

Chronicles of the Crusades Study Guide

Chronicles of the Crusades by Jean de Joinville

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Plot Summary

In "Chronicles of the Crusades", two stories of two very different crusades are presented to the reader. Both are stories of great kings and nobles on their quest to save Jerusalem, but both are told through very different means, using very different formats. Both, however, are highly informative and representative of the journeys of Crusaders at the time of their writing.

"The Conquest of Constantinople", told by Geoffroy de Villehardouin, is the story of the Fourth Crusade. Villehardouin, a key player in the Crusade and a key person to those making many of the decisions during the crusade, tells the story in a very factual manner, with little personal details, although his factual accounts often include him as a key character. Much of the story tells of the numerous diversions presented to the army on the Crusade as their attempts to gain allies overseas lead them away from Jerusalem and into enemy hands. However, the journey does show the bravery of many nobles, and the constant efforts of these men to do what was right for God and country. In "The Life of Saint Louis", Jean Joinville gives an account of the Crusade led by King Louis, as well as an account of the life of the king himself. As a personal friend and companion to the king, Joinville's account is much less constrained by time frame and fact, and much more concerned with examples of the king's generosity, wisdom, and kindness. Joinville journeys with the king overseas, and has the privilege of being in his service for over four years. In that time, Joinville learns that King Louis does not simply believe in God and his teachings, but follows them with complete and total faith and alters his own world to coincide with that faith. King Louis' crusade does help the people of Jerusalem defend themselves against the Turks and other enemies, and Louis' fortification of their castles and lands helps them to retain their lands. Although he and his men experience many trials and tribulations, he uses those experiences upon returning home to help transform his kingdom into a place of equality, peace, and justice.

Although both tales are stories of the Crusade, the first appears to be focused more on what can occur on a journey when individuals do not keep their word and when individuals are selfish and self-serving. In this Crusade, the men not only fail in their quest, but thousands die or are looked down upon for deserting their duties. In the second story, however, Louis, a firm believer in selflessness and the good of mankind, shows how the world can be changed through generosity and kindness. Both appear to be strong lessons about morality, as well as about the nature of mankind and the impact of such nature on history.



Introduction

Introduction Summary and Analysis

"The Chronicles of the Crusades" is a collection of two books detailing different Crusades, the Fourth and the Eighth. The first book is a depiction of the French barons' Fourth Crusade, and how their attempts at saving Jerusalem failed due to greed and dishonorable behavior. The second is the story of King Louis of France, and how his strong faith in God helped his successful crusade to fortify Jerusalem.

The translator, R.B. Shaw, begins the novel with a brief introduction that explains the two chronicles given in the novel. He begins by discussing the goal of the crusades, that of the capture of the Holy City, Jerusalem. The city, he explains, was transferred back and forth between Christians and the Turks for several hundreds of years before a Holy War was initiated by Pop Gregory VII, which was then translated with success to Peter the Hermit, who preached for a war to capture Jerusalem. Through the next several decades, the area was overrun by Turks, and won back by Christians in the first three Crusades. The fourth crusade, chronicled first in the novel, is written by Villehardouin, and is, according to Shaw, the first reliable record of the crusades by the French. Villehardouin was born between 1150 and 1154. He wrote the chronicle years after his crusade. Challengers of his story note that he places blame for several failures of the army on those who deserted the crusade without taking into account social situations outside of the crusades, and that he removes blame purposefully from nobles. Shaw does admit that in the later parts of the chronicle, Villehardouin does show bias against the Greeks, but points out that even amid this bias, the events of the chronicle are fully discussed. Shaw states Villehardouin made it clear the problems between the Franks and the Greeks, as well as the greed of the Franks, led to the downfall of the army and the crusade. He notes that Villehardouin saw his crusade as a duty to God. Shaw's adjectives for Villehardouin include courageous, noble, and as one with strong character and sound judgment.

Around 1244, King Louis IX promised God that if he recovered from his illness, he would recover Jerusalem. Four years later, he began the Eighth Crusade. Years later, King Louis began on another crusade. He and his brother attacked the Muslims in Northern Africa, but Louis soon died, and his brother lost heart in the battle. Prince Edward attempted to continue the crusade, but found himself unable to accomplish much.

Jean de Joinville, author of the second book, grew up as a powerful figure in that he was Lord of Joinville in his early teens. Joinville took the cross in 1248, and joined the crusade with King Louis. His account of the crusade includes Joinville's own experiences in the crusade. He did not write the chronicle until very late in life, and his account looks at the personal side of the event, rather than the factual and political. Joinville clearly adores the king, but also writes of his objections and disagreements, showing him to be more than simply a blind follower. Shaw closes the introduction by

noting that he has modernized the chronicles to make them simpler for modern individuals to read.



Chapter 1, Muster-roll of the Fourth Crusade through Chapter 6, Discord in the Army

Chapter 1, Muster-roll of the Fourth Crusade through Chapter 6, Discord in the Army Summary and Analysis

In 1198, a saint named Foulques is preaching the word of God in France. Shortly after, Pope Innocent proclaims that anyone who takes up the cross as part of the army for one year will be free from all of their sins. Many noblemen take the cross thereafter, including Comte Thibaut, Comte Louis, Nevelon, Comte Baudouin, Comte Hugues, Comte Geoffroy, and many others. All the barons hold a conference, and send envoys to Venice to gather supplies and aid.

The envoys reach Venice, and explain to the Doge of Venice, Enrico Dandolo, that their masters wish the Venetians to build them a fleet of warships and transports. The Doge offers to build transports as well as ships for a fee of 85,000 marks, and to supply all with rations for nine months, if the French agree to pay five marks per horse and two marks per man. Additionally, the Venetians offer fifty armed alleys at no charge, as long as anything the army wins is split in half between the Franks and the Venetians. The envoys agree, and the Doge gathers support from the people of Venice. The expedition would travel to Cairo to crush the Turks first, and would meet in Venice by Saint John's Day in 1202. Geoffroy and his companions return to France to tell the news, while the others travel to Genoa and Pisa to continue to rally support for the Crusade.

Geoffroy returns to France to find Thibaut very ill. In his will, Thibaut leaves his money to his followers on the condition they join the crusade. Many agree, but fail to arrive in Venice as promised. After Thibaut's death, Marquis Boniface de Montferrat is asked to become leader of the Crusades; he agrees. On his journey to Venice, Montferrat gathers many more followers for the army.

The Crusaders begin to gather in Venice after Easter in 1202. Simultaneously, a fleet of ships with hundreds of men sail through the Straits of Morocco to Venice, but these men, along with many others, failed. They did not go to Venice, but instead scattered to other areas. Villehardouin and Comte Hugues are chosen to travel to meet some of the defecting barons to attempt to bring them back to Venice. In Pavia, for example, they meet Comte Louis, and persuade him and his party to return and fight. However, many more escape, leaving the army highly decreased in number.

