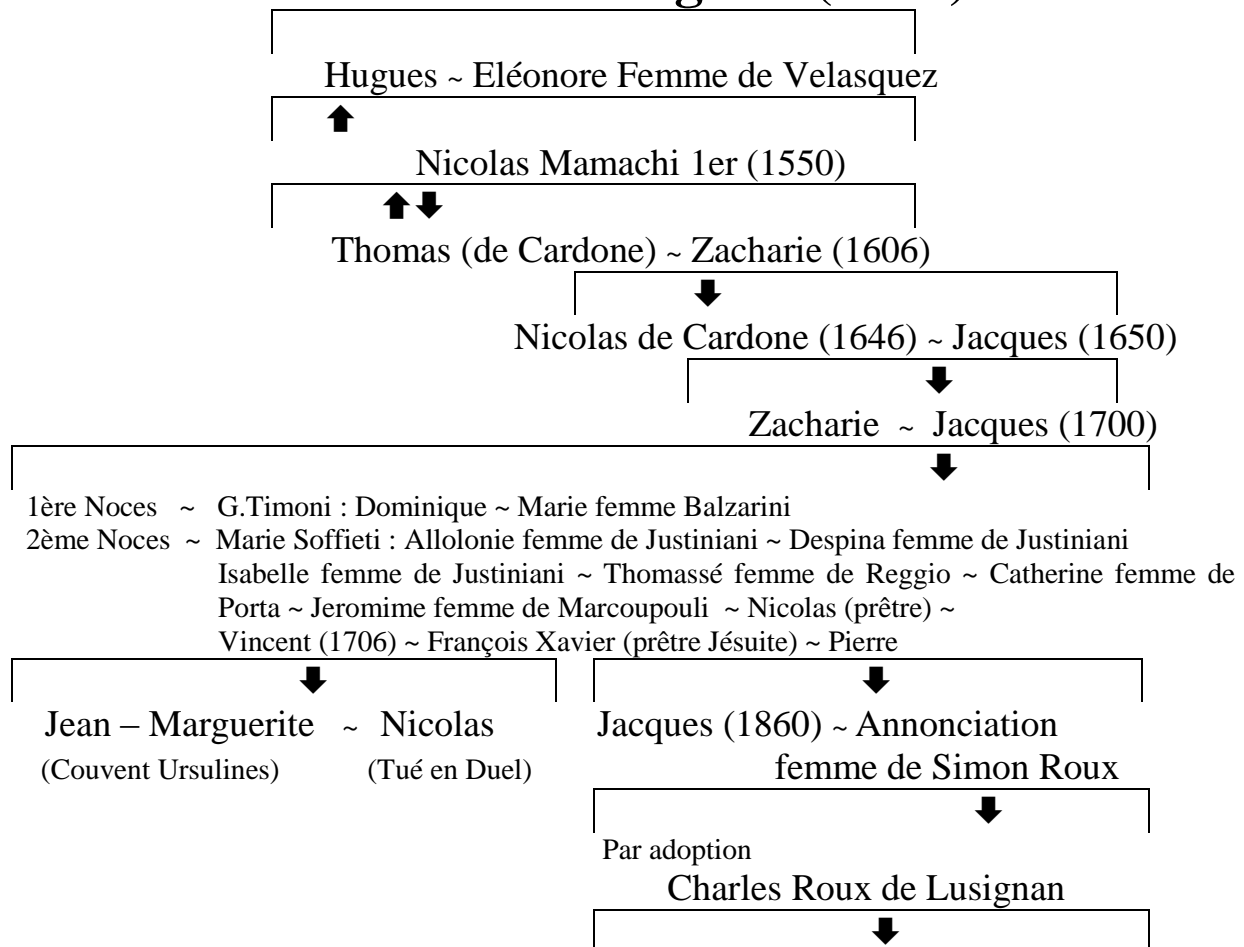
Marie TRUE ; Alexandre LATIL ; de LUSIGNAN ; Paulin du BOULLAY ; de LUSIGNAN ;  
LONG prêtre.

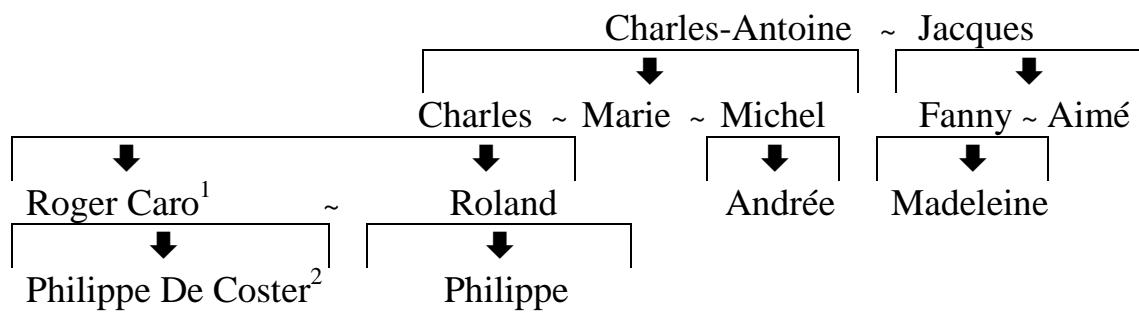
# ARBRE GENÉALOGIQUE DE CHEVALERIE ROUX DE LUSIGNAN



ROUX DE LUSIGNAN

## Phébus de Lusignan (1447)






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<sup>1</sup> Alias Pierre Phœbus.

<sup>2</sup> Alias Philippus – Laurentius.



**Guardian of the Grail**





Association régie par la loi du 1<sup>er</sup>7/20  
et le décret du 6/11/20

Aux plus Grands des  
Serveurs de l'Humanité



A tous Ceux qui liront les présentes, Salut et Paix en  
l'Eternel notre Dieu.

Nous, Pierre Phœbus, 58<sup>ème</sup> Imperator de l'Ordre  
Souverain des Frères Aînés de la Rose + Croix ; Régent du  
Temple Philosophique du Soleil ; Chevalier ; Grand-Croix de  
l'Ordre Souverain des Frères Aînés de la R + C, avons décerné à :

PHILIPPE DE COSTER

le titre de "CHEVALIER GRAND-CROIX du MÉRITE F.A.R.+C."

Donné en notre Siège Magistral, sous l'invocation de nos  
Saints Patrons : Pierre et Jean, apôtres, le 15 Mars 1975

Enregistré au Cartulaire de notre Ordre ce même jour.

Le Sénéchal

l'Imperator

(Secretum meum est Fortitudo Mea)



*Pierre Phœbus*  
Pierre PHOEBUS

Stean de l'Ordre





**The Sovereign Military Order of the Temple of Jerusalem, and  
the Sovereign Order of the Elder Brethren Rose ✕ Cross, founded  
by Pope John XXII of Avignon (France)**



In the so-called Common Era, the Templar Order was the last western initiatory order to secretly join its culture with the one of the eastern Brothers.

It happened in land of Palestine where, even with different goals and political reasons, its Militia worked together with the troops of the Crusades and the knights of St. John from the island of Rhodes. Bernardo da Chiaravalle (1090-1153) created the Templar Rule, restored the Cistercian Order and wrote the motto “Salve caput cruentatum”; he extended his protection and that of the Order he represented to the most illuminated Rabbis (Jewish priests) that lived under the yoke of the temporal and religious power of Europe in the Jewish Communities of Spain, France, Germany and Italy.

He wanted them to help dissolve the mysteries hidden in the numerous documents collected in Jerusalem by “his” warrior-monks, and received through the secret alliances they had with high exponents of the chivalry of Islam.

The historical documentation tells us of a building, made by “Wise Hakem”, where their meetings took place since the year 1100.

The High Templar Hierarchy never conceded its political and initiatory secrets outside its Commendam and Temples; in his three years of detention in the French dungeons, the last of his life, the Grand Master of the Order, Jacques de Molay, had the time to build, covered by the minor brothers of the Order (monks and builders of the Temples that later represented the esoterical part of Freemasonry), four groups of Dignitaries and Officials of the Temple in Scotland, France, Germany and Italy. They eventually became the esoterical part of Freemasonry. It was the year 1313.

Following the last orders of the Grand Master, a group of seven templars initiated to the secrets of the Order, the knights Gaston de la Pierre Phoebus, Guidon de Montanor, Gentili da Foligno, Henrì de Monfort, Luis de Grimoard, Pierre Yorick de Rivault and Cesar Minvielle, together with another fifteen people, reached the island of Mull in Scotland, where other brothers were expecting them.

On that island on the 24th June 1313, the Knight Aumonte was elected by the assembly regent of the Grand Master. The templar Guy de Montanor, doctor in alchemy, 7th degree of the initiatory hierarchy and disciple of the Grand Master, founded the Templar Church in the secret of the brotherhood together with other initiates, in order to perpetuate the teaching they had been transmitted.

Their emblem was a pelican surmounted by a cardinal's hat and underneath six acorns with the motto: *Dium sibi caeteris*.

In October 1316 four templars initiated to the Secret of Secrets (the Royal Secret), Guy de Montanor, Gaston de la Pierre Phoebus, Pietro il Buono di Lombardia and Richard the English, together with other 24 brothers, all belonging to the Templar Church, went to France, that was under the sovereignty of king Philip V; they asked for a hearing with Jacques d'Euse (in English James of Bones) elected pope of Avignon with the name of John XXII. The meeting was conceded straight away and it took place on the 17th November of the same year.

The results of that meeting were the assurance of “complete protection” from the pope for those warrior-monks and the plan of a Rule for a new Order, whose members would be called Higher Friars of Rosy Cross. This chivalric group suffered great losses because of a turbulent and tragic journey to the brothers in

England; meanwhile in France there was a man left as warrantor of the Rule of the Pope, an old templar Rector of the Hospital Order in Pont-Saint-Esprit.

The reason for that agreement was the development and transmission of the power of alchemic art, which the Templars demonstrated having. On the other hand, this very “power” plus the existence of a Templar Church separated and independent from the Mother Church were a great worry for the new pope.

In fact he was constantly struggling to keep his supremacy and autonomy over the European countries, destroyed by the conflicts between the various monarchic and imperialistic factions. These were in fact always fighting each other and for them the financial power was more important than the value of arms, despite what minstrels and court's poets used to sing.

Still in Avignon, on the 5th January 1317, the Rule of the Order was awarded to the Higher Friars; the only condition was that the designated guide of the 33 members of the Holy College was the cardinal J. Lavie de Villemur (in English James of Way), the pope's nephew. Unfortunately he died of food poisoning on the 6th May of the same year. At his death, the Holy College of Higher Friars, which according to the Rule had to be made of 33 members (the age of Christ), designated in his place a high templar, the Provençal Knight Enguerard de Ners and with him the new board of management. The Order escaped the direct control of the pope by leaving Avignon and moved to the Commendam of Monfort sur Argens in 1333, in order to “organize” its destiny from there. They stayed there for a year; after a solemn mass in which they gave the Mystical Communion to all the participants, they left to start in invisibility what would be later called “the myth of Rosicrucians”.

Since then no templar has ever publicly declared himself such, despite secretly continuing to instruct proselytes. Today, if a western Initiate was acknowledged and accepted as a Templar from the Confraternity, would gain access to the historical, but not the public, archives of the branches closest to Europe (not including the Far East, always interested in the events of western proselytes): the Sufis Communions of Cairo, Luxor and Damascus, and the religious Community of the Athos Mountain. In those places we find the answers to many questions about the templar truth that some people still ask themselves.

Those brothers have preserved what in Europe has been annulled or mystified by the temporal power, which enthusiastically followed the mystical heresy in the “modern” deviant or completely exoterical institutions, whilst hiding it. They are the so-called new-Templars, templists or Rosicrucians.

## **On the steps of the Rosicrucian Rule - Minorites Friars, Elected Friars and Consoled Friars.**

The meeting (and the agreement) occurred in 1317 with the Knights of the Temple, was ratified by Pope John XXII through the bull “Spondent pariter”. This pope, with the little he was allowed to know, was able to write the undoubtedly alchemic treatise “the Art of Transmutation”, published posthumously in 1557. We will omit all the collateral elements and secondary details; we will only remind that this pope, at his death, left underground in his Avignon residence the huge sum of 25,000,000 gold coins (an extraordinary sum for that time). The interest for this detail rises because this “case” produced in later times an infinite series of princes of the Church keen on the Alchemic Art. There are plenty of documented testimonies and I leave to the skeptical one the burden of demonstrating “himself” the opposite. We'll leave here that stream of promiscuity developed by the meeting with the Order of the Temple and we'll carry on with our journey.

We'll extract from the work *Histoire de l'Ordre de Templiers et les croisades* (Paris, Byblos Tome I), some articles from documents of the time of the Rule of **Minorite Friars**, a direct extension themselves of the Templar Order of the High Degrees as well. The original document of the Rule exists in two copies; the first is in the Vatican, the second in Hamburg. The document was preserved by Br. Mathieu de Tramlay until 1205, and then by Robert de Samfort, proxy of the Temple in England (year 1240) and by the Master Roncelin de Fos.

We'll analyze some rules of the minor adepts in order to understand their attitude and the hues of their feelings: the **Elected Friars**.

*Art. 11* – Admission ritual of the Elected: swearing of preserving the secret of the order, since any indiscretion is punishable by death. The Receiving will then kiss the neophyte on the lips, in order to transmit the breath to the sacred plexus that gives the creating strength to the navel and the virile member, image of the manly creating principle. [This article was accused by the Inquisitors of being keen to omosexual practices. Actually, the reference to the symbolic transfer of the initiatory efflation that the Master sends to the inferior Centers (Chakras) of the initiating is unambiguous, obvious and unquestionable. (Editor's note)]

*Art. 13* – The neophyte will trample on the Cross and will spit on it and then he will receive the white tunic with the sash. [This symbolizes the disdain towards the instruments of torture that devotionals loved and adored so much in their exoterical cults. (Editor's note)]

*Art. 14* – The man who will think of being authorized to vituperate Jesus, Mary's son, because we insulted the wood of the Cross, will be excluded from the Capitols and his education will not be taken any further.

