

**PALESTINE PILGRIMS' TEXT
SOCIETY. FELIX
FABRI, VOL. II,
(PART II), PP. 369-692**

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they would more easily be able to get possession of Egypt and the Holy Land. But a great plague fell upon the Christian army, and in it King Louis's two sons died, as did also the general in command of the army. While the plague still raged among them they were joined by Charles, King Louis's brother, with a great fleet, and he laid siege to Tunis, but the plague-stricken army made peace with the King of Tunis and went home.

After the death of St. Louis almost all shepherds of flocks were deceived by false writings, and gathered together from both France and Germany under the title of one whom they called their master. They said that it had been revealed to them by an angel that God was not willing to effect the deliverance of the Holy Land by means of kings and princes, of rich and noble men, nor yet by means of armed men, but by humble despised shepherds, who were to recover the Holy Land with their staves, and to revenge therewith the insults and death of the King, St. Louis.

The ringleader of this riot was one Friar James, an apostate monk of the Cistercian order, who pretended that a star had come down from heaven and had said to him that in this way the Holy Land must be set free. So many of them gathered together, that there were more than twenty thousand simple men, (288 *a*) and they would not suffer anyone in holy orders, any clergyman, priest, or man of learning, among them; and they became so presumptuous that their masters acted as bishops, blessed holy water, joined couples together in marriage, and preached to them. But when they were come to the seaports, their venture was brought to nought, and they returned home empty. Many of them who before had been simple shepherds became robbers, thieves, and footpads, and many of them were put to death in divers places

for the robberies which they had done, and so this sect came to an end.

THE QUARRELS OF CHRISTIAN PRINCES ABOUT THE
TITLE OF KING OF JERUSALEM.

From henceforth there were no voyages made over sea, forasmuch as the people of the West could no more be gathered together against the Easterns so universally as before, nevertheless, there remained a quarrel among the princes about the title of King of Jerusalem, so that at this day the title is borne by several kings, for instance, by the King of England, as aforesaid; and the Kings of France sometimes boast themselves to be Kings of Jerusalem. So also doth the King of Cyprus, and the King of Sicily; likewise the Kings of Spain; moreover, the Dukes of Suabia, until they died out, used most justly to claim this title for themselves; for, as hath been set forth, Frederick, the second emperor of that name, and Duke of Suabia, married Yolande, the daughter of John, King of Jerusalem, and with her he crossed the sea, and in Jerusalem was proclaimed and crowned King of Jerusalem. For this cause his son Manfred, who succeeded him in the kingdom of Sicily, styled himself King of Sicily and of Jerusalem, and after him other Dukes of Suabia of that family did likewise.

In the year of our Lord 1264, when the aforesaid Manfred and Conradin, being Suabians, were vexing the states of the Church, Pope Clement IV. called in Charles, the brother of St. Louis, to help him against Manfred, Conradin, and the Ghibellines. After Charles had conquered them both and slain them in certain battles, he entered Rome in triumph, and was declared King of Sicily and Jerusalem by Pope Clement in the church of St. John

Lateran, and to this day the Kings of Sicily retain the title of the kingdom of Jerusalem.

In A.D. 1273 Gregory X.¹ held a council at Lyons, at which the Fathers of the Church held a long debate about the recovery of the Holy Land, and urged the Emperor Rudolf and Philip, King of France, to take arms against the Moors for the recovery of Jerusalem. To meet the expenses of this expedition he imposed a tithe upon all Christendom for six years, ordered a crusade to be preached, and granted large indulgences to those who assumed the cross and went beyond seas to the war, or to those who hired one or more men-at-arms for the war.

In this council, also, the Pope blamed and forbade all mendicant Orders, save only the Dominican and Franciscan (Minorite) Orders, as being the last instituted in the Church and the only ones which would endure. As for the hermit brethren of the Holy Land² and the Carmelites, he suspended them until some new decision should be made about them. This he did to the end that the number of begging friars might not interfere with the collection of the money for those who were going to fight beyond the sea. But whether any expedition was made to the Holy Land, or how the expedition failed, I cannot find out. This much, however, I know, that all Italy was in a state of disturbance because of the Guelfs and Ghibellines, and Germany, France, and England were troubled by internal wars, and, therefore, were not disposed to succour the Holy

¹ Gregory X. reigned 1263-1264, according to Sir Harris Nicolas's 'Chronology of History' (London: Longman, Brown, Green, and Longman, 2nd edit.); but 'The Student's Ecclesiastical History,' part ii., p. 434, speaks of this second council of Lyons as having been held by Gregory X. in 1274.

² The brotherhood of Augustinian Eremites, or Austin Friars, was formed in 1256. The Carmelites were transplanted from Palestine to Europe in 1238.

Land. So Charles, King of Sicily and Jerusalem, the brother of the King of France, had a threefold right to be called King of Jerusalem: first, because the Pope had crowned him; secondly, because he was master of Sicily, which had belonged to the former King of Jerusalem; thirdly, because it had been bestowed upon him by Mary, the daughter of the Prince of Antioch, the lawful heiress of the kingdom of Jerusalem, which had been usurped by her nephew [ð] Hugh.