Back in Venice, the Venetians show the Franks the warships they have created. However, with so many of the army not appearing as planned, the French find themselves short of the amount of money they owe. Each man pays what he can, but the army is still 34,000 marks short. The Doge of Venice makes a deal with the army: if



the French crusaders will help him and his army take over Zara, the Venetians will postpone payment of the remaining money. The Doge also vows to crusade with the army. Venetians begin to take up the cross as well, and the ships are handed over to the French barons.

At the same time, in Constantinople, Prince Issac and his son Alexius escape from Emperor Alexius. The Emperor had blinded his brother Issac and kept him captive with his son, Prince Alexius, in order to take over the kingdom. Prince Issac asks the Crusaders for help. They reply that if he journeys with them to overtake Jerusalem, then they will in turn help him regain his kingdom.

The army departs from there and arrives at Zara. The fleet breaks through the chains of the port, and begins the siege of Zara on November 11, 1202. The citizens of Zara plead with the Doge to spare their lives in exchange for the city. When the Doge goes to speak with the barons, those in the army who wish it disbanded tell the citizens of Zara to fight for their city. They lie, telling them the French will not fight against them. When the Doge returns, then, the people of Zara are gone. Although several in the army disagree with the attack on Zara, noting that many inside the walls were Christian, the Doge demands their assistance.

After five days of attack, Zara surrenders. The city is separated into two parts, with the Venetians occupying one part and the French occupying the other. However, soon after, Venetian and French soldiers become involved in a hand-to-hand fight, which quickly spreads across the city. After many deaths, the fighting stops, but not without severe losses on both sides, further diminishing the military force.

Montferrat finally arrives in Zara to join the army. Envoys from King Phillip of Germany also arrive, with the message that if the army will help Prince Alexius regain his kingdom at Constantinople, that he will place his empire under Rome, and will give them many rewards. The barons discuss the issue. Only twelve of the French take the agreement, but as the Venetians control the ships, the agreement is made.

Throughout the winter, many of the army in Zara desert. Word reaches the army that the Pope is displeased with their overtaking of Zara, and an envoy is sent. The Pope, on explanation by the envoy, feels compassion for them, understanding that they felt they had no choice but to help overtake Zara, as so many deserted the army and they had to pay the Venetians. The Pope sends word that he wishes them to keep the army together at all costs.

Soon after, several of the higher nobles join the King of Hungary, lowering morale. Nonetheless, the Doge, the Prince of Constantinople, and the Marquis leave Zara and arrive at Corfu, an island near Constantinople. Those who wish to break up the army meet and agree to stay in Corfu and leave the army. Hearing this, the Prince, Doge, Marquis, and many others locate them and beg them to stay, which moves them into rejoining the Crusade.



Chapter 7, Voyage to Scutari through Chapter 12, Second Siege of Constantinople

Chapter 7, Voyage to Scutari through Chapter 12, Second Siege of Constantinople Summary and Analysis

The fleet sails from the port of Corfu in 1203. On reaching Cape Malia, they find two ships full of those who had previously deserted the army. The fleet stops at Andros and overruns the area until the Emperor pays them in money and goods. Other troops, however, land in a town near Turkey, and instead of raiding it, protect it and make peace. The ships land at Constantinople, and eventually make their way to the port at Scutari, where they meet the Emperor Alexius, the man who imprisoned Isaac and Prince Alexius. For nine days, the French army camps on one side of the straits while Alexius and his army camp on the other.

A reconnaissance force of French soldiers attacks a Greek pavilion, and succeeds in forcing the Greek forces to flee. The following day, an envoy from the Emperor arrives and asks why the men have invaded the land, since they are also Christians. The army tells the envoy the Emperor does not own the land, and that unless he gives the lands back to the prince, they will continue to attack. The army then takes the prince near the walls of Constantinople and shows him to the people, to ask them to overthrow the Emperor, but at their refusal, they return to camp and create seven divisions of soldiers.

The army attacks the ports of Constantinople. The Greeks fight well, but soon flee against the force of the Crusaders. The army leads out the horses, and takes over the camp of Alexius, although he and his men have fled to the city. The barons camp at the tower of Galata, knowing the Greeks will soon attack. When they do so the following morning, they are defeated swiftly, and the army takes the tower. It is soon decided that to take the city, the Venetians will attack by sea and the French will attack by land. The French are consistently attacked by the Greeks, but prove a worthy adversary and continuously drive them back.

On the day of the main attack, the French attempt to scale the walls of the city, but are quickly driven back, losing two men to capture and many to death. The Venetians attack heavily by water. The Venetians succeed in taking twenty-five towers, and set fire to those in between themselves and the Greeks. Emperor Alexius sends his troops to attack the French, but neither side is brave enough to fire on the other, and the Greeks eventually retreat. Villehardouin asks readers here to appreciate God's wonders, as that night, the Emperor fled the city, leaving it for the Crusaders. The people of



Constantinople free Isaac and crown him Emperor, as Prince Alexius tells the barons of their success.

The Crusaders send an envoy into Constantinople to ask the new Emperor to ratify the covenant his son proclaimed at the beginning of their journey. The Emperor does so, but admits the terms will be difficult to meet. He asks that the army camp on the other side of the harbor to avoid harsh feelings between the Greeks and the army; however, over time, the two become allies. Soon, the Emperor comes to the camp, and tells the barons he will be unable to fulfill the covenant unless they wait a year. After much debate, the army agrees to wait one year.

The Emperor leaves for a tour of his empire to regain support, but during that time, the Latins and the Greeks in the city have a large argument, during which the Latins set fire to the city. Fifteen thousand Latins flee the city, and ask the army to protect and shelter them.

The Emperor returns from his journey, but is self-absorbed and filled with attitude. He refuses to meet the rest of his duties as promised by the covenant. A war begins, and the Crusaders and Greeks battle fiercely. The Greeks attempt to set fire to the Crusader's ships by sending burning sailboats in their direction, but the Venetians and French quickly board the burning vessels and divert them.

A handful of the Greeks, convinced they cannot win, capture Emperor Alexius and throw him in the dungeon, crowning Murzuphlus Emperor instead. Isaac becomes ill and dies. Soon, Murzuphlus strangles Alexius, and upon hearing of this, the Crusaders declare war again on the Greeks, believing themselves righteous since the Greeks only have the land through murder. The war is violent and long.