*Art. 20* – The Elected are the holy assembly, the people of acquisition, in which don't exist any Jews, Saracen, free, slaves, men or women. To the man who is in the true Christ-God we'll announce a God that manifested himself to the world, a Christ only son of a God, which was with God in all eternity, who was never born, has never suffered, can't die, is omniscient, has loved and joined the soul of Mary's son and in this way he was in the world. A God that the world has never known because carnal men never understood what the Spirit is. You can definitely state that Mary and Joseph's son accomplished everything: his teaching, his miracles and his holy work, through the strength and power of this true Christ, which was emanated by God with all the eternity. He joined for a period the soul of Jesus but he never appeared in flesh and bones. Since Joseph and Mary's son has been saint, free from all sins and crucified, we worship him in God and pray to him. But we consider the wood of the Cross like the sign of the Beast mentioned in the Apocalypse.

### **The Consoled Friars.**

*Art. 8* – There are Elected and Consoled in all the parts of the world. Wherever you will see big houses being built (the Temples) and the sign of identification being made ... (which I don't mention publicly), you will find many people educated by God and the Great Art. They inherited it from their fathers and masters, which are all Brothers ... (another omission)... Through the underground paths you will lead them to your Capitols and to those who are afraid you will assign the *Consolamentum* outside the Capitols, in front of three witnesses.

*Art. 9* – You will fraternally receive the Friars of these groups and do the same for the Consoled (the Rosicrucians) of Spain and Cyprus; you will do the same for Saracens, Druzes and those who live in Lebanon. If the Spirit animates Saracens or Druzes you will admit them as Elected or Consoled.

*Art. 18* – The neophyte will be taken to the archives where he will be taught the mysteries of the divine science, of God, of Baby Jesus, of the true Bafomet, of the New Babilon, of the nature of things, of the eternal life and secret science, the Great Philosophy, Abraxas and the Talismans (theurgic objects). All these things will be hidden to the ecclesiastics (profane or not initiated) admitted to the Order.

*Art. 39* – It is prohibited in the Houses in which not all the Friars are Elected or Consoled to work some materials through the philosophical science or to transmute base metals into gold or silver. This work will be undertaken only in the guarded and secret places.

We must now consider who were the “inspirers” of this initiatory movement in Europe. It was a movement connected to science and mysticism which continued its work in other fields and with different “exterior uniforms”.

From such premises it is difficult to imagine how an ordinary templar or Rosicrucian myth could be the holder of the Secret of secrets or symbol of the initiatory Mysteries.

The “modern” templar or Rosicrucian myth is certainly not of an initiatory nature. It rather has a bourgeois structure of a devotional nature expressed by an average culture and no intellectual light at all (light of the soul); it is inspired by an event which will remain, as it is fair to be, a myth and a mystery for the non-initiates.

We'll have other chances to reawaken this subject and we'll see with more and more clarity the Rosicrucian reality despite its pale exoterical imitations.

The philosophical Cross symbol of the Rose & Cross, as this image shows, engraving of the XIX century, contains the symbolic plan of the Temple of Ezekiel (the Circular Temple contained in the Square Chamber of the 4 Elements).

This Cross is often mistaken in Freemasonry for the Teutonic Cross reproduced below.

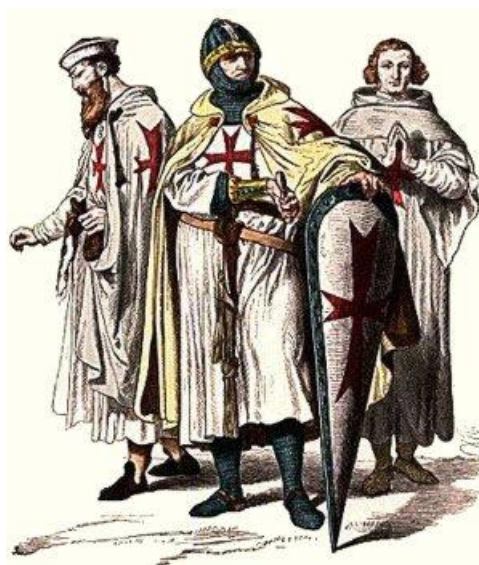
It is better to remind that between the two Crosses there isn't any relation, neither symbolic nor esoterical.

Carefully studying this plan and the disposition of the Symbols it contains means to realize the right philosophical location of the Doctrine of the Minor Mysteries in the Masonic Temple.



**The Templar Filiation**  
of the  
**Sovereign Order of the Elder Brethren Rose ✠ Cross**  
(Branch of the Sovereign Military Order of the Temple of Jérusalem)

**The Imperators OSJAR✠C**



1. Gaston de la Pierre Phoebus (1313)
2. Cardinal-Evêque d'Avignon J. de Via (1316-1317)
3. Guidon de Montanor
4. Henri de la Pierre Phoebus (1339-1348)
5. Helion de Villeneuve (cinq ans)
6. Yves Lancel de l'Isle du Val de Vegre
7. Grimaud de Bouvier (Duc) (1356-1367)
8. Gaëtan des Pins (1367-1372) Provençal petit-fils d'Odon des Pins et Grand Maître de l'Ordre de Jérusalem.
9. Raymond de Temple (1372-1380)
10. Thibaut de Montfort (1380-1383)
11. Grand Maître de Rhodes, J-Ferdinand de Heredia (Aragonais) (1383-1396)
12. Ludovic des Pins (1396-1418)
13. Bergues (1418-1427)

- 14.Simon d'Arville (1427-1437)
- 15.Jehan Cholet (1437-1454)
- 16.Jehan de Lastic (1454-1461)
- 17.Gilles Rivault, sieur de Kerissac (1461-1479)
- 18.J-B Orsini (1479-1484)
- 19.Frère Hugues Verdola de Tolose (1484-1503)
- 20.Souchon (1503-1518)
- 21.Cardinal Philippe de Luxembourg (1518-1519)
- 22.Honoré de l'Isle, Seigneur du Val de Vegre (1519-1527)
- 23.Du Coin (1527-1550)
- 24.Rollans (Famille des Rivault) (1550-1565)
- 25.Jehan de Senectaire (1565-1576)
- 26.Philippe de la Pierre Phoebus (1576-1582)
- 27.De Paul (1582-1583)
- 28.Triscontin de Reard (1583-1598)
- 29.Jean de la Buissonnière de la Renaudière (1598-1602)
- 30.David Rivault (1602-1607)
- 31.Mgr Charles de Beaumanoir (1607-1613)
- 32.Prélat Jehan de Palissier d'Apt (1613-1623)
- 33.Robertus de Fluctibus (Robert Fludd) (1623-1630 ?)
- 34.Camus, Seigneur de Peypin ou de Puypin (1630-1637)
- 35.V.Depaul (1637-1647) As to comments received hem ay be Saint Vincent  
DEPAUL.
36. Dave Gloxim (1647-1649)
- 37.Christophorus Angranus (1649-1653)
- 38.Return of the family Jehan Pelissier, Lord of Pierrefeu (1653-1687 ?)
- 39.Baron de la Pierre (1687-1687 ?)
- 40.Jacques Hermite, Seigneur de Maillane (1687-1697)
- 41.Comte de Roure (1697-1706)
- 42.Sœur Marie de Lubac (femme) (1706-1729)
- 43.Joseph-Jacob Maupeou (1721-1782)
- 44.André Pelissier, Seigneur de Chantereine (1732-1745)
- 45.Louis-Lantelme Chassalier (1745-1763)
- 46.M. Pourtal (1763-1772)
- 47.Gérard de la Pierre (1772-1800)
- 48.Jean Minvielle (1800-1811)
- 49.Vasconcellos (1811-1846)
- 50.Mgr. J-B Bouvier (1846-1849)
- 51.Lord Bulwer Lytton (1849-1965)
- 52.Abbé Louis Constant (Eliphas Levi) Prêtre (important Occultist world-  
wide) (1865-1874)
53. William Wynn Westcott (1874-1892)

- 54. Sir Leigh Gardner (1892-1898)
- 55. Docteur Steiner (1898-1900)
- 56. A. Croweey (Irlandais) (1900-1916)
- 57. Jean-Jacques d'OSSA, Roman Catholic missionary bishop (1916-1968)<sup>3</sup>
- 58. Pierre Phoebus (Roger Caro) (1969-1992) He is the last Emperor as at his death, the High Council had not the traditional number of thirty-three adepts, whereby another Emperor could not be elected. There was according to the son Daniel of the Emperor, and "interim emperor" without function. Philippus-Laurentius (Philippe De Coster) in his function as "Knight Grand ✠ Cross of Merit FARC" (Chevalier Grand ✠ Croix du Mérite FARC) functions as "General Grand Master".

The list of Emperors closes with Pierre Phoebus, whereby any other person calling him or herself Emperor is an impostor, and should not be followed.

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<sup>3</sup> Lors de son ordination presbytérale le 24 février 1974, Philippe De Coster reçut une relique de Mgr Jean-Paul Charlet avec certificat, provenant de Mgr Jean-Jacques d'OSSA, une petite parcelle du crâne de Saint-Pierre, Apôtre.

# The Poor Knights of Christ, Guardians of the Holy Land

(Ordo Pauperum Commifitum Christi)  
(Part of Martinism, France)



*The Knights Templar, also known as the Poor Knights of Christ and of the Temple of Solomon or more simply just the Order of the Temple, was founded in the year 1119 CE by Hugues de Payen a French knight and was formerly endorsed by the Catholic Church at the Council of Troyes in 1129.*

The bulk of the fighting force was made up of knights and sergeants. Knights were the most prestigious; they wore the white mantle and red cross, carried knightly weapons, rode horses and had the services of a squire. They usually came from the nobility. Sergeants filled other roles as well as engaging in battle, such as blacksmith or mason. There were also squires, who were originally hired out but later allowed to join the order; they performed the essential job of caring for the horses.

The Poor Knights of Christ, Guardians of the Holy Land or of the Temple of Solomon was a monastic order at first consisting of only Payen and eight other knights. It had but a single goal and only the best of intentions, to provide much needed protection for Christian pilgrims visiting Jerusalem and other Holy Places that had been conquered in the First Crusade of 1096 CE.

A headquarters was made available on the Temple Mount in the Al Aqsa Mosque, a religious structure believed to have been built over the ruins of Solomon's Temple. It was from this location that the impoverished order took its name, their symbol two knights riding tandem on a single horse.

They were a hardy, rough and tumble bunch whose presence on the battlefield often meant the difference between victory and defeat for the Crusaders, warrior monks whose numbers and reputation grew quickly. With success in battle came wealth and power and in 1139 the *Omne Datum Optimum*, a papal bull, effectively placed them above the law, allowed them to cross borders with impunity, exempted them from taxes and made them answerable only to the Pope, privileges that enraged many in the Catholic Church's upper hierarchy.

The Templars soon found themselves transformed into a medieval economic powerhouse, whose assets included businesses, vineyards, farms, castles, ports and a fleet of ships. A type of checking (promissory note) that allowed travelers to deposit money with a preceptory (community of Templars) in one location and retrieve it in another (thereby making pilgrims a less tempting target for those intent on nefarious misdeeds) proved to be a revolutionary idea and the once "poor fellows" [1] eventually managing the treasuries of kings and countries became the bankers of Europe.

Unfortunately for the Templars a series of military reversals beginning in the mid 1100s tilted the table so to speak. In 1187 the Saracens under their leader Saladin took Jerusalem, forcing the Poor Knights to relocate further north, a seeming trigger that soon had Christianity itself in steady retreat as battles were lost and cities fell. In 1291 Acre, Tortosa and Atlit were lost, then finally, after an abortive attempt at invasion, even the garrison on tiny Arwad (Ruad) Island was withdrawn. By the end of 1302 its last mainland foothold a memory and a military alliance with the Mongols no longer feasible, the Order was reduced to observing events in the Middle East from an offshore headquarters on the island of Cyprus.

With the Holy Land and their original reason for being a dead issue, the Templars turned their attention to Europe, where with over fifteen thousand Templar Houses and a vast banking and business network they had become an

integral part of everyday life; unfortunately their military setbacks translated into a loss of both influence and prestige, and the European nobility many deeply in debt to the Order began conspiring to also lessen their authority.

In 1252 the English king Henry III had suggested the Templars liberties and possessions be both constrained and reduced. On Friday, October 13, 1307, the French king Philippe le Bel (Philip IV) went a step further arresting a large number of Knights Templar including Grand Master Jacques de Molay, he found the treasury at the Paris preceptory empty, however, the Order having been warned in advance. On 22 November, that same year, Pope Clement V, under pressure, issued a bull *Pastoralis Praeeminentiae*; it instructed the Christian monarchs of Europe to arrest all Templars and seize their assets.

*The Order was officially dissolved by Pope Clement at the Council of Vienne in 1312, its assets for the most part turned over to the Hospitallers, the debts of the nobility and others canceled.*

The arrested Templars were charged with heresy (while the majority of the charges were undoubtedly fraudulent, some such as the Templar's association with the Assassins [2] did have a kernel of truth) and tortured until they confessed to blasphemy many burned at the stake. Jacques de Molay, the last Grand Master of the Poor Knights of Christ and of the Temple of Solomon, was interred in the Chateau de Chinon in the Loire Valley before being taken to Paris for execution. He was burned alive on March 18, 1314, and even as the flames consumed him allegedly called out that Clement and Philip would soon meet him before God (within the year both notables had followed de Molay into the hereafter).

The Order as a *legal entity* was eradicated throughout mainland Europe, but did it really cease to exist? On the Iberian Peninsula many members simply transferred to newly created orders such as the Order of Montesa and the Order of Christ, the latter destined to become a maritime organization of some importance (The power behind the throne perhaps?) with many noteworthy explorers such as Vasco da Gama and Christopher Columbus sailing under its flag the Templar Cross. Others, following their assets, joined the Knights Hospitaller, a military and religious order originally founded in the 11th century to provide care for ailing pilgrims, and it is suspected, though unproven, that a few fled to countries beyond the Pope's control such as Scotland where according to some they were a factor in the founding of the Freemasons.