This Charles magnanimously disdained to be styled King of Jerusalem without possessing the kingdom thereof, being loath to be a king in word and not in deed; wherefore he cast about to see how and by what means he might win the kingdom of Jerusalem. He had a son-in-law, Baldwin, who in A.D. 1240 had been made Emperor of Constantinople; but the Greeks, ever hostile to the Latins, had driven him out with disgrace, and had set up Michael Palaeologus, a Greek, in his place. This Baldwin now advised Charles, King of Jerusalem, to attack the empire of Constantinople, because if he were to win that he could easily make himself master of Jerusalem. Charles was a puissant monarch, and it did not seem to him a great thing to attack Constantinople; so he fitted out many ships of war and a great fleet, and with the help of the Church, the King of France, and the Venetians, made ready to set out to drive Palaeologus from Constantinople. But he was strangely hindered in his enterprise by the hatred of certain Latins who disliked him, and so he neither won the kingdom of Constantinople nor that of Jerusalem.

After this, in the year of our Lord 1282, the King of the Armenians, who are Christians, made a league with the King of the Tartars against the Soldan. They invaded Syria, and took away many provinces from the Soldan of Egypt, among which Jerusalem was taken, and for a second

time given over to Eastern Christians, but by treachery it was straightway won back by the Saracens.¹

[This King of the Tartars had a brother named Tandagar, who was a Christian, and a baptized son named Argon; but Todagar (*sic*) renounced the Christian faith, became a Saracen, and most fiercely persecuted the Christians. But Argon, his brother's son, slew him, greatly furthered the Christian religion, everywhere attacked the Saracens, and strove to set free Jerusalem.

A.D. 1288, one named Casanus was made Emperor of the Tartars. He was little in body, but great in soul, of a mean countenance, but an admirable mind; for he was adorned with virtues, wise and prudent in war, exceeding friendly towards the Christians, and full of devotion to the Holy City and the Lord's sepulchre, as events proved. This man, when first he was made Emperor, was a pagan, but was made a Christian in a pleasant fashion; for when he became Emperor, he, like another Ahasuerus, caused search to be made throughout all the countries of the East for the most beautiful girl that could be found, without paying any regard to nobility of birth or riches, but to beauty alone, in order that if he approved of her he might make her his wife. He found the daughter of the King of Armenia, and when he asked for her in marriage, the girl and her father consented on condition that she should be allowed to serve her God, the Lord Jesus Christ, and should not be forced to embrace the Tartar religion. This condition was agreed to, and when she was brought to the Emperor, she pleased him exceedingly. He straightway married her; she conceived, and bore a son, but one who was so misshapen that he looked hardly human. Casanus was greatly troubled, and took counsel with his

¹ A note of the author's tells us that all that follows, down to p. 377, is an insertion.

magnates as to what he should do with this most loathsome child. They answered that this child could not have been conceived of man, wherefore both the mother and the child ought to be burned. When the funeral pile had been made ready for this purpose, and the sentence of death had been told the young woman, she demanded them to grant her the favour of permitting her to receive the Sacrament after the Christian fashion, and of having her son baptized. When this had been done [289 a] and her son baptized, as he was taken out of the water, of a sudden the child became changed, and appeared as beauteous and noble a child as could be found in all the world. Casanus, exceedingly delighted at this manifest miracle, not only saved his wife and her child from death, but decreed that she should be his empress, and himself with his people was solemnly baptized. When he had been taught the faith, and learned that the infidel Saracens possessed the places whercin our redemption was wrought, he judged it to be a heinous sacrilege, wondered much at the Christians for enduring it, and straightway declared war against the Soldan of Egypt, and made ready to conquer the Holy Land and Jerusalem. He came into Syria to attack the Soldan of Egypt, bringing with him two hundred thousand Tartars, and together with them the armies of the Kings of Armenia and Georgia, who also were enemies of the Soldan. The Soldan met him with a great host, and a terrible battle was fought. The victory fell to Casanus ; the Soldan was put to flight, abandoned Syria, and went down into Egypt. Casanus now took the cities of Syria, among which the holy city of Jerusalem was taken by the Christians in the year of our Lord 1299, eight years after the Latins had been driven out of the city of Acre. Casanus, on entering the Holy City, most devoutly visited the Holy City, and sojourned there for some time. But

when he heard that disorders had been stirred up in his kingdom, he sent ambassadors to the west of Europe to Pope Boniface VIII., to Rodolph, King of the Romans, and to other kings of the West, praying them to send Christian forces into Syria to recover and retain the countries from which they had a short time before been driven out, and to take possession of the holy city of Jerusalem. When the aforesaid ambassadors had delivered their message, and had won the approval of all men, they were sent back again on the understanding that the Western princes would straightway follow them with great forces; but nothing was ordered to be done, because the internal wars among the Western princes and their own interests lay nearer to their hearts than the Lord's war, as will be set forth in Part II., page 347 *b*. So when, with a moderate expense and a small force, Syria and Jerusalem, which had already been taken by Casanus, might have been preserved to Christendom, no attempt was made; and to the shame of the believers, and by their most criminal carelessness and neglect, it was afterwards lost and never regained, neither is there now any means of getting it back.

When Casanus retired from Syria with his forces, the Saracens easily recovered Syria, for no one withstood them, and they slew and drove out the Eastern Christians whom Casanus had established in these cities, even as they had done before to the Latin Christians of the West. Wherefore, in the year of our Lord 1291, when the Soldan had already taken Antioch, Tyre, Tripoli, and others of the cities of the Latin Christians, he turned his mind to the utter casting out of the Christians from the Holy Land. In all Syria the Latin Christians held only one city, Ptolemais, otherwise called Acon or Acre. This city was exceeding wealthy and populous, for therein dwelt the