

# The History of the Decline and Fall of the Roman Empire - Volume VI (of VI)

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## **The History of The Decline and Fall of the Roman Empire by Edward GibbonÂ Volume VI (of VI)**

For decades, perhaps centuries, the standard work of reference on Roman History has been courtesy of Edward Gibbon. In its original printing it was a best-seller and a publishing sensation. History was brought to the masses in vivid detail. Within its massive six volumes Gibbon put into context the entire sweep of this huge and complex Empire. We visit its far-flung regions, its most charismatic characters as we travel through centuries of its existence and its eternal influence on Western and, most probably, World culture. Considering the times and the resources at his disposal it quite incredible what Gibbon has been able to put together, to distil, to formulate and precisely plot in this most seducing of histories.

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**CHAPTER LIXÂ THE CRUSADESÂ PART I PRESERVATION OF THE GREEK EMPIRE**  
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In a style less grave than that of history, I should perhaps compare the emperor Alexius [1] to the jackal, who is said to follow the steps, and to devour the leavings, of the lion. Whatever had been his fears and toils in the passage of the first crusade, they were amply recompensed by the subsequent benefits which he derived from the exploits of the Franks. His dexterity and vigilance secured their first conquest of Nice; and from this threatening station the Turks were compelled to evacuate the neighborhood of Constantinople. While the crusaders, with blind valor, advanced into the midland countries of Asia, the crafty Greek improved the favorable occasion when the emirs of the sea-coast were recalled to the standard of the sultan. The Turks were driven from the Isles of Rhodes and Chios: the cities of Ephesus and Smyrna, of Sardes, Philadelphia, and Laodicea, were restored to the empire, which Alexius enlarged from the Hellespont to the banks of the Mæander, and the rocky shores of Pamphylia. The churches resumed their splendor: the towns were rebuilt and fortified; and the desert country was peopled with colonies of Christians, who were gently removed from the more distant and dangerous frontier. In these paternal cares, we may forgive Alexius, if he forgot the deliverance of

the holy sepulchre; but, by the Latins, he was stigmatized with the foul reproach of treason and desertion. They had sworn fidelity and obedience to his throne; but he had promised to assist their enterprise in person, or, at least, with his troops and treasures: his base retreat dissolved their obligations; and the sword, which had been the instrument of their victory, was the pledge and title of their just independence. It does not appear that the emperor attempted to revive his obsolete claims over the kingdom of Jerusalem; [2] but the borders of Cilicia and Syria were more recent in his possession, and more accessible to his arms. The great army of the crusaders was annihilated or dispersed; the principality of Antioch was left without a head, by the surprise and captivity of Bohemond; his ransom had oppressed him with a heavy debt; and his Norman followers were insufficient to repel the hostilities of the Greeks and Turks. In this distress, Bohemond embraced a magnanimous resolution, of leaving the defence of Antioch to his kinsman, the faithful Tancred; of arming the West against the Byzantine empire; and of executing the design which he inherited from the lessons and example of his father Guiscard. His embarkation was clandestine: and, if we may credit a tale of the princess Anne, he passed the hostile sea closely secreted in a coffin. [3] But his reception in France was dignified by the public applause, and his marriage with the king's daughter: his return was glorious, since the bravest spirits of the age enlisted under his veteran command; and he repassed the Adriatic at the head of five thousand horse and forty thousand foot, assembled from the most remote climates of Europe. [4] The strength of Durazzo, and prudence of Alexius, the progress of famine and approach of winter, eluded his ambitious hopes; and the venal confederates were seduced from his standard. A treaty of peace [5] suspended the fears of the Greeks; and they were finally delivered by the death of an adversary, whom neither oaths could bind, nor dangers could appal, nor prosperity could satiate. His children succeeded to the principality of Antioch; but the boundaries were strictly defined, the homage was clearly stipulated, and the cities of Tarsus and Malmistra were restored to the Byzantine emperors. Of the coast of Anatolia, they possessed the entire circuit from Trebizond to the Syrian gates. The Seljukian dynasty of Roum [6] was separated on all sides from the sea and their Mussulman brethren; the power of the sultan was shaken by the victories and even the defeats of the Franks; and after the loss of Nice, they removed their throne to Cogni or Iconium, an obscure and inland town above three hundred miles from Constantinople. [7] Instead of trembling for their capital, the Comnenian princes waged an offensive war against the Turks, and the first crusade prevented the fall of the declining empire. [Footnote 1: Anna Comnena relates her father's conquests in *Asia Minor Alexiad*, l. xi. p. 321—325, l. xiv. p. 419; his Cilician war against Tancred and Bohemond, p. 328—324; the war of Epirus, with tedious prolixity, l. xii. xiii. p. 345—406; the death of Bohemond, l. xiv. p. 419.] [Footnote 2: The kings of Jerusalem submitted, however, to a nominal dependence, and in the dates of their inscriptions, (one is still legible in the church of Bethlem,) they respectfully placed before their own the name of the reigning emperor, (Ducange, *Dissertations sur Joinville* xxvii. p. 319.)] [Footnote 3: Anna Comnena adds, that, to complete the imitation, he was shut up with a dead cock; and condescends to wonder how the Barbarian could endure the confinement and putrefaction. This absurd tale is unknown to the Latins. Note: The Greek writers, in general, Zonaras, p. 2, 303, and Glycas, p. 334 agree in this story with the princess Anne, except in the absurd addition of the dead cock. Ducange has already quoted some instances where a similar stratagem had been adopted by Norman princes. On this authority Wilken inclines to believe the fact. Appendix to vol. ii. p. 14—M.] [Footnote 4: 'Apo QulhV in the Byzantine geography, must mean England; yet we are more credibly informed, that our Henry I. would not suffer him to levy any troops in his kingdom, (Ducange, *Not. ad Alexiad*. p. 41.)] [Footnote 5: The copy of the treaty (*Alexiad*. l. xiii. p. 406—416) is an original and curious piece, which would require, and might afford, a good map of the principality of Antioch.] [Footnote 6: See, in the learned work of M. De Guignes, (tom. ii. part ii.,) the history of the Seljukians of Iconium, Aleppo, and Damascus, as far as it may be collected from the Greeks, Latins, and Arabians. The last are ignorant or regardless of the affairs of Roum.] [Footnote 7: Iconium is mentioned as a station by Xenophon, and by Strabo, with an ambiguous title of KwmopoliV, (Cellarius, tom. ii. p. 121.) Yet St. Paul found in that place a multitude (πληθος) of Jews and Gentiles. under the corrupt name of Kunijah, it is described as a great city, with a river and garden, three leagues from the mountains, and decorated (I know not why) with Plato's tomb, (Abulfeda, *tabul.* xvii. p. 303 vers. Reiske; and the *Index Geographicus* of Schultens from Ibn Said.)]