[1] Referring to yet another Templar designation, the "*Poor Fellow-Soldiers of Christ and of the Temple of Solomon.*"

[2] The Assassins, also known as Nizaris and followers of Hassan-i-Sabbah, were an extremely radical and decidedly unorthodox Muslim order. They are believed to have heavily influenced the early Knights Templar, (both their internal infrastructure and their uniforms of red on white were remarkably similar). Indeed the two groups seem to have embraced each other on many levels, along with that old adage "The enemy of my enemy is my friend." It was a true marriage of convenience with the Assassins at times allied with the warrior monks against a common foe, at other times paying them tribute in order to avoid a military confrontation.

There are disputes over the origins of their name, some say it's derived from the Arabic word hashshashin (users of hashish) while others maintain it comes from the Arabic word Assasseen or guardian. Whatever its derivation it quickly became synonymous with fear, as operating from fortresses in Persia and Syria they terrorized their enemies Christian and Muslim alike.

The Mongols ravaged Persia, ruthlessly obliterating all opposition and unfortunately for the Assassins this also included them. Their mountain strongholds were destroyed one after the other, the defenders put to death, their first and greatest fortress Alamut "Eagles Nest" finally falling to the invaders in 1256 (a fate which would befall the Syrian branch of the order less than two decades later this time at the hands of Baybars the Egyptian Mamluk sultan). [3]

(3) Baybars (also spelled Baibars) the great Mamluk general, later to become sultan, had been instrumental in defeating the Mongols in 1260 at the battle of Ayn Jalut (or Ain Jalut), a first for any military force opposed to the fierce Asian horsemen, the area encompassing Syria and the Holy Land remaining *for the most part, beyond their reach.*

The following is an overview of the Templar's hierarchy, but keep in mind that as the Order grew in size and scope new positions were created.

## **The Grand Master**

The Grand Master was the supreme authority of the Templar Order and answered to none save the pope. Once elected to the office, the Grand Master served for the remainder of his life. In several cases that lifetime was cut short. Several Grand Masters were killed in battle, showing that the position was far more than an administrative one.

While each country had its own Master, the Grand Master was above each of them. In addition to overseeing military operations, the Grand Master was also responsible for the business dealings of the Order.

## **Seneschal**

The Seneschal was the right hand man to the Grand Master and in modern terms would be similar to a vice president of a corporation. The Seneschal also acted as a consigliere or advisor to the Grand Master and looked after a great deal of the administrative duties.

Along with the Grand Master, the Seneschal ruled over eight Templar provincial Masters. These provinces were chiefly Aragon, Apulia, England, France, Hungary, Poitiers, Portugal and Scotland.

## **Marshal**

The Marshal of the Order was the Templar in charge of war and anything that was related to it. In this sense the Marshal could be viewed as the second most important member of the Order after the Grand Master.

His personal retinue was comprised of two squires, one turcoman, one turcopole and one sergeant. He also had four horses at his command.

## **Under Marshal**

The Under Marshal was in charge of the footmen and the equipment.

## **Standard Bearer**

The Standard Bearer was in charge of the squires and, despite the title of his office, never seemed to actually carry the Order's standard himself.



## **Draper**

The Draper was in charge of the Templar garments and linens and while this may seem like a menial task, the Templar Rule of Order states that after the Master and Marshal, the Draper was superior to all brethren.

The Templar Rule of Order said of the Draper's responsibilities regarding the robe of the order, "and the Draper or the one who is in his place should studiously reflect and take care to have the reward of God in all the above-mentioned things, so that the eyes of the envious and evil-tongued cannot observe that the robes are too long or too short; but he should distribute them so that they fit those who must wear them, according to the size of each one."

The Draper had in his personal retinue two squires, a number of tailors and one brother in charge of the pack animals who would carry supplies. In addition the Draper, like the Marshal, had four horses at his disposal.

## **Commanders of the Lands: Jerusalem, Antioch and Tripoli**

These Templar officers operated much like a Baillie and operated under the Masters. Commanders were responsible for all Templar houses, castles and farms in their jurisdiction.

The personal retinue of the Commanders consisted of two squires, two foot soldiers, one sergeant, one deacon and one Saracen scribe. Like others, the Commander had four horses at his command as well as one palfrey (riding horse).

## **Commanders of knights, houses and farms (Casals)**

These Templars fell under the Commanders of Lands and were responsible for the day to day operations of the various estates under their care. Generally speaking, they were knights, but if no knight resided in the region, the position could go to a sergeant.

If the Commander was a knight he was permitted four horses, but if a sergeant he was allowed only two.

## Provincial Masters

Provincial Masters, who governed the western districts, were similar to the Commanders of Lands, but seem to have largely been responsible for managing revenue and recruiting new men to the Order.

## Knights and Sergeants

The bulk of the Templar's military might was comprised of knights and sergeants. Although both classes of Templars were as likely to die in battle, the knight had a higher ranking within the Order.

Knights had to be men of noble birth and wore the white mantle that is the most familiar garment of the Order. Each knight was permitted one squire and three horses.

Sergeants did not have to be of noble birth and to show their lower rank, sergeants wore a black or brown mantle. They were given one horse and had no squires under their command.

## Our Chevalric Order today



Today the Order remains a true, historical Order of Chivalric Knighthood, now entering both men and women to membership as Knights and Dames. It is a non-religious Order.

Our Order is fully non-profit. It does not have its own charity, each knight has two devices: Loyalty and Honour. It does *not* involve itself in political activity, nor adhere to any political party or doctrine.

# The History of the Poor Knights of Christ in Detail

## What were the military orders?

The Templars and Hospitallers are the best known of the military orders. These were religious orders, similar to monastic orders in their way of life, but with the special functions of protecting pilgrims in the Holy Land from Muslim attack, and providing for pilgrims' needs. They were Catholic Christians, and closely bound to the papacy.

The first military order was the order of the Temple, which - according to Archbishop William of Tyre - was founded in Jerusalem around 1119 by a group of knights who had come to the Holy Land on a pilgrimage. They took vows of poverty, chastity and obedience, and Patriarch Warmund of Jerusalem commanded them, 'in remission of their sins', to defend the pilgrim routes from bandits. The brothers were given some land next to the Lord's Temple on Temple Mount in Jerusalem, and the adjoining royal palace in the former al-Aqsa Mosque. The Latin Christians had erroneously identified the Al-Aqsa mosque as the Temple of Solomon, so the brothers became known as the knights of the Temple of Solomon. By the 1140's the nickname 'Templar' started to appear.

William of Tyre tells us [Book 12, chapter 7] that even nine years after the order's foundation there were only nine Templars, when some of the brothers set out for Europe to seek papal approval of their order at the Council of Troyes, in Champagne, in north-eastern France. William is our major source for the history of the Latin kingdom of Jerusalem in the twelfth century, although as he did not begin writing his history until the 1160s his information on the Templars may be coloured by hindsight. At the Council of Troyes in January 1129 the brothers were called: 'The poor knights of Christ of the Temple which is in Jerusalem'. After the Council the order became very popular with western European donors, attracting generous donations and new recruits.

The Hospital of St. John of Jerusalem had existed in Jerusalem before the first crusade, but purely as a hospital which cared for pilgrims. During the 1130s, however, the Hospital was employing mercenaries to protect pilgrims from bandits, and by 1136 it was also taking on the defence of part of the frontier against the Muslims. Historians disagree over how and when the Hospital became a military order, but it was certainly militarized by the 1160s, when Knights Hospitaller took part in the expeditions against Egypt (see Forey, 'Militarisation').

German crusaders founded a hospital for Germans at Acre in 1190, during the third crusade. This was relaunched as a military order in 1198, during the German crusade, and became known as the Teutonic order. Its full name was `The Hospital of St. Mary of the Teutons in Jerusalem.` It owed a great deal of its development to the patronage of the Staufen emperors, and in the Holy Land it was never as powerful as the orders of the Temple and Hospital. From the 1230s it was also in the front line of the `Christianization` of Prussia and the Baltic States.

Other military orders were founded, such as the order of St. Lazarus and the English order of St. Thomas of Acre, as well as various national orders, in Spain, Prussia and the Baltic States. These did not attract as many donations as the Templars and Hospitallers, never became as influential or famous and were seldom mentioned by writers outside their own regions.

Virtually nothing is known about the origins of the founders of the first military orders, although legends grew up around them later. Clearly, they were not particularly important people. Most of those who joined the military orders came from the lesser nobility, the ordinary knights or rich peasant farmers (see Forey, 'Recruitment', 143-147). There were very few really rich or influential members. Instead, we find many examples of men joining the orders as a means of gaining influence and promotion which would otherwise have been beyond their reach (Forey, 'Recruitment', 165). Women also joined the Military Orders, including the Order of the Temple, despite the fact that the Templar Rule forbade the admission of women - the brothers rapidly discovered that they could not afford to offend female patrons by refusing them admission to the order. However, as the women of the military orders attracted very little attention from contemporaries they will not be discussed here (see Forey, 'Women'; Nicholson, 'Templar Attitudes'; Tommasi, 'Uomini e donne').

Military orders played a vital role in every military expedition to the Holy Land from 1128 until the final loss of the Holy Land in 1291, and assisted in invasions of Egypt from the Holy Land. They did not play a military role in the fourth crusade's capture of Constantinople, nor did they fight in the Albigensian crusade against the Cathar heretics in southern France; but they did become involved elsewhere in Europe and Asia against the Muslims and pagans.

### **Initial reactions to the concept of the military order.**

Historians disagree over how the concept of the military order first developed, but Alan Forey has argued that it was a natural development (Forey, 'Emergence'). Early Christians had held mixed views on violence, for while

Christ had instructed his disciple to put away his sword 'for all who take the sword will perish by the sword' (Matthew's gospel, ch. 26 v. 52), John the Baptist had not told soldiers to stop fighting (Luke's gospel, ch. 3 v. 14). The North African bishop Tertullian, writing in the beginning of the third century, recorded that Christians did fight, although he believed that Christians should not fight. Augustine, bishop of Hippo in North Africa, writing in the early fifth century, argued that in certain circumstances warfare could be just, acceptable and necessary. In the crusade, of course, those who fought were promised remission of their sins and instant admission to Heaven if they died in action, and the fighting brothers of the military orders were promised the same reward. So the title 'Knights of Christ', which originally meant monks, came to refer to crusaders, and then to the military orders.

Although the concept of the military order was very popular in regions with a frontier to the Muslims or pagans, a few of the clergy elsewhere expressed doubts as to whether a military order could be a valid religious order.

Most of the clergy were very enthusiastic about the new form of knighthood. The most famous enthusiast was Bernard, abbot of Clairvaux, now St. Bernard and best known for the dogs indirectly named after him. Bernard was one of the most influential international figures of his day. He had been present at the Council of Troyes when the order of the Temple received official Church approval, and Hugh of Payns, the first master of the Templars, approached him to write an encouraging sermon for the knights. Bernard eventually wrote them a letter 'in praise of the new knighthood'. He declared that the brothers' desire was to die for Christ against the infidel. They lived a simple life, peaceful at home, fierce in battle, and were both monks and knights.

His letter circulated widely, and seems to have been used by many other contemporary writers. Orderic Vitalis, an English monk living in Normandy, called the brothers 'admirable knights' who 'face martyrdom daily'. Otto, bishop of Freising, writing in the mid 1140s, imitated Bernard in calling the order 'a new kind of knighthood', as did Richard of Poitou, a monk of Cluny, writing in 1153. Anselm, an Augustinian canon and bishop of Havelburg (in north eastern Germany), wrote in similar terms but called the brothers 'holy laymen'. But he added that the pope had confirmed that the new order was of equal merit to monks and regular canons.

Reading between the lines, it appears that not everyone agreed with these opinions. Bernard seems to have been refuting accusations that the brothers were murderers, because they killed Muslims. Another letter written by one 'Hugh the sinner' (probably Hugh de Payns, the first master of the order) to encourage the

Templars in the 1130s mentions accusations that the Templars' vocation was invalid, a sin, and an obstacle to spiritual advancement.

Whoever these critics were, their criticism has not survived at first hand. But we can deduce where such criticism came from. Some arose in long-established abbeys such as Cluny, a powerful and influential Benedictine abbey in Burgundy. Cluny was proud of its tradition, and not surprisingly, Peter the Venerable, abbot of Cluny, and some of his monks objected to this new, radical order. The brothers of the Temple were not monks, Peter wrote, only knights, whose vocation of fighting the Muslims to protect pilgrims was less important than suppressing bandits in Burgundy.

The pacifist argument was almost unheard. In the 1180s Walter Map, satirist, raconteur, courtier and later archdeacon of Oxford, remarked that Christ had forbidden Christians to use force, and by using force the Templars had lost all the territory that the apostles had won by peaceful preaching. But he may have been joking, as he often was. The most fervent preachers of Christian pacifism were the Cathar and Waldensian heretics. James of Vitry, bishop of Acre from 1216 to around 1228, condemned the pacifist argument. If it were not for the military orders, he believed, the Muslims and heretics would have devastated the whole of the Church.

However, there was a more widespread belief among clergy that because they shed blood, and because they could not fast or keep vigils as constantly as other religious orders, the military orders were inferior in observance to other religious orders, although superior to ordinary layfolk. Hence, whenever a brother asked for papal permission to transfer to a stricter order, the pope would grant it. In the Hospital, the tension between the hospital and military functions of the order came to a head in the late 1160s and early 1170s when the order was almost reduced to bankruptcy as a result of its heavy involvement in King Amaury of Jerusalem's Egyptian campaigns. Pope Alexander III (1159-81), wrote to instruct the Hospitallers that they should give up fighting and remain in their original vocation, following the customs laid down by their forefathers, for love and mercy to the poor was a better defence than strength of arms. In other words, serving the poor and sick in a hospital was spiritually superior to defending them with weapons. It was not that Alexander condemned holy war, but the Hospitallers' first vocation had been best, and they should not change it. (*Cartulaire g n ral de l'ordre des Hospitaliers*, nos. 391ter, 527.)

The laity had no such doubts. As we would expect, the knightly class especially approved of the new type of religious order. In 1133 or 1134 one Laureta gave all she possessed in the village of Douzens (in the extreme south of France) to:

`The knights of Jerusalem, living together in one mind in Solomon`s Temple and following the gospel by manfully waging daily war against the unexpected attacks of the Saracens, against the most impious who try to destroy God`s law and the faithful servants of God.` (Cartulaires des Templiers de Douzens, A no. 40, p.51.)