Villehardouin discusses the fate of the men who did not fight for the Crusade. Many of them perished in Syria, many died on their journey, and still others were killed by opposing forces. During the war between the Greeks and Crusaders, the battle has come to a head. During the battle, the Crusaders are pushed back, giving the Greeks a sense of stability. The Crusaders plan another attack, and this time, succeed in overcoming the Greeks. They then massacre much of the Greek population, and steal many of the people's possessions. Murzuphlus flees the city, and is followed by many of the civilians of Constantinople. A citizen sets fire to the city, and when the army sets out to conquer the next area of the city, the army finds no resistance.



Chapter 13, Election of an Emperor through Chapter 17, A Regency Established

Chapter 13, Election of an Emperor through Chapter 17, A Regency Established Summary and Analysis

The Marquis de Montferrat calls for all members of the army to bring the spoils they have won to him so they can be redistributed evenly, but some men do not do so. The troops decide that an emperor must be elected, and choose Comte Baudouin de Flandre et de Hainaut. His coronation is in 1204. Marquis de Montferrat marries the previous wife of Issac, so Baudouin gives him the land of Salonika.

Murzuphlus is four days from Constantinople. He takes many cities along the way, and Baudouin decides to stop his attack. Murzuphlus hears of the oncoming army, and presses forward. Murzuphlus calls on previous emperor Alexius for aid, and Alexius promises help, but when Alexius invites him to the palace, he tears out his eyes.

Baudouin hears of this, and continues toward Mosynopolis, where Alexius is living, but finds he has already escaped. When Marquis de Montferrat arrives, he requests that Baudouin not march on his territory of Salonika, to which Baudouin refuses. The two part company, and the marquis leaves the army with his men. He soon takes over the castle of Demotika as well as the city of Adrianople, while Baudouin takes over other areas. When the Doge hears of the troubles, he sends messengers to persuade the marquis to allow him and the other barons to negotiate peace with Baudouin, which he accepts. Baudouin, given the same offer, only promises to go to Constantinople. Once there, however, peace is made, and Salonika is returned to the marquis, whereas Demotika is given back to Baudouin.

The remaining lands are divided as promised between the French and the Venetians, but the French rule with selfishness, causing the Greek residents to rebel. Comte Louis is given an area on the side of the straits near Turkey, which is not yet under control, and gives Philippopolis to Renier de Trit. Comte Louis sends over a hundred soldiers to take over the lands, and they begin war with the Greeks. In Constantinople, Murzuphlus, who has been captured, is thrown from a marble column in the center of town, which kills him. In Salonika, the marquis captures Alexius, and has him imprisoned. Henri, brother of the Emperor, takes over Abydos, and Renier de Trit arrives in Philippopolis to find that the area is in need of military help, since King Johanitza of Wallachia has been attacking. The army also takes over Nicomedia, but finds a Greek named Theodore Lascaris holding lands against the French across the straits.

The army battles Theodore Lascaris and his soldiers for Poemanenos, Lopadium, and Apollonia, and wins. Henri and Lascaris battle over Adramyttium, but the French win



again. The Greeks send messengers to King Johanitza, requesting his aid for their loyalty. From all corners of the land, the Greeks begin to rebel. Messengers are dispatched to various nobles, requesting their aid. Renier de Trit is deserted by his son, brother, nephew, and son-in-law, who find themselves beheaded by King Johanitza. Renier is thus left with few soldiers surrounded by Greeks.

Baudouin and his troops attack Adrianople, but find it protected by King Johanitza. Word arrives that Johanitza is marching with a massive army to Adrianople. He sends his Coman warriors to the camp of the French and Venetian army, and the fighting is fierce. The French are defeated, and Comte Louis, among several others, is killed, whereas Baudouin is taken prisoner. The army flees, and makes it safely to Rodosto. Five ships full of thousands of soldiers who were deserting the army leave Constantinople, and land in Rodosto, where the army begs them to stay. Overnight, however, the ships leave without a word.

The troops at Rodosto, which now include those of Renier de Trit and others, elect Henri as the new Regent of the Empire. The army rides to Constantinople. The Doge dies of illness, and Johanitza marches to take Salonika from Marquis de Montferrat. Henri takes back several key cities, including Apros, where the French slaughter the Greeks. Johanitza attacks the city of Serres, and the small French garrison within asks for surrender. Johanitza accepts and promises them no harm, but on surrender, the small garrison finds themselves either sent back to Hungary or beheaded, and the city is razed to the ground. Henri attempts to overtake Adrianople, but is defeated and retreats.



Chapter 18, King Johanitza Ravages the Empire through Chapter 21, Excursions Outside the Empire

Chapter 18, King Johanitza Ravages the Empire through Chapter 21, Excursions Outside the Empire Summary and Analysis

The Greeks of Philippopolis send word to Johanitza that they will surrender the city to him. Renier de Trit, inside the city, fears such a surrender, and flees to Stenimaka, where he remains for thirteen months. Johanitza arrives at Philippopolis and accepts the surrender of the people, but kills many of the citizens and destroys the city. Johanitza then takes over Adrianople and Demotika. He continues to overrun the empire, including Apros, Rodosto, Arcadipolis, Panedor, Heraclea, Daonium, and most other cities. The Greeks, however, begin to rebel against Johanitza, since he is destroying their cities, and ask for assistance from the French. Adrianople and Demotika are given to Branas, a Greek within the French army. When Johanitza attacks Demotika, the people beg Branas to come to their aid. Henri and his troops march to Demotika, determining that they will either win or die. Johanitza, however, flees before the army arrives.

The army follows Johanitza as he flees from one city to the next. However, as they near Stenimaka, they decide to relieve Renier de Trit, who tells them Emperor Baudouin has died in Johanitza's prisons. They rejoin Henri's group, and travel to Constantinople to elect Henri the new Emperor. Meanwhile, Johanitza returns to Demotika and razes it to the ground. Henri and his troops ride to save Adrianople, and along the way save thousands of citizens that Johanitza has captured. Henri allows the captives to return to their homes as he and his army enter the lands of Johanitza and begin to overrun them. Troops are also sent to take back the lands overrun by Theodore Lascaris. In Constantinople, Emperor Henri marries the daughter of Marquis de Montferret, Agnes.

Lascaris sends word to Johanitza to ask for a cooperative effort in defeating the French and Venetians. As Lascaris attacks the lands on one side of the straits, Johanitza attacks Adrianople. When Henri pulls troops to defend Adrianople, Lascaris attacks Kibotos. Henri and all able men in Constantinople go by land and sea to save Kibotos, and succeed. As Johanitza loses his Coman soldiers, he retreats from Adrianople, so Henri and his troops travel to save Cyzicus from Lascaris. However, the people of Adrianople beg Henri to return to help protect them. As his army moves toward the city, they are sidetracked again by Lascaris' attack on Nicomedia, and move to save their soldiers hiding in the Church of Saint Sophia. Henri and his troops follow the retreating soldiers of Lascaris until he offers a truce agreement. Lascaris is allowed to destroy Cyzicus, and in return, he frees Henri's captured men.