Assuming that Laureta dictated this charter and that it was not compiled by one of the order`s scribes, she clearly believed that the brothers of the Temple were fighting Christ`s battles, that they were literally knights of Christ.

At around the same time Roger, viscount of BÈziers gave the order a village and some land with the words:

`To the Jerusalem knighthood of the Temple of Solomon and the brothers fighting for God there for the guard and defence of the holy city of Jerusalem and holy ChristianityCartulaires des Templiers de Douzens, A no. 115 [114], p. 107).

When one Azalais gave herself to the order of the Temple in 1133 she did so from traditional religious motives, to serve God under obedience to the master of the order, in poverty `because my Lord deigned to be poor for me.` (Cartulaire gÈnÈral de l'ordre de Temple, no. 68, pp. 51-2.) Although the Rule of the order forbade the acceptance of women, this does not seem to have prevented Azalais serving God in the Order, nor have deterred the Order from accepting her. The brothers obviously believed that a pious woman could be admitted to their order whatever the Rule said.

Numerous other charters survive which indicate that most lay donors believed that the military order was just as virtuous as a monastic order. In fact, it could be suggested that as knights the brothers seemed to the laity more trustworthy and accessible than the monks and many of the higher clergy.

Yet most donors made no mention of their specific motives for choosing a military order. They seem to have taken for granted that a military order was pleasing to God, and worthy to receive a donation in alms. As there were many religious orders and other charitable institutions to which one could give and receive prayers for one`s soul in return, donors would not `waste` their charity in giving to a spiritually second-class order.

### **Later views of the concept of the military order.**

How had views changed by the late thirteenth century? By this time, some commentators on the state of the Church regarded the military orders, especially

the order of the Temple, as having been among the best of all religious orders. Before 1278, John Peckham (a Franciscan friar, later archbishop of Canterbury) had set the Templars alongside the order of Grandmont as examples of good religious orders which had declined. A century earlier, Walter Map had declared that the order of Grandmont was the only pure order still in existence. If they reckoned the Templars as equal to the Grandmontines, then John Peckham, and his expected audience, held a very high opinion of the spirituality of the order of the Temple.

In 1289, a Flemish poet, Jacquemart GiÈlÈe, depicted the Temple and Hospital as the last bastion of spiritual purity. His poem, *Renart le Nouvel*, 'the new Reynard,' was based on the popular fables of the fox (whose name meant craftiness, but had come to mean everything corrupt and dishonourable). Renart is depicted taking over everything in society, from the king to the friars. Only the hermits escape. At last even the military orders are corrupted - implying that hitherto they had been pure. Their fall marks the final triumph of evil in the world.

In the 1290s Hugh of Trimberg, schoolmaster of Bamberg, lamented the decline of 'even the high order of the Temple,' again implying that until recently this order had been the best of all.

Donations to the military orders had fallen off during the thirteenth century, but this was not surprising. In western Europe donations to all religious orders were falling during this period, due to changes in religious attitudes from an emphasis on public religious observance to an emphasis on private religious observance, and a change in the socio-political structure which meant that donations to religious orders were no longer so useful in obtaining political allies and influence as had been the case in earlier centuries. What is significant is that in western Europe donations to military orders did in fact continue, albeit at a much reduced level, and the orders continued to be given generous donations of land in eastern Europe, where religious orders were valued as colonisers. In other words, even when the trend was against religious donations, the military orders were still receiving some donations.

The concept of the military order, then, met with some initial resistance, but this faded as the orders proved their worth in the Holy Land and became part of the religious establishment, and in time they were regarded as highly as any other religious order. Attitudes towards the activities of the military orders.



## **(1) Praise.**

Praise falls roughly into two categories. There was praise of the brothers as knights of Christ, that is, as warriors fighting on behalf of Christendom, and of their courage and discipline. And there was praise for their spirituality and religious activity. Because of this they were also praised as trustworthy, reliable officials and servants. Of course praise was mixed with criticism, but for the purposes of this paper they will be treated separately.

### **(a) In battle.**

The brothers were often described as laying down their lives for their brothers; that is, their brothers within their orders, and also their brother Christians. Initially they were fighting to defend Christian pilgrims from Muslim bandits, but by the 1130s they were also defending the frontiers of the Holy Land from the Muslims. Jacquemart Gieumont's Templar, in 1289, actually claims that his order is responsible for the defence of the whole of Christendom, and that if his order has to give up the defence of the Holy Land the Muslims will conquer it and also invade and conquer Europe. This little speech does appear to be what the Templars really claimed, and some writers did credit them with being solely responsible for the defence of the Holy Land - forgetting the Hospital and Teutonic order and the king and his barons (Nicholson, (1993), p.127).

Presumably the Templars were seen as being most important because their order was the first military order; for this reason, they could even be regarded as representing all military orders. If this was the case, this would help to explain why most of the praise of the military orders' prowess in battle was aimed at the Templars: it was not that the other orders were not as brave, but that they were seen as less significant. The occasional passage survives which describes the Hospitallers' prowess, but these are few in comparison with those describing the Templars.

For instance, Ralph of Diss, otherwise known as Raduphus de Diceto, dean of St. Paul's cathedral in London in the late twelfth century, records in his history the battle of Montgisard of 1177 between King Baldwin IV of Jerusalem and Saladin. King Baldwin has just a few knights of the Temple and Hospital with him and a very small army. Ralph says:

Odo the master of the Knighthood of the Temple, like another Judas Maccabaeus [a great Biblical hero], had eighty-four knights of his order with him in his personal company. He took himself into battle with his men, strengthened by the sign of the cross. Spurring all together, as one man, they

made a charge, turning neither to the left nor to the right. Recognising the battalion in which Saladin commanded many knights, they manfully approached it, immediately penetrated it, incessantly knocked down, scattered, struck and crushed. Saladin was smitten with admiration, seeing his men dispersed everywhere, everywhere turned in flight, everywhere given to the mouth of the sword. He took thought for himself and fled, throwing off his mailshirt for speed, mounted a racing camel and barely escaped with a few of his men. ('Ymagines Historiarum', 1, pp. 423-4.)

But what were the Hospitallers doing? We are not told.

Again, on 1 May 1187 the Templars and Hospitallers fought a battle against Saladin's forces near Nazareth. Again, most of the sources centre on the order of the Temple. The *Itinerarium Peregrinorum* ('The Pilgrims' Journey') praises the prowess of the Templar Brother Jacquelin de Mailly and compares him to St. George. The chronicle attributed to Ernoul, who was a squire in the Holy Land at the time, also praises Jacquelin de Mailly. Both merely mention that the master of the Hospital was killed in the battle. We have to go to another, shorter source, the 'Book about the capture of the Holy Land by Saladin,' (*Libellus de Expugnatione de Terre Sanctae per Saladinum*) to learn that the Hospitallers fought extremely bravely and for a lengthy description of the prowess and martyrdoms of the master of the Hospital and of Brother Henry of the Hospital.

Two months later, the Christians of the Holy Land were heavily defeated by Saladin at Hattin. Hospitallers were also present at this battle, but, again, their presence was only mentioned, while chroniclers spent much more time describing the deeds of the Templars.

This continued to be the case throughout the thirteenth century. Although by the fifth crusade (1217-21) writers were saying a good deal more about the deeds of the Hospitallers, the Templars still received a better press and more space. The Teutonic order would receive a mention but no more. Oliver, schoolmaster of Cologne cathedral, who was present on the crusade, tells us a good deal about the Hospitallers' deeds, but more about the Templars. Describing one of the great defeats of the crusade, he informs us that some of the Hospitallers ran away, whereas the Templars were first in the engagement and last in the retreat (*Historia Damiatina*, pp. 214-5).

It was not until the final loss of Acre to the Muslims in 1291 that other military orders finally won the limelight. Even so, most of the sources describing the last battle stated that the deciding factor was the death of the master of the Temple, William of Beaujeu, and that if he had not been killed the city would not have

fallen. Only one source, Thaddeo of Naples, had great words of praise for the Teutonic order:

Like energetic warriors of Christ they persisted in the labour of the contest, and thought not of physical but spiritual gain, remembered their vows, trusted not in their own strength but in God`s. Even when exhausted they did not wish to turn their backs and flee from fear, but the boldness of the mind of faith persisted in the proposition of dying for Christ. They were annihilated by the impious swords and like victors, laurelled with the laurel of victory, they were taken up to the joys of eternal restoration (p. 24).

The best-read and most copied version of the disaster, however, `On the destruction of the city of Acre` (De excidio urbis Acconis), gave a different slant to events. The master of the Temple and his men arrived late and achieved nothing. The real hero of the last defence of the city was Brother Matthew of Claremont, marshal of the Hospital.

`Rushing through the midst of the troops like a raging man... he crossed through St. Antony`s gate beyond the whole army. By his blows he threw down many of the infidel dying to the ground. For they fled him like sheep, whither they know not, flee before the wolf...` (p. 781).

Matthew continues until, in the middle of the city, his horse exhausted and unable to continue, he makes a stand, and is hit by a lance and falls to the ground, where he is transfixated with lance heads. `Thus this faithful warrior, knight of Christ, gave up his soul to the Creator' (p. 782).

This writer apparently considered that the Templars had made a complete hash of their guardianship of the Holy Land, were more interested in quarrelling with the Hospitallers and saving their treasure than in protecting Acre, and deserved no credit at all. The Hospitallers were the heroes of the defeat. This is worth bearing in mind when we wonder why the order of the Temple was destroyed by Philip IV of France, while the Hospital escaped. The Temple must have been more vulnerable, because the brothers had claimed to be so vital for the defence of the Holy Land, but had so obviously failed.

Little praise of this sort survives for the Teutonic order in the Holy Land, and none at all for the lesser military orders. In the Holy Land, the Teutonic order and the smaller orders were very much overshadowed by the two great orders of the Temple and Hospital, which received most of the donations, held most of the power, and sent most of the newsletters back to Europe, so that their patrons could read about their brave deeds. In Prussia and Livonia, however, the

Teutonic order was fighting alone against the pagans, and it would be reasonable to expect that German chroniclers at least would have recorded some stirring descriptions of their prowess in battle. But in fact they only supply the briefest notices of the Teutonic order's victories or defeats. There are stirring descriptions in the Livonian rhymed chronicle, but as this was produced for the Teutonic order itself it does not assist in gauging outsiders' views of the order.

Before moving on, it is worth noting that in the Holy Land the Muslims regarded the military orders as their worst enemies. They were the heart of the Latin Christian army; if they could be destroyed, then the whole military force of the Christians would be defeated. After the battle of Hattin (4 July 1187) Saladin executed every Templar and Hospitaller he could get his hands on, saying: 'I will purify the land of these two impure orders'. His secretary 'Im,d al-DÓN declared: 'What evils he cures in harming a Templar!' and described the military orders' fortresses - such as Hospitaller Kaukab and Templar Baghras - as inaccessible strongholds set high up in the clouds, all but unattainable, nests of evil and lairs of wild beasts. Over a century later, Abû' l-Fid, described the Hospitaller's fortress of Marqab as being of such elevation and strength that none of the predecessors of Sultan Kalavun had even dreamt of attacking it. This sultan succeeded in capturing the castle in May 1285: 'In this memorable day were revenged the evils caused by the house of the Hospitallers, and the brightness of day replaced the shadows'. Whatever doubts some western European writers might have about the military orders' enthusiasm for holy war, the Muslims had no doubts on the matter.

### **(b) Spirituality**

. There was a great deal of praise of the Hospital for its care for the sick and poor, and some for the Teutonic order. However, as some of the charters for the Hospital at least seem to be 'standard form' charters, produced by the order for donors' use, it is hardly surprising that they praise the order.

Sometimes individual members of a military order attracted particular praise for their personal holiness. William of Tyre described Bertrand de Blancafot, master of the Temple from 1156 to 1169, and Raymond du Puy, master of the Hospital from 1120 to 1160, as religious men who feared God. William the Breton, praising the reign of King Philip Augustus of France, compared Philip's vice chancellor and counsellor Brother Garin of the Hospital to St. Sebastian: 'who, although he was distinguished in the palace, concealed a knight of Christ under the screen of his cloak, in order that he might opportunely help Christians and comfort their hearts' (Chronique, 175). But some other observers, such as the anonymous chronicler of Béthune, thought that Garin the Hospitaller had

become rather worldly and his actions were unbecoming to a man of religion (p. 766).

Perhaps a better example is Brother Arnold of the Swordbrothers of Livonia. Henry of Livonia, one of the Christian missionary priests in Livonia, describes Arnold as one of those `carried over into the brotherhood of martyrs. He was an extremely religious man and was always praying. He found, as we hope, that for which he prayed` (p. 273; p. 106 of Brundage's translation).

The military orders obviously did attract some very pious recruits. Two members of the order of the Hospital were canonized during this period (that is, they were officially recognised as saints), one a sister from Pisa, and the other a brother from Genoa; no fighting brothers, however. Otherwise, James of Vitry records a number of tales of the piety of individual Templars, including one of a brother who became so weak from fasting that he kept falling off his horse in battle. Caesarius of Heisterbach, one of the preachers of the fifth crusade, recorded a tale of how a group of Templars at prayer were attacked by the Muslims. They continued praying, and angels repulsed the Muslims. It seems that the order of the Temple made a point of recording and repeating stories like these to strengthen the order`s spiritual self-image, but that the Hospital did not, as no neat anecdotes of this type survive for the Hospital during this period.

Other evidence of the military orders` spiritual image can be found in the fictional literature of the twelfth and thirteenth centuries. It is always difficult for historians to judge how far literature can be used as a guide to contemporary views and opinions. It is clear that the military orders did have a distinctive image in the literature of this period, but it is much more difficult to deduce a connection between this and their real-life images, or to explain why they appear in some literary works and not in others. The military orders sometimes appear in works where the author or the patron of the work had a particular interest in crusading, but not invariably. It may be that they were included by authors who wanted to add realism to the story they were inventing.

When the military orders appeared in literature during this period, their spirituality was never stressed, but it was always assumed. In particular, the Templars sometimes appeared in roles where the audience would usually expect to find a hermit, that is, giving hospitality to wandering knights, acting as guides or burying dead knights. In the romances of the late twelfth and thirteenth century, the figure of the hermit acted as a vital link between the wandering knight and God, giving spiritual advice and direction, and showing sympathy to the knight and his weaknesses where the established Church only condemned. So it is interesting that the Templars were sometimes portrayed as the equivalent

of hermits. But the Templars were never cast as spiritual guides for Christians; they only provided knights' physical needs.

It was usually the Templars who appeared in romances and epics. The Hospitallers appeared far less often and in a smaller variety of roles, and the Teutonic order only began to appear towards the end of the thirteenth century, and then only in German works. In the same way as in the reports of battles I described above, the Templars seem to have caught the imagination of writers to a greater degree than the other military orders. It is probable that this was because they were the first military order, and the only international military order which had not evolved out of a hospital. While the work of hospitals in caring for the poor and sick was very spiritually commendable, it did not give much scope for the imagination. When writers wanted to romanticize or scandalize, they were more likely to use the Templars than one of the hospitaller orders.

Praise of the military orders remained much the same throughout our period, although it might be directed towards different military orders, depending on which orders were in the limelight at the time. However, the criticism changed.

## **(2) Criticism.**

As I have already mentioned, in the twelfth century there were some doubts among the clergy as to whether a military religious order could be valid, but these faded as the orders became an established feature of the religious landscape. In the late twelfth century the major criticism was of the orders' privileges, but during the thirteenth century much of this criticism was redirected on to the Friars. There was criticism of the military orders' political stance, depending on which ruler they were supporting or offending at any particular time; and there was general moral criticism of them as religious orders, including complaints that they were failing in their vocation. There were many other accusations, but I shall consider only these major sources of criticism in detail. It is essential to remember that all religious orders were criticized by their contemporaries. It is easy to forget this, but the Cistercians and the Friars were criticised even more savagely than the military orders (e.g., Graves, pp. 45-55). In the 1180s a wonderful collection of libellous stories against the Cistercians was recorded by Walter Map, who has been mentioned above criticising the Templars for fighting.

In the thirteenth century, Matthew Paris, chronicler of St. Alban's abbey, could sometimes bring himself to praise the courage or integrity of the Templars and Hospitallers, but he never had a good word for the Friars. Meanwhile, in fiction,

the scurrilous farces of the time, known as fables, depict the Friars as greedy seducers, but I have yet to find one which criticises any of the military orders. As most of the fables deal with sexual misdemeanours, this indicates that the military orders were not regarded as loose livers.

**(a) Privileges.**

As with other religious orders, the most widespread complaint raised against the military orders was that they had too many privileges, and that they abused them. Religious men, it was felt, should not have so many privileges, and certainly should not abuse and fraudulently extend them. The Templars and Hospitallers, and later the Teutonic order, were granted very extensive privileges by popes and kings alike. For instance, the pope exempted them from paying certain tithes on their lands. He also allowed them to admit laypeople to a `confraternity` or associate membership, whose members were likewise exempt from paying certain dues and, when they died, could be buried in consecrated ground even if their parish was under interdict, provided they were not themselves personally under interdict or excommunicated. The orders were also allowed to send out almscollectors who could go once a year to parishes under interdict, open the churches and celebrate mass for the purpose of collecting alms.

At the Third Lateran Council of 1179 the clergy complained bitterly that the Templars and Hospitallers were abusing these privileges. They were flouting the bishops` authority, burying people who had died under personal interdict, giving their privileges to those who were not full members of their confraternity, and opening churches under interdict more than once a year. The pope, Alexander III, declared himself shocked, and said that he had not previously been aware of the problem. This is very unlikely, but the pope`s position had been extremely shaky throughout most of his pontificate, and the Templars and Hospitallers, with the Cistercians, were his main supporters. He therefore could not afford to offend them, and although the Council issued a decree against the Templars` and Hospitallers` abuses Walter Map complained that as soon as the Council was over their privileges were confirmed as strongly as ever.

By the end of the twelfth century monarchs were also beginning to notice that the privileges and extensive possessions of the Templars and Hospitallers were undermining their authority. This was the inevitable result of their ancestors` great generosity towards them. Monarchs had granted lands, dues, rights and exempted the orders from fines. For instance, Henry II of England pardoned the Templars for clearing two thousand, one hundred and sixty-four acres of royal forest in various parts of England, for which a heavy fine was normally payable.

Later monarchs regretted that their predecessors had been so generous, as the military orders had become too powerful and were absorbing more of their kingdom's revenues than the kingdom could afford. They had similar complaints against other religious orders. The most famous reaction against the privileges and possessions of a military order occurred in Hungary. In 1211 King Andrew had given the Teutonic order extensive territory and privileges in Burzenland, on his south-eastern frontier, hoping that the order would colonize the area. The brothers did this very successfully, going beyond the terms of the original donation, so that in 1225 the king drove them out of his territory.

Reactions also took place on a less spectacular scale throughout Europe; and it was not only monarchs who complained about the orders' privileges. The military orders' privileges also caused considerable complaint among lesser landowners and merchants. There are numerous examples of disputes throughout our period, but some of the best examples come from the Hundred Rolls, begun in 1274-5 by order of Edward I, to discover where royal rights had been usurped. At Routhinton, Warwickshire the Templars and Hospitallers were criticized for their papal privileges, 'which impede and subvert all common justice and excessively oppress the people' and the Hospitallers were criticized for the same at Wirksworth, in Derbyshire. The problem here was that the military orders were claiming that they could not be tried in the king's court and were not answerable to the bishop, but only to the pope, and that they had papal privileges which effectively allowed them to choose their own judges in the church courts. This could make it very difficult for those with a legal grievance against the military orders to get justice, unless they were persons of status and wealth. At Plympton and Dartmouth in Devon, the burghers complained about the Hospitallers' exemption from toll, which they claimed was 'in prejudice of the Lord King', but which also damaged their own trade.

### **(b) Wealth.**

Another major cause of criticism was the orders' wealth. Clearly the orders did have considerable assets, but arguably they needed them to support their military activities in the East. In the twelfth and thirteenth centuries there were two schools of thought on this question. One, expressed by William of Tyre in particular, was that the military orders' extensive possessions had made them proud, and this was why they had become defiant of royal and episcopal authority and caused so much disruption in the Holy Land rather than protecting it. Walter Map and Guiot of Provins (a poet who became a Cluniac monk) thought that the Hospitallers' wealth had caused them to lose their charity and become proud. Generally, the complaint was that good religious orders should not be so wealthy. The other school of thought was that although the military orders were



obviously extremely wealthy, for everyone knew how extensive their possessions were and that they paid no tithe or tax (or so people believed) they must be using their resources very inefficiently, because they were always claiming to be poor. Matthew Paris expressed this opinion most forcibly in around 1245:

The Templars and Hospitallers... receive so much income from the whole of Christendom, and, only for defending the Holy Land, swallow down such great revenues as if they sink them into the gulf of the abyss....(Chronica Majora, 3, pp. 177-8).

Richard Mepham, dean of Lincoln, summed up the general royal attitude to the order's wealth at the second council of Lyons in 1274. This council had been convened by Pope Gregory X to plan a great crusade for the relief of the Holy Land. Richard Mepham claimed to speak for many kings and princes. He stated that the military orders already had extensive possessions. If these were turned into cash, they would be enough for the defence of the Holy Land, and there was no need for the pope to ask for still more money.

Following the loss of Acre in 1291, Pope Nicholas IV summoned church councils in every province, to advise on how the Holy Land could be recovered (Registres, nos. 7626, 7628, 6794, 7381). In 1292 the archbishop of Canterbury wrote to the pope to report on the decision of the council at London:

The properties of the Templars and Hospitallers were originally conferred on them by the generosity of kings and princes and others for the defence of the said land in pious devotion, and it is truly believed that many thousands of strong men could be permanently stationed in the Holy Land and suitably supported from them... The common assertion is that these incomes will suffice to recover the Holy Land and preserve it against the enemy's attack, so long as Christ's warriors hold themselves humbly and devotedly towards God... (Councils and Synods, 2 part 2, p. 1112).

The archbishop believed that the military orders had not been using their wealth effectively in the defence of the Holy Land. It had also made them proud, so that God allowed them to be defeated. This brings us to accusations that the orders had failed to live up to their religious vocation, because they were proud, greedy and quarrelsome.

### **(c) Failure to live up to their religious vocation**

. Some of this criticism was clearly prompted by political interests. Matthew Paris' major complaint against the Templars and Hospitallers, for instance, was

that they had refused to co-operate with the emperor Frederick II in the Holy Land during his crusade of 1229, thus undermining the security of the Holy Land. William of Tyre, as chancellor of the kingdom of Jerusalem, saw that the Templars` and Hospitallers` refusal to obey the king`s authority had fundamentally weakened the kingdom. The emperor Frederick II criticised the Templars in 1244 because they refused to agree to his policy of alliance with Egypt, preferring to ally with Damascus. Although their opposition was political, each of these expressed their complaints in moral terms, accusing the Templars and Hospitallers of being proud and greedy. The orders` greed made them advance their own cause in preference to the interests of Christendom, and their pride made them rash, rebellious and jealous of any competitors, including the emperor Frederick II and each other.

Some criticism stemmed from general dissatisfaction with the state of the whole Church. This is interesting because it shows how quickly the military orders came to be seen as established religious orders rather than as something new and radical. At the end of the twelfth century, Roger, parson of Howden, a former king`s clerk, recorded in his `Chronicle` an anecdote of King Richard I of England responding to a rebuke by the famous preacher Fulk of Neuilly. Fulk had advised the king to marry off his three daughters, Pride, Greed and Sensuality. Richard retorted that he would marry Pride to the Templars, Greed to the Cistercians, and Sensuality to the bishops (*Chronica*, 4, pp. 76-7).

The Hospital did not appear in such criticism until the 1220s. I suggest that this was not because the Hospital was more virtuous but because it took longer than the Temple to develop a stereotyped image, because it was less in the public eye. In a song written by the troubadour Peire Cardenal sometime after 1222, criticising the whole of society, the Templars and Hospitallers were criticised for their pride. According to the so-called `Satirical Will` attributed to the emperor Frederick II on his deathbed (1250), Frederick bestowed pride on the Templars and Hospitallers, discord to the Friars Preacher and Minor, avarice to the Benedictines and sensuality to the Cistercians (*Acta Imperii inedita*, p. 370, no. 437). Clearly, pride became a stock criticism of the Templars and Hospitallers. Other evidence indicates that they were proud, but this was a particularly knightly vice so it was only to be expected. Criticism of this sort does not indicate particular dislike of the Templars and Hospitallers. Yet the troubadour Daspol, writing in 1270, makes the criticism more specific. According to him, because the Templars and Hospitallers have become proud and greedy and do evil instead of good, they are unable or unwilling to defend the Holy Land against the Saracens.

There were other criticisms of the spirituality of these orders which were not stereotyped and do indicate specific and genuine criticism. Around 1220 Hugh, lord of Berzé, in a survey of the whole Church, praised the self-sacrifice of the Templars and Hospitallers but criticised their quarrels and their privileges, which undermined the rule of law in the Holy Land. He was only one of many who criticised the Templars and Hospitallers for quarrelling between themselves (the Teutonic order was also involved, but seems to have escaped blame). Matthew Paris cited the orders' quarrels as one reason why their reports should not be believed, and Pope Gregory X, rebuking the Hospital on this matter, pointed out that these quarrels harmed the Holy Land (*Cartulaire général de l'ordre des Hospitallers*, no. 3581). They not only sapped the Christians' military strength and resources but angered God, as Christians should not quarrel. Modern historians have demonstrated that in fact the Templars and Hospitallers went to great lengths to ensure peaceful relations between their brothers, and often co-operated (Riley-Smith, 150-1, 469, 443-50; Bulst-Thiele, 235, 282, 291-2), but their contemporaries did not notice. After the final loss of Acre in 1291, the pope, Nicholas IV, suggested that the military orders' quarrels had been a contributory factor in the defeat, and many chroniclers and churchmen agreed (*Registres*, nos. 7626, 7628, 6794, 7381).

In the mid thirteenth century, an English critic, writing in Anglo-Norman, surveyed the whole of society in a poem entitled 'Sur les États du monde', and concluded that if the clergy were saved despite their vices - especially their sexual laxity - then he must be saved as well. His remarks on the Templars and Hospitallers are at the very end of the manuscript:

The Templars are most doughty men,  
And they certainly know how to provide for themselves,  
But they love pennies too much.  
When prices are high  
They sell their wheat  
Instead of giving it to their people.  
Nor do the lords of the Hospital,  
Have any desire for buying women's services  
If they have their palfreys and horses,  
I don't say it for any evil...

At this point the manuscript breaks off.

I observed above that the military orders were not seen as loose livers, and clearly the Templars were not - in a poem where the author seems determined to prove the sexual depravity of every religious man in the country, the Templars

were only accused of being too fond of money. The author's view of the Hospital, however, is quite different. One wonders in what respect the Hospitallers' horses and palfreys could replace the hire of women's services; clearly horses could not wash the brothers' hair or do their laundry, the usual tasks of women servants. Women could, however, be 'ridden' in bed, and hence the obvious interpretation for this passage is that the Hospitallers did not need to hire women to ride as long as they had their fine horses; remarkably fine horses, as the author of the even more scurrilous 'L'ordre de Bel Ayre' was aware, as well as the 'Ministrel de Reims' who recorded Saladin's legendary sojourn at the Hospital of Acre, when (the story said) the sultan, pretending to be ill, asked to eat the right fore foot of the master's warhorse (pp. 106-7) - their horses being what the Hospitallers valued most. The disingenuous disclaimer in the last line seems only to reinforce the impression that the poet certainly did intend his remark to be taken 'the wrong way'.