Henri returns to Constantinople and announces again his plans to march to Adrianople. He arrives in Adrianople to find the city highly damaged. Meanwhile, the Marquis de Montferrat takes back Mosynopolis, and requests a conference with Henri, as they had not seen one another for several months. After their joyous reunion, the Marquis returns to Mosynopolis, but is killed by Bulgarians. Here, the story abruptly ends.



Dedication through Part 2, Chapter 2: Preparations for a Crusade

Dedication through Part 2, Chapter 2: Preparations for a Crusade Summary and Analysis

In the Dedication, the author of the second work presented, *The Life of Saint Louis*, tells his reasons for writing the tribute to Louis. Joinville also notes he has written the book in two parts, those of a depiction of Louis' life as lived by God, and a depiction of his feats. He wants men to realize the greatness of Louis, and he gives four examples of Louis risking his life for others. He ends the dedication by noting that to take example from Louis would be to gain favor with God.

Joinville gives several examples of phrases stated by Louis that show his good teachings. He eats whatever is cooked for him, never speaks against any men, dilutes his wine so as not to be drunken, clothes himself without extravagance, and believes strongly that committing a mortal sin is worse than anything. He tells his court always to speak highly of one another, to appreciate wisdom and goodness, and to dress according to their upbringing. He also defends, on several occasions, those that cannot defend themselves. After a near disaster at sea, he tells his court to always act to please God, and combat that which does not please Him. Further, he teaches that faith in God should be so complete that nothing can make one willing to go against God, and relates a story in which a bishop shows a theologian that he does have pure faith in God.

Joinville discusses King Louis in terms of his dealings with the people. Joinville states the king always governed in accordance with God's will. He would send his court to hear the complaints of the people, and then would settle the gravest of matters himself. Joinville also tells a story of the bishop telling the king he should threaten those who have been excommunicated from the Church with seizure of their possessions to lure them back to God. The king states he will do so only in cases where there is indisputable evidence that the person has truly committed an act against God. The king defends giving lands to the King of England by noting the man is his brother-in-law, and thus, should be respected. Joinville shows the king's fairness by relating a story in which the king upholds a charter, even though the seal of the charter is broken.

Joinville discusses the birth of the king, and how his mother raised him to believe in God and justice. Joinville tells of the Queen of Cyprus, the daughter of the eldest son of Henri the Generous, who is summoned to dispossess Comte Thibaut after an argument. However, some in the court arrange instead for a truce between him and Comte Pierre, in that Thibaut agrees to take Comte de Bretagne's daughter as a wife. Later, however, he refuses, and the Queen of Cyprus orders war. There is a war on all sides, and the king advances with his army, refusing to allow them to fight without him. He refuses peace until the barons withdraw from the count's lands. Peace was therefore achieved.



The king also holds court at Saumur, and Joinville describes the hall, the clothing, and the banquet in great detail. Afterward, Louis travels to Pointiers, but is confronted by Comte de la Marche. Again, Louis makes peace. Later, the king again comes to aid as he personally fights in the war with the King of England and Comte de la Marche, and succeeds in winning the war. Joinville points out that Louis never takes any of the bounty from such battles.

Louis becomes gravely ill, but upon recovery, takes the cross; soon after, his brothers and several others follow his example. Joinville himself joins the crusade. He sells his lands and hires a ship. He then tells a story of the king's hiring of a clerk who bravely fought and killed three thieves.



Part 2, Chapter 3: Voyage to Cyprus through Chapter 7, Battle of Mansourah

Part 2, Chapter 3: Voyage to Cyprus through Chapter 7, Battle of Mansourah Summary and Analysis

Joinville leaves his home to reach Marseilles. They find themselves in Cyprus on a Saturday. They land, and find King Louis already there with many provisions. The king sends religious gifts to the nearby King of Tartars in an attempt to recruit more followers. When Joinville finds he cannot pay his knights, the king offers to place him into his service, and pays him enough to cover the knight's pay.

Joinville is summoned by the Empress of Constantinople to Paphos only to find her without a proper wardrobe. He sends her materials to make clothing, and binds himself to help her husband upon their return from the Crusade. Meanwhile, the Sultan of Cairo is poisoned by emissaries of the Sultan of Homs.

The king, Joinville, and the others then sail for Egypt. They land and are separated by a large wind. Those that remain set sail again and find themselves at Damietta, where the sultan has placed hundreds of troops. The king decides to land and fight the Saracens in battle. Joinville organizes the transport of his men to the mainland where they begin to battle the enemy. Comte de Jaffa and Saint Denis and their armies soon land as well. Seeing the battle, the king leaps into the sea and swims to shore. The enemy flees, leaving Damietta to the king.

The king now has the goods won brought to town, and left. The Saracens soon return, and attack the king and his men. Each night, the Turks kill more soldiers until the king orders guards to patrol the area on foot. When the king's brother, Comte de Poitiers, arrives at Cyprus, they decide to sail to Cairo.

On the trip to Cairo, the army finds themselves attacked by the Turks again. This time, the king has forbidden the army to battle, but at the death of a Templar, the others chase down and kill the Turks. The king's army finds themselves camped on one side of the Nile with the enemy on the other. The king orders ballistic machines and shields built, and orders a causeway built, but the causeway fails. Sceccedin, the Turk leader, orders an attack, but the king's men rise to the occasion.

One evening, the Turks begin to shoot fireballs at the army, destroying the towers. They are rebuilt quickly from wood on the ships, but are just as quickly destroyed. The king changes tactics, and pays Bedouin a fee to show them a ford, over which the army crosses. The Turks flee. Because of miscommunication, the Templars chase them, and many are killed.



Joinville and his men attack a Turkish camp, only to find nearly six thousand Turks right outside the camp. Joinville is thrown from his horse, but is rescued by Erard de Siverey, his knight. They escape to a house, and Siverey leaves to find help, which he does. The entire army moves toward the river, drawing the Turks in the direction of still more troops. The king discovers his brother is defending himself inside a house in Mansourah, and so orders the troops to move. However, they are soon separated by a group of a thousand Turks. Joinville and his company locate a bridge, and hold it for the king to escape as the constable goes to find help. Finally, after a long battle, the king is saved, but his brother is believed to be killed.