There was one similar accusation against the Hospitallers in March 1238, when a French crusade was preparing to depart for the Holy Land. Pope Gregory IX wrote a rather extraordinary letter to the Hospitallers in Acre. He had heard that the brothers kept harlots in their villages, owned private property (forbidden by their vows) and, among other crimes, that several of the brothers were suspected of heresy. He gave them three months to reform themselves, before he sent the archbishop of Tyre to reform them (*Cartulaire g n ral de l'ordre des Hospitaliers*, no. 2186).

There is no other evidence for such accusations. Their spitefulness is rather reminiscent of the emperor Frederick II. It is possible that Frederick had told the pope that he would not give the crusaders assistance, as the pope had asked, because the Hospitallers were so corrupt that the crusade was doomed to failure. On the other hand, shortly after this letter was written, the Hospitallers introduced a ruling to prevent brothers from revealing the proceedings of the order's chapter meetings. So it is possible that such abuses had come up in chapter and had reached the pope's ears, and that the order was determined to prevent this from happening again.

#### **(d) Lack of enthusiasm for waging war on Muslims or winning converts for Christ.**

One of the reasons given for this accusation was that the orders were in alliance with the Muslims. This was quite true, and plenty of evidence survives for alliances and friendships between the military orders and the Muslims.

However, the chroniclers also claimed that the Muslims exploited the brothers' greed. There was a legend in circulation which recounted how the Christians had been prevented from capturing a Muslim fortress because one or more of the Christian leaders had been bribed with Muslim gold to raise the siege. The gold later turned out to be copper. This story appeared in various forms and with various parties in the role of the dupes from the mid-twelfth century. By the early thirteenth century the dupes had become the Templars, and by the mid-thirteenth century the Templars and Hospitallers. The fortress became first Harenc in 1177, then Tibnin in 1197, and finally Damascus in 1148. In fact this is a very old story and versions of it appear in Gregory of Tours' History of the Franks and the collection of Welsh legends known as the Mabinogion.

Many accusations that the military orders were unwilling to attack the Muslims were due to a misunderstanding of the true situation in the Holy Land. The Templars were criticised for refusing to help the Third Crusade besiege Jerusalem in 1191-2, but the *Itinerarium Peregrinorum et Gesta Regis Ricardi* shows clearly that they did not believe that the city could be held after the crusaders had departed, and that it would be better to attack Egypt. Again, in 1239 the Templars, Hospitallers and Teutonic knights were criticised for refusing to accompany some French crusaders on an expedition which led to an overwhelming defeat at Gaza. Their reason was that they believed the expedition to be rash, which of course turned out to be correct (see Nicholson (1993), p.68). But eager crusaders were often greatly irritated by the military orders' caution. The most famous instance of this occurred at Mansourah in 1250 in Egypt during King Louis IX's first crusade. The Templars and Hospitallers advised Count Robert of Artois not to attack the Muslims, but he accused them of sloth and wishing to impede the Christian cause and advanced. The military orders accompanied him, rather than be accused of cowardice, and, as they had predicted, the Christian army was cut to pieces. (See Matthew Paris, *Chronica Majora*, 5, pp. 148-54.) It was a terrible defeat, but something of a propaganda coup for the orders. Their conduct during the battle had been irreproachable, they had fearlessly died for Christ, while the blame for the defeat fell on the count of Artois. Very few derogatory stories were recorded of the orders after 1250.

In contrast, other critics complained that they were too eager to fight. Some writers felt that this rashness was foolish and irrational, not worthy of reasonable men. This was particularly the case by the thirteenth century, when the image of the rational knight who only fights when he has to, became popular in the romances. Some of the clergy believed that the orders' love of violence and domination impeded or prevented conversions. This accusation was made

against the Templars by Walter Map (*De Nugis Curialium*, pp. 60-2) and against the Teutonic order by some unknown critics and by Roger Bacon.

In 1258, letters reached Pope Alexander IV from Duke Semovit of Masovia, in Poland, and the Franciscan friars of Thorn, in Prussia, defending the Teutonic order against certain accusations. Each claimed to be writing independently and without having been asked to do so, but the letters are so similar that they were probably dictated by the Teutonic order. They deny that the brothers had been forbidding the preaching of Christianity, or that they had prevented the priests from stamping out incest and adultery among the Prussians, or that they had forbidden oratories to be built or priests instituted there. It was untrue that the brothers had destroyed old churches, or impeded the sacraments of burial, confession, baptism, eucharist and so on, or that they were enslaving the new converts, since they had been giving the Prussians the liberty of Christ, even when they didn't want to receive it (*Preussisches Urkundenbuch*, 1.2, nos. 62, 65).

Walter Kuhn has suggested that these accusations were brought by the Polish princes Kasimir of Cujavia and Boleslaw of Krakaw-Sandomir, who were hoping to gain part of Prussia for themselves. In any case, similar accusations appear around ten years later in the writing of Roger Bacon, a Franciscan friar in prison in Paris for his radical views. Roger was not against the use of force, but he claimed that the military orders, by using force against the Saracens, had made them resistant to the Christian faith. In particular,

the Prussians would have been converted long ago if it wasn't for the violence of the Teutonic order, because the pagan people have many times been prepared to receive the faith in peace following preaching. But those of the Teutonic house do not wish to allow this, because they wish to subjugate them and reduce them to slavery, and by subtle persuasions they have already for many years deceived the Roman Church. (*Opus Maius*, pp. 121-2.)

Yet, although Roger's writings show that such accusations were still around in the 1260s, he was the only writer in western Europe to record them during this period, and his views can in no way be regarded as typical.

#### **(e) Criticism after 1250.**

The peak of criticism of the military orders came around 1250. After this they faded from the chronicles and critical writings. Many critics of the Church did not mention them at all. Others show very little actual knowledge of them. Although there was a vast number of newsletters coming from the Holy Land, so

that chroniclers could hardly have been underinformed on events, they seem to have chosen to ignore them. News was almost invariably bad, and they probably believed that the loss of the Holy Land was only a matter of time. Perhaps they preferred to think of the Holy Land as a land of romance and legend, rather than a real place with real problems.

As a result, after 1250, the image of the military orders expressed in the chronicles and other writing shows a relative improvement. This does not mean that the military orders had become more popular, but that chroniclers and satirists had other more pressing matters to worry about, and that the military orders' activities were far from the top of their list of problems. For day-to-day relations between the military orders and their neighbours and the authorities were usually peaceful. Bishops' registers, royal administrative records, and the records of the nobility where these survive, show that although there were disputes, generally the military orders were obedient subjects and reliable servants. As Walter Map remarked, whatever the Templars did in the Holy Land, in England they lived peacefully enough. Even Walter Map had more to say against the Cistercians than against the military orders; by the late thirteenth century, a satirist was more likely to complain about the friars than the military orders.

### **Conclusion.**

Did the military orders' contemporaries during the period 1119-1291 view them as knights genuinely serving Christ, knights of Christ? No one doubted that they served Christ. Only once during this period did a pope suggest that some of the Hospitallers were guilty of heresy, and the accusation was never repeated or elaborated. The Templars and Teutonic knights and the other military orders were never accused of error in their religious beliefs.

Although there was plenty of criticism that the brothers had put money before their service of Christ, or had proved themselves unworthy in other ways, they could still be redeemed. After the final loss of Acre, when Pope Nicholas IV asked the Church for suggestions as to how the Holy Land could be recovered, his bishops made many suggestions as to how the military orders could be reformed to make them more efficient, but no one suggested that they be abolished. The concept of the military order remained unquestioned, and they were still expected to spearhead the recovery of the Holy Places which they had fought so long to protect.

I shall end this survey with one of the earliest European accounts of the fall of Acre, written in the summer of 1291, from the chronicle of St. Peter's abbey in

Erfurt, in eastern Germany. This sums up the military orders' most pervasive image, both during the twelfth and thirteenth century and in modern times: pious warriors, fearlessly laying down their lives in God's cause.

It is said that a good 7,000 men fled together to the house of the Templars. This house, because it is located in a strong part of the city by the sea shore and surrounded with good walls, defended itself manfully for perhaps twelve days after the capture of the city by the Saracens. But when the Templars and the others who had fled there saw that they lacked supplies and had no hope of receiving human help, with devoted prayers and after confession, making a virtue of necessity, they committed their souls to Jesus Christ, rushed out strenuously on the Saracens and strongly threw down many of their adversaries. But at last they were all finally killed by the Saracens. ('Cronica S. Petri Erfordiensis Moderna', ed. O. Holder-Egger, Monumenta Germaniae Historica Scriptores, 30, pp. 424-5.)

## **Knighthood filiation of the Order of the Poor Knights of Christ - Guardians of the Holy Land**

(Martiniste)

### **Fontain of Honour (Fontaine d'Honneur)**

Called "Fontaine d'Honneur", the lineage of Knights who have passed, in turn, to the Chivalry (knighthood) Investiture. As an example to illustrate this: Albert is reinforced by Benedict himself armed by Charles himself armed by Daniel. We can give the Fountain of Honour Albert: Albert Benedict, Charles Daniel.

The Fontain Honour is the result of knights who, since the dawn of time, transferred the knighthood through investiture. To be absolutely valid, it must be uninterruptedly passed on through investiture without blemish since the night of time. Uninterrupted because there can be no missing link, it would be the same with a person, imagining his grandfather without a father. Coming from the night of time, even from the mist of time, the knighthood should be transmitted through a person, and to a person one can safely admit as being of good report, even if there are no archives. The one receiving the investiture should be without



blemish because dishonour breaks irretrievably the lineage of “Fountain of Honour.”

**Chronological table of Chivalry Lineage leading to Jean Paul Pierre Neveu,  
Baron of Geniebre and further**



The Night of Time



Hugues Capet



Louis IX (Saint Louis), Roi de France

Great Master of « Ordre de la Cosse de Genet »



Robert de Clermont



Stem of the Bourbons



Henri IV, Roi de France

Great Master of the « Ordre de Saint Michel »



Louis XIII, Roi de France

Great Master of the « Ordre de Saint Michel »

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Louis XIV, Roi de France

Great Master of the « Ordres du Saint-Esprit  
et de Saint Michel »

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Philippe V (Duc d'Anjou) Roi d'Espagne

Great Master of « Ordre de la Toison d'Or »

---



Charles III, Roi d'Espagne

Great Master of « Ordre de la Toison d'Or »

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Charles IV, King of Spain

Great Master of « Ordre de la Toison d'Or »

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The Infant Henri de Bourbon, Duc de Séville

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Prince François de Bourbon

Knight of the « Ordre de la Toison d'Or »

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Prince François de Bourbon, Duc de Séville

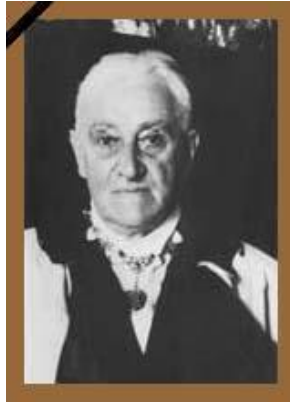
Great Master of the « Ordre de Saint Lazare de Jérusalem »

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Marquis Portafax de Oria

*(Portafax Marquise de Oria, descendante du Marquis de  
Oria médecin militaire, 1er empire)*

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Paul Pierre Jean NEVEU, Baron de Geniebre  
Armed in the Knighthood, 4<sup>th</sup> november 1937

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Michel Swysen, Comte d'Aijalon  
Armed in the Knighthood, 13<sup>th</sup> May 1962

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Armand Toussaint

Armed in the knighthood, 18th August 1979

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Philippe De Coster (Philippus-Laurentius)

Armed in the knighthood, 16th September 1979

Chevalier Grand ✠ Croix de Mérite de l'Ordre Souverain des  
Frères Aînés de la Rose ✠ Croix

(Roux de Lusignan) le 15 mars 1975

As such, Philippus-Laurentius has all the chivalries of the  
Poor Knights of Christ, and of O.S.F.A.R. ✠ C, Roux de  
Lusignan (Kings of Cyprus) through Pierre Phoebus (Roger  
Caro)

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From first row left to right, the knights Sornin, Swysen, Dumoulin and Delwiche

There are many lineages and everyone has a number of lineages as stated above, but we want to introduce hereby another "Fontaine d'Honneur" at which the Order relates. This is the line called "Baron of Genièvre", the same as above (page 206):

**Philippe Laurent De Coster**

**Armand Toussaint**

**Michel Swysen, Comte d'Aijalon**

**NEVEUX Pierre, Paul, Jean, Duc de Pauver, Baron du Genièvre**

**PORTAFAX de ORIA Marquis**

**de PAULE François IV, Duc de Séville**

**de PAULE François III, Duc de Séville**

**de PAULE François II, Duc d'Anjou**

**de PAULE Henri Ier, Duc de Séville**

**de PAULE François Ier, Duc de Cadix**

**de BOURBON Charles IV, Roi d'Espagne**

**de BOURBON Charles III, Roi d'Espagne**



**de BOURBON Philippe V, Roi d'Espagne**  
**de BOURBON Louis, Le Grand Dauphin**  
**de BOURBON Louis XIV le Grand, Roi de France**  
**de BOURBON Louis XIII le Juste, Roi de France**  
**de BOURBON Henri IV, Roi de France**  
**de BOURBON - VENDOME Antoine, Roi de Navarre**  
**de BOURBON - VENDOME Charles, Comte de VENDOME**  
**de BOURBON - VENDOME François, Comte de VENDOME**  
**de BOURBON - VENDOME Jean, Comte de VENDOME**  
**de BOURBON - La MARCHE Louis, Comte de VENDOME**  
**de BOURBON - La MARCHE Jean, comte de VENDOME**  
**de BOURBON Jacques, Comte de La MARCHE**  
**de BOURBON Louis Ier, Comte de CLERMONT**  
**de CLERMONT Robert, seigneur de BOURBON**  
**CAPET Louis IX (saint Louis), Roi de France**  
**CAPET Louis VIII le Lion, Roi de France**  
**CAPET Philippe II Auguste, Roi de France**  
**CAPET Louis VII le Jeune, Roi de France**  
**CAPET Louis VI le Gros, Roi de France**  
**CAPET Philippe Ier, Roi de France**  
**CAPET Henri Ier, Roi de France**  
**CAPET Robert II le Pieux, Roi de France**  
**CAPET Hugues Ier, Duc de France puis Roi de France**  
**ROBERTIEN Hugues le Grand, Comte de Paris, Duc de Bourgogne**  
**ROBERTIEN Robert Ier de Neustrie, Roi de France**

**ROBERTIEN Eudes, Roi de France**

**ROBERTIEN Robert le Fort, Marquis de Neustrie**

**ROBERTIEN Robert III, Comte de Hesbaye**

**ROBERTIEN Robert II, Comte de Hesbaye**

**ROBERTIEN Thurimbert, Comte de Hesbaye**

**ROBERTIEN Robert Ier, Comte de Hesbaye**

**ROBERTIEN Lambert, Comte de Hesbaye (665-714)**

## **The Night of Time**



ORDRE DE CHEVALERIE.

+++++

LES PAUVRES CHEVALIERS DU CHRIST.

+++++

GARDIENS DE TERRE SAINTE.

=====



CERTIFICAT.

\_\_\_\_\_

Le 16 septembre 1979.

Je soussigné, CHEVALIER détenteur de la filiation chevaleresque de tradition, certifie avoir régulièrement, par adoubement et colée, consacré

*Philippe de Coster.*

CHEVALIER du CHRIST

au nom de DIEU, de St Michel, Archange, Chef de la milice céleste et de St Georges, prince et martyr, tous deux vainqueurs du Dragon.

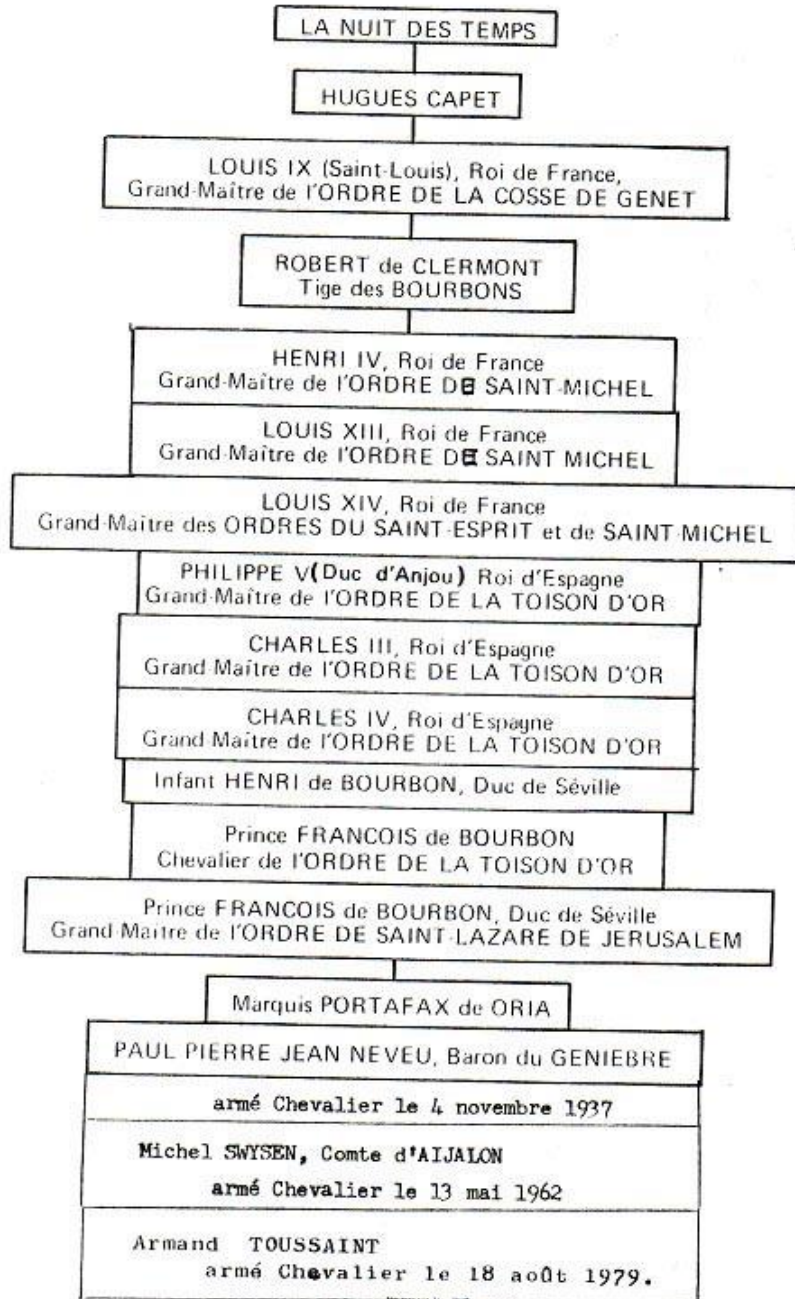
*A. Toussaint*

Armand TOUSSAINT  
Chevalier  
Grand Maître.

*# Car...*  
Comm. Adj. de  
l'Archiconfraternité  
Michaelite.

TABLEAU CHRONOLOGIQUE  
DE LA FILIATION CHEVALERESQUE  
ABOUTISSANT AU BARON DU GENIEBRE

F I L I A T I O N chevaleresque de l'ORDRE DES CHEVALIERS DU C H R I S T.



# Martinist Order of the Poor Knights of Christ, Guardians of the Holy Land



## Investiture Ritual

**Venerable Master:**

Faithful Brothers and Sisters, it is the time when the Sun dominates and where our work can be opened. The light and peace of our Lord Christ, descend on us. We will carry out "investiture." If there are any objections do speak in a loud voice.

.... (Moment of silence)....

**Venerable Master:**

The "Chivalry" is essentially based on the principle of the ROUND TABLE, in memory of King Arthur and his Knights. Any Knight, indeed, whatever his social status is, because of his knighthood, equal to all other Knights. So, it was, among other things, in remembrance of the King of France, Francis the First, promoted Knight to Knight Pierre du Terrail, Lord of Bayard.

The chivalry is not hereditary. It confers a transmission Investiture from Knight to Knight, that is to say conferring the chivalry by a Knight validly invested to a new Knight who on his turn can grant the investiture, if he or she judges the candidate worthy to become part of other Knights.

It is this millennium chain of Investitures never broken that only ensures the sustainability of the chivalry institution of which we are the representatives. The

ceremony of arming is a real initiation, a voluntary setting condition for the Holy Grail.

The Knight is a free man or woman, seeking the Light in the spirit of the Knighthood of the Temple. His course is entirely contained in the Knight's Prayer that you know.

The Venerable Master Consecrator lays alternately three times the sword on the right shoulder, then left shoulder and finally on the head of the candidate.

Brother (or Sister), by our Lord Christ ... (*three times on the right shoulder*) ... under the auspices of the Traditional Universal Chivalry ... (*three times on the left shoulder*) ... and in remembrance of the pious knights of old, like Roland, Olivier, Renaud, Bayard ... (*three shots on the head*) ... Master Hiram, builder of the Temple and Jacques de Molay, the last Grand Master of the Templars,

I, Knight ..... in the name of the Almighty God, Saint Michael, the Archangel and Saint George, Prince and Martyrs, I make you Knight.

The Venerable Master then gives a blow on the shoulder or neck of the candidate, thus perpetuating the ancient Accolade. And, say loudly:

Be brave ... for eternity!

### **Closure of the Works**

The day declines. It is time to conclude our work. Go now in the Peace of the Lord Christ, our Grand Master.

P.S.: The Names as God, Christ and Saints do not mean anything if you do not want to, it just belongs to the ritual, and can have only a meaning if you interpret them alchemically, to keep secret the "Great Work" of transmutation. God and Christ stands for your "Higher Self", the "Power Within", your "Real Self". Remember in Occultism, "I am not my body, I am a psychic entity", have a body to move about on earth from birth to death.

## The Knight's Prayer

Lord Christ who gave this warning: "Be always prepared" and have made me the grace to know this, help me to be faithful.

That all circumstances of life find me ready for the duty, loving what is good, doing what is right, and what is true propagating.

Dedicated to my fellow man, protector of animals, always ready to forgive, always ready to help, smiling in tribulation, clear of mind, pure in heart and mind, as well as in speech.

So , Lord, the traces of your steps<sup>4</sup>. I want to follow them through everything without fear and without reproach, in the virility of the soul (the Self) and a high (unashamed) forehead. This is my promise as an upright<sup>5</sup> knight. On my honour, I will not fail, remaining confident, Lord Christ<sup>6</sup>, your love and your grace to go to the Father, in the Light of the Divine Mother, the Holy Spirit<sup>7</sup>. Amen.

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<sup>4</sup> The human does not need religion to make distinction between good and bad as only the inner-knowing reveals what is right or wrong.

<sup>5</sup> The text says, "Christian knight".

<sup>6</sup> Within you and me is the "Power, the Glory, the other God."

<sup>7</sup> This is also alchemetically to be interpreted.

## Glossary of Alchemical Symbols and Terms



*Ideas how religious names stand for alchemical secrets not to be revealed to everybody, as only those who know will understand.*



## Astral

Astral literally means “starry”, from the Latin word *astrum*, but we use it to mean the desire world. The astral plane is here, all around us, but we can’t see it or perceive it with our senses. We *can* sense it with our emotions though. That’s because we have an astral body.

Astral substance is made of astral atoms. In the physical world we’re used to atoms staying where they are in our body, but astral atoms move around with extremely great speed. They are like brightly coloured sparks constantly on the move.

The energy that moves them is emotion and thought. When we feel a deep craving for something, we attract astral atoms of a certain quality, depending on what we want. If we want something really selfish, we’ll attract atoms of a low vibration, and the colours of the atoms (to those who can see them) will appear dark, murky and unclean.

The purest longing with the highest vibration is the longing for God. This attracts a stream of very radiant and supernal astral substance, called “the Living Water”. This substance is like a bright light and drives all unclean and ignoble forces away. This is why Harry’s (Potter) Patronus is able to drive away Dementors. Harry’s stag symbolises the thirst for the Living Water, and the ensuing inflow of divine Light drives away all the forces of darkness.

Our astral body is much bigger than our physical body, and doesn’t have that shape. It is egg-shaped and sticks out from the physical body. Some people who are clairvoyant or astrally sensitive can see astral substances and so they can see what we are really like. A very selfish or evil person will have a dark astral body with angry flashes of light, while a very kind, unselfish person will have a radiant astral body of very beautiful colours. A person who is touched by God, and in whom the Divine Spirit dwells, will have a breathtakingly beautiful body of a dazzling golden light.

When we die, by which we mean when the physical body dies, the astral body keeps going for a few years. Our astral body is attracted to a plane that is in harmony with our astral body. Hence, if we are evil, our astral body will automatically be attracted to a plane that is dark, murky and feels terrible. We will meet other dead people there who are just like us. This is where the idea of hell comes from.

If we are selfless people, like Harry Potter, our astral body will be attracted to a world of light and love, and we will be surrounded by our beloved friends and selfless, loving people. This is where the idea of heaven comes from.

All the astral planes are in the same place seen geographically, and what separates them is the rate of vibration. A person can enter planes of a lower vibration rate than his own astral body, but not planes of a higher rate.

The astral plane is filled with objects and surroundings that have been created by the people living there. It's possible to create objects by thought, and a good description of this can be found in *Harry Potter and the Prisoner of Azkaban*, in the first D.A.D.A. lesson. The film of this scene can give us a good idea of astral creation too. The students there use their imagination to turn the boggart into a funny object, and that's exactly what we can do in the astral plane.

## **Cosmic Plane**

The entire Divine Universe consists of seven Cosmic Planes. These planes all occupy the same space and interpenetrate each other, being of different rates of vibration. The First Cosmic Plane has the highest vibration, the Seventh the lowest. Each plane is a complete universe in itself and contains life-forms of eternal glory, beauty and power.

The Sixth Cosmic Plane is known as "The Kingdom of Heaven".

The Seventh Cosmic Plane contains a sub-plane which is not part of the Divine Creation but is a temporal-spatial, dualistic universe known as "dialectics". This sub-plane of the Seventh Cosmic Plane did not exist from the beginning but was created as a result of "the Fall". This was an event that occurred, and is still occurring, when many microcosms turned away from the Divine Plan, and started creating their own plan, which was aimed at their own glory rather than that of God. This resulted in the concept of "death" for the first time. Hence this universe is known as "the universe of death". It is the world in which we, mortal humans, live and die.

The original Seventh Cosmic Plane still exists in untainted glory, and is known as "Paradise".

## **Etheric**

The Etheric Plane is actually part of the Physical Plane, but it is too light and elusive to be detected by our senses. Its primary function is to give **life** to physical bodies. Our physical body is alive when there is an etheric body penetrating it. As soon as the etheric body leaves the physical body, death sets in. This is why there is a very tiny loss of weight upon death. The etheric body also keeps the body functioning and healthy. If our etheric body doesn't function properly, our physical body will get sick.

There are four states of ether: chemical ether, life ether, light ether and reflecting ether.

**Chemical** ether is especially active in the assimilation and excretion of food.

**Life** ether is primarily active in the propagation of the species.

**Light** ether is active in generating blood heat, and in sensory perception.

**Reflecting** ether is responsible for mediating between thought and the brain. It also keeps a permanent record of everything that happens.

**Our etheric body** is slightly larger than the physical body, and so it protrudes slightly.

**The etheric body** and the physical body, showing the nervous system.

The Etheric Plane is populated by various creatures which we know from myths and legends. Creatures like elves, gnomes, merpeople, pixies etc are etheric. They are mentioned in fairy tales because people used to have etheric sight, but this disappeared when we humanity became as materialistic as we are today.

## **Gnosis**

This word is used to indicate the divine force that comes into our world to liberate the sleeping Child of God in the heart of every seeker. This force is like a sweet rain that drops on the parched desert soil to germinate a seed that has been buried there for thousands of years. It is sent into the world by "The Masters of Compassion", a brotherhood of Children of God who have succeeded in turning the lead of their earthly selves into the Gold of the Holy Spirit. These liberated people radiate into the world the Divine Light which has been transmuted to a vibration rate that can be felt by seekers and calls them to return to God, but is totally imperceptible to "muggles", i.e. people unsusceptible to the

Force. The effect of the Gnosis on a seeker who opens his heart to it is as a healing, sanctifying spirit. This spirit is personified by Albus Dumbledore. He also symbolises the brotherhood, who were once fallen microcosms like ourselves, and so had intimate acquaintance with Grindelwald, symbolising the force that wants to execute a plan that is in disharmony with God's Plan.