Part 2, Chapter 8: Victory and its Aftermath through Chapter 10, Negotiations with the Saracens

Part 2, Chapter 8: Victory and its Aftermath through Chapter 10, Negotiations with the Saracens Summary and Analysis

The army is resting when the Turks again attack, this time in full force. While Joinville drives them from camp, they note several in the distance behind rocks. One priest goes out to attack them, and the others follow. Spies in the camp of the Saracen report the leader is stating the king is dead and planning an attack. The king sets up his battalions, and the leader of the Turks, in turn, strengthens his own. They then attack, and the king's brother is the first in danger. The king responds by driving himself and his army into the area to save him, and after a long battle, the army manages to push the Turks back. The Turks block passage to the French camp, starving the army, and as a result, the king decides the camp must be moved. Joinville explains he himself is stricken with the army disease, but recovers. Eventually, the sultan and the king come to an agreement, wherein the king would surrender Damietta in exchange for Jerusalem. The illness, however, is spreading rapidly through the army.

The king realizes the army is slowly dying off from illness, and determines they must be moved. The king himself is stricken with illness, but continues to help the men escape. The king, hiding in a village, gives the order to ask for a truce. In the field, however, a disloyal sergeant calls for the troops to surrender, as their king commands. Joinville, in a ship on water, is also taken captive, but is not killed because he claims to be the king's cousin. Joinville and his men are taken to Montfaucon where the king and his men are being held captive. He and the other barons are pushed to give up lands for freedom, and made to believe they are about to be killed, only to be told at the last minute that the king has arranged conditions for their release.

The men learn of how the king negotiated their freedom. The king agrees to give over Damietta and a million gold bezants for the release of himself and his men. Joinville and the barons are taken to Damietta. However, the emirs who were thrown out by the sultan following his father's death demand from his guard that they kill him before he can kill them. After a short struggle and chase, they kill him in the river.

The new powers of the Turks renegotiate the terms of the release by demanding some payment up front, and by adding that they guarantee the king's safety, and after negotiations, the deal is made. Upon payment, the Comte de Poitiers is released as well, but the sick French men in Damietta that the Turks are supposed to care for are killed, the French machines they are supposed to protect are destroyed, and the pork

they are to save for the French is burned. Joinville goes on to discuss several men of bravery, including Gautier de Chatillon, and the Bishop of Soissons, as well as the Queen of France herself.



Part 2, Chapter 11: The King in Acre through Chapter 15, Expedition to Jaffa

Part 2, Chapter 11: The King in Acre through Chapter 15, Expedition to Jaffa Summary and Analysis

The king is now back on his ship, but ill. Joinville, too, is still very ill. He complains to the king that he is owed money by his employer, and the king graciously reimburses him. Joinville gives most of the money to the church for safe keeping, but when he returns for it, he is told they do not have his money. Eventually, the money is returned to Joinville. He finds quarters near the church, and is again struck with illness.

Soon after his recovery, the king receives word that France needs him to return, out of fear of attack by England. The barons tell him to return home, but Joinville advises him to stay. A month later, the king gathers the barons again, as they have not yet obtained knights he needs to win the Crusade. Louis calls Joinville, and asks why he has not been retained. Joinville responds that his demands are high, as he needs to feed his company, and the king agrees, hiring him to stay on. Louis' brothers return to France, and Louis sends an envoy to the Sultan of Damascus. The envoy has several encounters with those differing from the Christian faith.

The Old Man of the Mountain sends an envoy to threaten the king. When the king stands up to them, they return later with jewels and gifts from the Old Man, who is believed by some to control the death of persons. The king accepts the gifts, and returns his own in kind.

The envoy returns from the Sultan of Damascus, after telling him Louis does not plan to form an allegiance unless his men are freed, to which the sultan agrees. As Louis fortifies Caesarea, his envoy from the Tartars returns. The Tartars are described as savages. The envoy coming back from the Tartars reports that they used the religious items sent by Louis to falsely indicate to other leaders that the King of France had surrendered to him. As a result, many of them are now submitting to the Tartar's wishes, and they demand payment from Louis as well, who wishes he had never sent an envoy.

Louis hires knights from Norway, who hunt lions. Additionally, the people of Constantinople and the Comans become blood brothers, united against the Greeks. Joinville notes the king and he make a deal to retain his services. Joinville explains that each winter he orders enough food and drink to last through spring, makes sure to avoid women, and dines with his knights. He explains that while in Caesarea, he sees many examples of justice.

The envoy returns from Egypt with a covenant promising that if the king and his men travel to Jaffa on a certain day, the emirs of Egypt will also be there to hand off Jerusalem. The Sultan of Damascus, as a result, sends troops to Gaza, where the



Egyptian army is to be. When the king arrives in Jaffa, the Egyptians do not honor their agreement. The Egyptians send another envoy, begging for another chance. The Sultan of Damascus calls his troops from Gaza and enters Egypt, where the emirs of Egypt make a truce, thereby negating that one made with Louis. Near Jaffa, the Saracens are defeated in their attempts to steal spoils from France. Later, however, the Saracens again attack the French.

Joinville and five hundred men-at-arms defend the company that is attacked and succeed in driving them back. The Saracens then move to Acre, and threaten the gardens of Jerusalem. French foot soldiers begin to attack the Saracens, but are pulled out by a knight, who, in confusion, attacks nearby Turks. This starts a small riot between Turks and French that is quickly maintained. The Saracens then move to Saida, which is not fortified and only guarded by a small number of troops, and kill the residents, taking the booty back to Damascus. The king is troubled, but his camp persuades him to rebuild Saida and fortify Jaffa.



Part 2, Chapter 16: Expedition to Saide through Chapter 20, Canonization of Saint Louis

Part 2, Chapter 16: Expedition to Saide through Chapter 20, Canonization of Saint Louis Summary and Analysis

The king finishes his fortification of Jaffa, and decides to take the city of Nablus from the Saracens, as well as the city of Banyas. Oliver de Termes explains to Joinville how to get his men safely across the stream, and they succeed. They return to Saïda to find the king is having the city fortified. Simultaneously, the King of the Tartars takes over Bagdad by killing off the most powerful of the city, and Joinville gives another example of the king's humility, as he defends a clerk over his own seneschal.

Joinville goes on pilgrimage to Tripoli, and brings back gifts for the queen as the king receives fossils from the locals. Soon after, the king's mother dies. The king decides he is returning to France at Easter. Joinville escorts the queen and her daughter to Es Sur for safe departure. Before the king leaves Saïda, which he has fortified, he is thanked for his works. The groups sets sail, but they run aground near Cyprus, encounter strong winds, and enemy territory. On the way to France, the men narrowly escape fire, as a maid accidentally leaves clothing too close to a candle.