The word "Gnosis" is also used to describe the knowledge emanating from the divine force itself. When this force of liberation radiates into our world, it brings not only energy for the alchemical process, but also the knowledge. When the Gnosis is born in the heart of a seeker, his head can also open up to the force which will give him direct knowledge.

Historically various people have opened themselves to the Gnosis and so were able to give the teachings contained in the world's great scriptures, holy books and other writings containing aspects of the Truth.

## **Medulla oblongata**

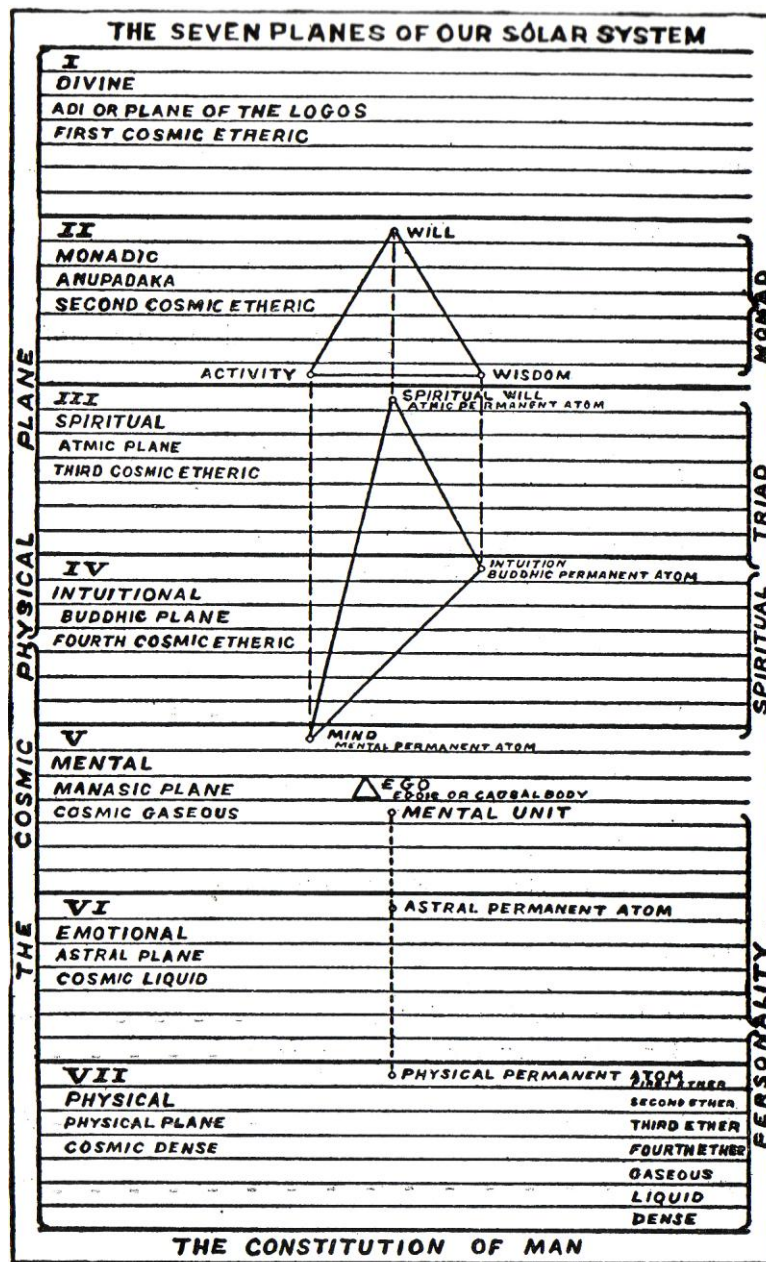
The human body is a temple created by God. However the earthly body we have now is a ruin compared to the indestructible and incorruptible body of the original human race before the Fall. *Harry Potter* is a symbolic instruction manual on how we can return to our former glory. The way to do this is to apply an alchemical process which radically changes our whole being from the lead of earthly nature to the Gold of the Divine Spirit.

One of the most important organs in the body is the medulla oblongata. It controls breathing and the heart beat, among other things. But its most important function is to act as gate keeper to foreign forces wanting to enter the body. It is personified by Neville Longbottom. If you write his name and the organ underneath each other you'll see the similarity.

When an alchemist has completed the process of purification and transmutation, he is ready to receive the Divine Spirit. God is ready to live in the human temple again. It is the medulla oblongata that forms the gate through which the Divine Spirit Enters. Hence in Book 7 Neville performs a magical act of essential importance to Harry. Neville invokes Gryffindor's sword from the hat and decapitates Nagini. This act symbolises the entry of the Divine Spirit into the medulla oblongata as the gate to the spinal column, and the death of the old serpent-fire.

## Microcosm

The human microcosm is basically an invisible force field. It's called a microcosm because it's really a micro-cosmos – a cosmos or world in miniature.



### Microcosmic consciousness

also called the “Auric Being or the “Higher Self”

Every human being is surrounded by a force field. This field reflects all his inner qualities, as well as his health and his past and future. When the human being dies, this force field remains, and eventually finds a baby in a family with

which it has affinity. It "adopts" the baby as its own and pours into it all its energy. The force field is therefore immortal. It also has consciousness and intelligence.

In the centre of the force field there is a latent nucleus left over from the time when the human being lived in great majesty in another, perfect universe, and in the Love of the Original Spirit, where it was not susceptible to death and decay.

*Harry Potter* is essentially the story of the original divine human being coming back to life out of the latent nucleus and replacing the present force field with a new one that surrounds him with a brilliant light like a golden sun, and turns him into an everlasting, perfect and compassionate child of the Original Spirit. The process of the new human being coming to life is called alchemy, and Jo has componentised every aspect of this tremendous and exhilarating process of turning the lead of the earthly person into the gold of the heir of GODric Gryffin d'OR.

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## Book Review Info

### **Muslim Perspectives on the Crusades - Through Western Eyes**

The Crusades: an Islamic perspective by Carole Hillenbrand. Pub: Edinburgh University Press, Edinburgh, UK, 1999. Pp: 648. Pbk: UK 29.95. By Leila Juma.

The Crusades are traditionally defined as the series of western expeditions against the Muslim lands of Palestine and the Levant which begun with Pope Urban's call to arms at Clermont in 1095AD, and all but ended with the Muslim liberation of Acre in 1291. The initial western offensive was sudden and effective. By 1099, Jerusalem was in Christian hands, and remained so until 1187, when it was liberated by Salah al-Din ('Saladin'). From then on, European power in the region was very limited, although Frederick II of Sicily briefly conquered Jerusalem again in 1228. But effective power was restricted to the Frankish coastal city-states, which operated as local war-lords among others similar. The 'fall of Acre' in 1291 marked the end of the European presence in the region.

In western studies of the Crusades, scholars have traditionally highlighted Christian desire to rule the 'holy lands'. However, this is a limited definition which - perhaps deliberately - avoids the reality that the Crusades were

concerned as much with countering the rise of Muslim power as with 'liberating' any holy lands.

The clearest possible sign of this lies in Urban's own actions at the very start of the crusading movement: knights who 'took the cross' in Spain and Italy were encouraged to fight the Muslims of those areas rather than travel to the 'holy lands', as such wars were just as holy. This was a time, it should be remembered, when Muslims ruled Sicily, had settled parts of lower Italy, and had threatened areas north of Rome itself. Later, the same crusading symbolism would be used to raise support against the rise of Ottoman power in central and south-eastern Europe, and against Tartar power in Russia and Eastern Europe.

The importance placed on the Crusades in Europe is a direct reflection of the fear of Islam at the time, and its overwhelming presence as a superior civilization and power. And this aura survived until at least the beginning of this century; Allenby's oft-quoted statement on entering Jerusalem in December 1917 may be apocryphal, but the facts that one of his officers wrote a book of his experiences called *The Romance of the Last Crusade*, that *Punch* magazine famously portrayed him as Richard I, and that numerous First World War memorials in Britain are designed on crusader themes, are undeniable. The presence of the crusades in Muslim history and society, by contrast, is relatively low-key. Islam may have dominated European thinking; but for the Muslims, the Europeans were just another minor pest of an enemy, even allowing for the occupation of Jerusalem. This is a point which Hillenbrand, in this otherwise excellent book, fails to appreciate, particularly when she comments on the relative lack of work done on the crusades in Muslim historiography compared to European. This failure is all the more surprising as she specifically highlights and recognises another aspect of the same point: the increased awareness of the crusades in modern Muslim thinking, which she correctly attributes to the west's recent rise as a dominant factor in Muslim affairs, including the loss of Palestine again.

Without noting the reason, however, Hillenbrand does begin by pointing out the lack of high-quality Arabic historic works on the crusades from a Muslim perspective (and as a Reader in Arabic and Islamic Studies at Edinburgh University, she is qualified to judge), and states her object as being to address the resulting imbalance in western views of the crusades. If her book is as widely read as it deserves to be, it should certainly go some way to achieving this object.

The book begins, usefully for non-experts on the period, with a brief account of the crusades in Palestine, and the Muslim response to them. Hillenbrand then



goes into a more detailed study of the crusades from a Muslim perspective, looking at the unfolding of Muslim rule and politics at the time, how Muslim rulers responded to the Christian attacks, and how Muslim historians and writers recorded the events. Her narrative is smooth, her grasp and usage of Arabic language sources impressive, and her combination, organization and presentation of various materials impeccable. She seems to address both the scholar and the lay reader simultaneously, and leave no question unanswered. At 648 pages, this is not a short book, and Hillenbrand succeeds in presenting admirable detail on each issue she covers, without boring the reader. Simply listing some of the sub-heading of her chapter on the First Crusade gives an idea of her thoroughness: The General State of the Islamic World on the Eve of the First Crusade; The Devastating Events of the Years 485-487/1092-1094; The Debilitating Effects of Religious Schism; The Eastern Perspective - Seljuq Disunity, 485-492/1092-1099; Anatolia in the late eleventh century; The Egyptian Perspective; Syria and Palestine on the Eve of the First Crusade; Why Did the First Crusade Come? - Muslim Interpretations; The Course of the First Crusade: Muslim Accounts; The Fall of Antioch; The Conquest of Jerusalem; The Role of The Byzantine Emperor; Muslim Reactions to the Establishment of the Frankish States in the Levant; Displacement of Muslim Population; Crusader Expansionism and Muslim Disunity; The Egyptian Response; The Syrian Response; The Local Response to the Frankish Presence; etc... These are just some sub-heading to the first chapter, which looks at the political history of the early part of the crusading period (up to 1100). The next two chapters treat the 1100-1174 and 1174-1291 periods with only slightly less detail. Lay Muslim readers will find the sections on Nur al-Din Zengi and Salah al-Din particularly interesting and useful. Throughout, Hillenbrand takes a broad view of events, placing the crusader wars in the wider context of Islamic history at the time, and constantly looking to see how contemporary Arab chroniclers understood the events of the day. A Muslim reader may not agree with all her interpretations, for example on matters of jihad and doctrinal differences between different Muslim dynasties but, bearing in mind that she is writing for a non-Muslim audience, there can be no doubt that Hillenbrand presents a face of the crusades which most people - even Muslims - will never have seen. After her political history of the period, which covers only some 250 pages of the book, Hillenbrand then moves on to thematic chapters on How the Muslims saw the Franks: Ethnic and Religious Stereotypes; Aspects of Life in the Levant in the Crusading period; Armies, Arms, Armour and Fortifications and The Conduct of War.

The first of these is perhaps the most problematic part of the book. Hillenbrand appears at times altogether too sensitive of Muslim criticisms of the Europeans, and too quick to jump to negative conclusions about Muslim intentions; to put

the worst possible slant on critical Muslim statements about the Franks. She finds herself defending the Franks instead of allowing the reader to draw his own conclusions. Perhaps there is simply a limit to how far one can see oneself as others do.

Elsewhere, however, Hillenbrand's writing returns to its usual high standard. The wealth of information she provides on Muslim society, culture, architecture, military organization, weaponry, warfare, strategy, military and political literature, and a host of other similar topics, all drawn from Arabic sources, is quite stunning. Although it is designed for a non-Muslim reader, there is perhaps no good-quality equivalent for the English-speaking Muslim either. It must also be noted that throughout the book, her text is supported by a fantastic collection of photographs, illustrations, sketches, details, diagrams and maps. The pictures and details of the interior of the Al-Aqsa mosque, including details of the Nur al-Din minbar burnt by the Zionists in 1969, are priceless on their own. There are also examples of Muslim armour, weapons, architecture, coins, clothes, artistic representations of jihad and other scenes, and too much more to mention. Even without the text, this would be a picture book of rare quality.

In her conclusion, Hillenbrand looks briefly at the heritage of the crusades in the Muslim world. Here too she is sympathetic, but her analysis is sometimes simplistic, for example in presenting the thought of Syed Qutb, Imam Khomeini and other Islamic thinkers and groups. She states that she has deliberately presented a one-sided view of the Crusades, "from the Muslim side alone". This is only partly true - she has shown how the Muslim side appears to a westerner. But that is still an improvement on most western writings; and the sheer amount of information, and the quality of the presentation, make this book invaluable.

## **Main Sources**

### **Abbreviations.**

BEFAR = Biblioth que des  coles fran aises d'Ath nes et de Rome

MGSS = Monumenta Germaniae Historica, Scriptores, ed. G. H. Pertz et al., series in folio, 34 vols. (Hanover, 1826-1934)

PL = Patrologiae Cursus Completus, Series Latina, ed. J. P. Migne, 217 vols., and 4 vols. of indexes (Paris, 1834-64).

RHC Or = Recueil des Historiens des Croisades: Historiens Orientaux, published by the Académie des Inscriptions et de Belles-Lettres, 5 vols. (Paris, 1872-1906)

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