The king lands at the castle of Hyeres in the lands of his brother. While there, he hears a sermon from Brother Hugues, who advises him to always be just, fair, and equal. When the group arrives at Beaucaire, Joinville goes to visit relatives, and meets back with the king later at Soissons, where he helps to arrange the marriage between the daughter of Louis and the king of Navarre.

Joinville tells of the king's wisdom and of his kindness to the poor. He also manages to deal with a conference of bishops who have issues with him without needing to go to his counsel, showing his wisdom. He makes peace with the King of England as well as within his own kingdom. He teaches his children morals, and gives alms to the poor. Upon his return to France, he issues an ordinance to help him reform his country, that discusses the honesty and oaths of bailiffs, sheriffs, provosts, mayors, and other officials. Joinville notes this helps clean up the kingdom, as thieves and immoral politicians were soon rooted out. The king also, as mentioned, took care of the poor by providing food, money, and care to them, as well as by building hospitals, churches, and asylums for the blind. He also cares well for his own staff.

The king again takes the cross, but Joinville refuses to take the cross with him. The king, weak with illness, travels to Tunis, where he and his eldest son are struck with



fever. He sets out instructions for his son to carry on the kingdom. The king's illness worsens, and he perishes. Joinville notes that to mourn such a princely man is fitting, for his deeds were numerous.

Years later, a bishop arrives to investigate the life of Louis at the request of the Pope. Enough evidence is found to make Louis a saint, and he is thus canonized. Joinville makes an altar for him in one of his churches, and prays to God that those who bear his lineage follow in his footsteps. He reminds readers that much of the events in the novel he saw personally, making the account believable, although he does admit that he incorporated some information he found written in other works. At the end of the novel, there is a glossary of words used, and two maps, one of which shows the lands in the first book of this novel, the other of which shows lands from the second book.



Characters

Geoffroy Villehardouin

Geoffroy Villehardouin is the author of the first chronicle in the novel, as well as one of the primary characters within the book. As the the Marshal of Champagne, Villehardouin had many connections which not only allowed him a lifestyle that was far above many others, but also a position of confidence which allowed him to be privy to many decisions made during the Crusade he chronicles. Villehardouin joins the Crusade with Comte Thibaut in 1199, who was part of the authoritative party that led the Fourth Crusade. In the beginning he acts as an ambassador to Venice to assist the French in obtaining the necessary ships and men for the journey. Overseas, his role is vital as he helps to promote both Thibaut and the Marquis de Montferrat as leaders of the Crusade. Further, he is part of the council that supports the diversion from the Crusade to Zara and then to Constantinople, thus placing himself at least partially to blame for the failure of the Crusade, although he clearly blames those who deserted the army.

Villehardouin also serves as a military leader beginning in 1204, and helps lead a retreat from the Battle of Adrianople in 1205, following the capture of Emperor Baudouin. In recognition of his achievements, Villehardouin is given the city of Messinoplois, and was named Marshal of Champagne and Romania. As an author, Villehardouin's own experiences make his narrative extremely valuable and reliable, although somewhat dry at times due to his factual presentation of information.

Jean de Joinville

Jean de Joinville, seneschal of Champagne, is the author of the second chronicle in the novel, as well as one of the primary characters within the second book. Joinville begins his journey as someone who has taken the cross, and who is not, at first, associated with King Louis. However, his journey brings him into the service of the king, and from that point forward, Joinville becomes a champion of his supporters, and aims, through the chronicle, not only to tell of the Crusade but also to honor the king himself.

Joinville's travels begin in 1241 as he becomes a counselor of the king. When the king and his men were captured by the sultan, Joinville is a key representative in negotiations for their release. Throughout their journey, Joinville is often the voice of reason, against the voice of other council members. He advises the king stay in the Holy Land when others vote to return to France, he often advises the king to intervene in disputes, and serves him loyally as an honest adviser. Joinville is also interviewed at length by the bishop who eventually, on Joinville's stories, advises that Louis IX be canonized. As an author, his testimony as a key person in the story is vital to the reliability of the novel. On the other hand, his clear affection for King Louis does make his testimony a bit biased, at times, although the factual information provided is still highly reliable.



Marquis Boniface de Montferrat

Marquis Boniface de Montferrat is a primary participant in the Fourth Crusade. Elected as leader of the Crusade after the death of Comte Thibaut, Marquis Boniface de Montferrat is the primary reason the army detours from the Crusade and go to Zara. Indebted as he is to the Doge of Venice, he agrees to attack Zara before attending to the Crusade. When the Doge agrees to go with the Crusaders, Marquis Boniface de Montferrat makes fewer decisions, but remains responsible for losses.

Following the conquest of Constantinople in 1204, Marquis Boniface de Montferrat is nearly voted as Emperor, but is defeated by Comte Baudouin. In payment, Marquis Boniface de Montferrat is given the lands of Salonika. Not long after, however, he and Baudouin have a falling out over the lands, but make amends. Marquis Boniface de Montferrat marries Agnes, daughter of now Emperor Henri, and the two have a child. However, he is killed shortly thereafter in an ambush by Bulgarian forces while on his way to Mosynopolis.

Doge of Venice, Enrico Dandolo

The Doge of Venice, Enrico Dandolo, is one of the primary characters in the story of the Fourth Crusade. He first enters the storyline as the individual responsible for the agreement between the Venetians and French in terms of the army of warships and men. When the French are unable to pay for the ships they had commissioned, the Doge agrees to a plan in which the French help to restore the lands of Zara to Venice. Although blind, the Doge takes the cross and travels with the men, showing his courage and bravery. After the capture of Zara, the Doge agrees to return Alexius to his throne of the Byzantine Empire in return for support, which leads to conquest of Constantinople, the constant struggle to maintain control, and the eventual downfall of the Crusade. The Doge dies of illness in 1205.

Saint Louis

As the focus of the second story in the book, King Louis IX is presented as a very religious, caring, considerate, and kind man with wisdom and an almost overwhelming sense of decency. Jean de Joinville presents an account of Louis' Crusade that shows the king in a light few other individuals could cast. Louis takes up the cross as king of France, and leaves his country behind in order to fulfill an oath to God. Through his travels, he shows several times a willingness to give alms to the poor, a fondness for the ill and the sick, and a sense of duty to his men that few in royalty show. His words of wisdom carry Joinville through the entire novel, and the overall feeling is that Louis, whether a king or a Crusader or a man, is truly a saint.



Murzuphlus

Murzuphlus is a nobleman in Constantinople at the time of Emperor Alexius' rule. A rebellion of Greeks manages to overthrow Emperor Alexius and crown Murzuphlus in his place. However, Murzuphlus strangles Alexius, causing war between the Crusaders and Constantinople. During a siege, Murzuphlus flees the city, and stays ahead of the army, eventually asking Alexius for aid. Alexius, however, rips out his eyes. When the Venetians capture him, Murzuphlus is thrown from a marble tower and killed.

King Johanitza of Wallachia

King Johanitza of Wallachia is first seen in the novel attacking Philippopolis. King Johanitza proves to be a cruel individual, as he kills those who come to him for aid. He also slaughters those he promises to save. As an enemy, his forces are not only strong, but also crafty, as they often remain just ahead of the French Crusaders. His truce with Theodore Lascaris puts the Crusaders at a disadvantage, in that they are fighting a war on two fronts. King Johanitza of Wallachia is also responsible for the capture of Emperor Baudouin, who dies in his prisons.

Comte Baudouin de Flandre et de Hainaut

Comte Baudouin de Flandre et de Hainaut becomes the first Crusader Emperor of Constantinople. Shortly after, however, his ego as Emperor causes a rift between himself and Marquis Boniface de Montferrat, the perceived leader of the Crusade. However, he is smart, and quickly makes amends. As a leader, he proves quick to come to the defense of his men, but perhaps too willing to go to battle unprepared. At a siege of Adrianople, he is taken prisoner, and eventually dies in prison.

Henri de Hainaut

Henri is portrayed first in the book as a fine soldier, and is often used by Emperor Baudouin as a primary leader for military invasion. However, in 1205 he is elected as Regent of the Empire in light of the capture of his brother. Once rumors of Baudouin's death were confirmed, he was elected the Emperor. As a leader, he proved a much stronger leader than Baudouin. He and his army take several cities back from Johanitza, including Demotika. Henri also successfully, if not skillfully, fights two fronts of the war during the Crusades.

Sultan of Damascus

A prime enemy of King Louis, the Sultan of Damascus is responsible for many of the king's misadventures while on his Crusade. His men attack and capture the king and his men, and stop Egyptian soldiers from reaching their destination to hand over Jerusalem

to the king. Additionally, the Sultan of Damascus was responsible for a land deal that resulted in the excommunication of a knight. The sultan proves several times not to be a man of his word, and attempts to cause the Crusade to fail at all costs.



Objects/Places

Crusader

A Crusader is one who took the cross and went on a journey for God to the Holy Land to save Jerusalem.

Seneschal

A seneschal is one in charge of the civil affairs of a province.

Zara

Zara is located on the Eastern shores of the Adriatic, with a capital city of Dalmatia, and is the location of the first diversion of the Fourth Crusade.

Comans

Comans are a people of Turkish decent living to the east of Wallachia in Moldavia.

Hospitallers

Also known as the Knights of the Order of Saint John of Jerusalem, the Hospitallers are an order of military monks who defend Christianity in the East. Their name originated since the order was originally keepers of a hospital for the poor.

Turks

Turks are those of Turkish decent that are native of the Persian province.

Tartars

The Tartars are people who inhabit the north-east area of what is now China. At the time of the chronicles, anyone of Asian decent was often referred to as a Tartar.

Templars

The Templars are a military and religious order founded in 1118 that rose to power and riches through a variety of immoral means. The order was disbanded by the Pope in 1312 after accusations of evildoings.



Assassins

The Assassins are the followers of the Old Man of the Mountain, who were called such due to their constant state of intoxication from hashish, which allowed them to commit murder without care.

Venetian

Venetians are the people of Venice.

Frank

The Franks are those of French decent.



Themes

Abandonment of Duty

In the first book of the novel, Geoffroy Villehardouin makes several references to the men who deserted the army or failed to arrive, as promised, to help fight the Crusade. Villehardouin is extremely negative towards these individuals. On several occasions, he notes how they are looked down upon wherever they go, and that they are not allowed to return to France. In another area, he notes many of them perished, rightfully, through illness and suffering at the ports they sailed to instead of those of the Crusaders. He blames these individuals first for the inability to pay for the ships at Venice. This, in turn, meant the remaining nobles had to travel to Zara and Constantinople in order to afford to continue the Crusade, and as such, Villehardouin inadvertently blames them for the failure of the Crusade. He is clearly making a point throughout the novel that had these men shown the bravery of their peers, the Crusade would have been won, and Jerusalem would have been freed. While Villehardouin may be incorrect in his complete blame of the failure of the Crusade on these men, it is clear that the abandonment of duty these men committed had a clear impact on the outcome of the Crusade.

Faith in God

In the second book, Joinville makes a clear statement throughout the novel about the power of God and how this power helps the Crusaders throughout their journey. In the beginning, the king is rescued from death by God, and thus goes on his Crusade. Throughout the journey, the king and Joinville both become ill several times, and thank God for their survival. Joinville even thanks God for his suffering, as he believes it is done to show him he has done something wrong in God's eyes. God is thanked for the survival of the soldiers against the enemies, and for the supplies of food and drink they locate. The king believes God saves them from fire, wind, and the enemy on the journey home from the crusade.

In all aspects of life, the king not only shows a strong belief in God, but thanks him for all of the good things in his life. The power of God, and the faith of that God help by the soldiers, is the driving force of the Crusade and the primary reason the Crusade is a success. In the end, even the Church sees this faith in God, as they canonize Louis as a saint, and as Joinville honors his memory with an altar in his church. It is clear, then, that at least to the author, God is the saving grace of the people, and the power behind men as great as King Louis.

Corruption

In both stories, there are several stories about the corruption of government officials in nearly all governments shown in both books. In the first book, corruption begins with the promises made to the dying about the Crusade. Many promise to take the cross, only to



gain monetary rewards. There is corruption in the Church as the Pope promises absolution of sins if the French Crusade in his name. There is corruption among the barons as they attempt to stop the Crusade. Some barons even resort to lying and deceit in order to achieve their goals. In Constantinople, Alexius uses violence to force Issac into captivity, and Issac's son uses coercion to gain the help of the French. In the end, Alexius the younger shows corruption as he fails to live up to his side of the deal made with the French. Murzuphlus, too, shows corruption as he kills the Emperor to gain power. In the second book, the Church steals money from Joinville, and then lies to cover up their crime. Several knights are thrown out from the army due to their corrupt ways of living. In the end, King Louis writes a mandate to help stop the corruption within government that greatly cleans up the administration. In both stories, the corruption of government is a primary factor in the failures of each, and a reason for the successes of enemies, showing clearly that corruption is to blame for many unfortunate situations.



Style

Perspective

In the first book, the writer, Villehardouin, speaks mostly in the third person, but occasionally speaks in the first person. This shift occurs because, while some of his work is taken from other books written about the Crusade, some is also written from his own personal experiences. His use of these perspectives is useful, in that the perspective helps to show the reader whether the information is first or second hand. Additionally, this helps set the tone of factual information presented in the novel. However, at the same time, the author is somewhat biased in his opinions, in that he himself was fighting for his country while blaming those deserting the army. His background as a nobleman does seem to influence his opinions about those in lower classes.

In the second book, the writer, Joinville, speaks in the first person through most of the story. This is due to his telling of information he himself witnessed as a part of the Crusade. This perspective is useful in setting the tone of the story, which is highly personable and full of specific examples of the king's bravery, wisdom, or generosity. As such, the first person perspective allows the author to show a side of the king few see. On the other hand, his position as a companion to the king causes at least some of his information to be biased, in that he often sides with the king, whom he clearly adores.

Tone

In the first book, the tone of the book is dry and factual. There is little information about the individuals within the story, but rather, information about the battles and the lands overtaken. While events are well explained, they are explained from a historical aspect, rather than a human aspect. This causes the tone of the story to be very dry and straightforward. While the author does interject the occasional story of the meeting of family or brothers, these moments are not "felt" by the reader, but are simply told to show a human side to soldiers, rather than to convey emotion.

On the other hand, the second book's tone is one of awe, humor, respect, and, at times, even whimsical. As a tribute to a human being, and as a chronicle of a human adventure, this tone helps to set the stage for the chronicle of a king and a saint. Without this somewhat biased tone, the author's love for the king would not be as clear, and thus, would make each example of the king's greatness appear forced, as opposed to simply told in love. When discussing the enemies, however, both authors are clearly combative, in that each describes his enemy as vile, violent, and nearly savage.

Structure

The novel is broken out first into two books, those of the Conquest of Constantinople and The Life of Saint Louis, an Introduction, and a Glossary. The Introduction by R. Shaw simply introduces the reader to Jerusalem and the Crusades as a concept. The author then gives autobiographical information about the authors of the two books, and gives background information necessary for the story. The first book is broken into twenty-one chapters of unequal length. The entirety of the first book is 130 pages in length. The second book is broken first into a Dedication, which tells of why the book was written, and then into two parts. Part One is a depiction of the king at home. Part Two is a chronicle of the king's life and deeds during the Crusade. Part One is broken into two chapters, and Part Two consists of twenty chapters. The entire book is 190 pages. The Glossary is simply a listing of terms used in the book.



Quotes

"The two chronicles here presented, each composed by a man who took part in such an expedition, give a truer picture of an enterprise in which the darker as well as the brighter side of human nature is shown in the actions of those who took the cross." Introduction, p. 7

"Joinville's Life of Saint Louis stands as a worthy tribute to a king who by his example set before the world of his day an ideal of how a Christian ought to live, a knight should bear himself, and a man in authority govern the people committed to his charge. All his love and reverence for this good king, no less than his grief at the loss of so dear a friend, find supreme expression in Joinville's dream of Saint Louis, which comes as a fitting conclusion to his book." Introduction, p. 23

"But the men in charge, and all the people with them, broke the promise they had made to their lord, because, like so many others of their sort, they were afraid to face the great perils of the enterprise that the army in Venice had undertaken." Chap. 4, p. 40

"At that moment the hearts of all those present, French and Venetians alike, were deeply moved, and many a tear was shed out of sympathy for this good and worthy man who would have had so much reason to remain behind. For he was very old, and although his eyes appeared bright and clear, he was none the less totally blind, having lost his sight through a wound in the hear. He was a man of great heart." Chap. 4, p. 44

"Murzuphlus arrived without ceremony and with very few attendants, as he had been asked to do. As soon as he was in the house, Alexius drew him aside into a private room, where he had him flung to the ground and had his eyes torn out of his head. Judge for yourselves, after hearing of this treachery, whether people who could treat each other with such savage cruelty would be fit to hold lands or would deserve to lose them?" Chap. 14, p. 99

"But in spite of this guarantee he first had the archbishop of the city put to death, and then gave orders for certain of the men of rank to be flayed alive and others to have their heads cut off; the rest of the citizens were led away in chains. Next, he has all the walls and towers of the city razed to the ground, its great palaces and fine houses burned to ashes. Thus the noble city of Philippopolis, one of the three finest cities in the whole empire of Constantinople, was utterly destroyed." Chap. 18, p. 133

"For, as a wise philosopher has said, our clothing and our amour ought to be of such a kind that men of mature experience will not say that we have spent too much on them, nor younger men say we have spent too little." Chap. 1, p. 171

"But neither on account of such gifts nor on account of expenses incurred in that campaign, nor in any others, either oversea or at home, did he ever demand or accept any monetary aid from his barons, his knights, his men, or any of his dine cities in such a way as to cause complaint." Chap. 1, p. 190



"No sooner has they seen us land than they charged towards us, spurring hotly. As for us, when we saw them coming we stuck the sharp ends of our shields into the sand and fixed our lances firmly in the ground with the points towards the enemy. but the moment they saw the lances about to pierce their bellies, they wheeled round and fled." Chap. 4, p. 203

"My lord of Joinville, I have a great liking for you, but I must assure you that unless you cease to urge this claim I shall no longer look on you as a friend. For what you are trying to do is make people believe that the members if our Order are thieves." Chap. 11, p. 267

"The saints, moreover, tell us that the poor can help us to make our peace with God; for just as water quenches fire, so alms can blot out sin. See to it therefore,' said John, 'that you never again drive the poor away, but give to them, and God will give to you.'" Chap. 11, p. 276

"It is a pious duty, and a fitting one, to weep for the death of this saintly prince, who ruled his kingdom and kept guard over it so righteously and loyally, who was generous in giving alms there, and who established there so many noble foundations." Chap. 19, p. 349



Topics for Discussion

In the first story, Villehardouin blames the men who deserted the army for the failure of the Fourth Crusade. Using examples from the book, list and explain two other forces that may have been partially responsible for the failure.

Using the book, draw a time line of events of the Fourth Crusade. Be sure to include at least eight events from the book.

Murziphus was, without question, a cruel individual in his dealings with all people. Do you believe, however, that the Venetians had a right to have him thrown from the tower to his death? Defend your answer.

In the first book, the Venetians and French detour from the Crusade to free Jerusalem to help attack Zara and Constantinople. Do you believe they were right in doing so, even though they attacked Christians? Explain your answer, using information from the book.

In the second book, do you believe Joinville's love for King Louis causes a bias in his reporting? Be sure to use examples from the book to defend your position.

Using examples from the book, describe three situations in which King Louis puts his own life at risk for his people.

In the end of the second book, Joinville refuses to go on another Crusade with the King. Do you believe he was right in this decision? Why or why not?