In the twelfth century, three great emigrations marched by land from the West for the relief of Palestine. The soldiers and pilgrims of Lombardy, France, and Germany were excited by the example and success of the first crusade. [8] Forty-eight years after the deliverance of the holy sepulchre, the emperor, and the French king, Conrad the Third and Louis the Seventh, undertook the second crusade to support the falling fortunes of the Latins. [9] A grand division of the third crusade was led by the emperor Frederic Barbarossa, [10] who sympathized with his brothers of France and England in the common loss of Jerusalem. These three expeditions may be compared in their resemblance of the greatness of numbers, their passage through the Greek empire, and the nature and event of their Turkish warfare, and a brief parallel may save the repetition of a tedious narrative. However splendid it may seem, a regular story of the crusades would exhibit the perpetual return of the same causes and effects; and the frequent attempts for the defence or recovery of the Holy Land would appear so many faint and unsuccessful copies of the original.

[Footnote 8: For this supplement to the first crusade, see *Anna Comnena*, (*Alexias*, l. xi. p. 331, &c., and the viiith book of *Albert Aquensis*.)] [Footnote 9: For the second crusade, of Conrad III. and Louis VII., see *William of Tyre*, (l. xvi. c. 18—19,) *Otho of Frisingen*, (l. i. c. 34—45 59, 60,) *Matthew Paris*, (*Hist. Major*. p. 68,) *Struvius*, (*Corpus Hist Germanicæ*, p. 372, 373,) *Scriptores Rerum Francicarum à Duchesne tom. iv.:* *Nicetas*, in *Vit. Manuel*, l. i. c. 4, 5, 6, p. 41—48, *Cinnamus* l. ii. p. 41—49.] [Footnote 10: For the third crusade, of Frederic Barbarossa, see *Nicetas in Isaac Angel*. l. ii. c. 3—8, p. 257—266. *Struv.* (*Corpus. Hist. Germ.* p. 414,) and two historians, who probably were spectators, *Tagino*, (in *Scriptor. Freher.* tom. i. p. 406—416, edit *Struv.*.) and the *Anonymus de Expeditione Asiaticâ Fred. I.* (in *Canisii Antiq. Lection.* tom. iii. p. ii. p. 498—526, edit *Basnage*.)] I. Of the swarms that so closely trod in the footsteps of the first pilgrims, the chiefs were equal in rank, though unequal in fame and merit, to Godfrey of Bouillon and his fellow-adventurers. At their head were displayed the banners of the dukes of Burgundy, Bavaria, and Aquitain; the first a descendant of Hugh Capet, the second, a father of the Brunswick line: the archbishop of Milan, a temporal prince, transported, for the benefit of the Turks, the treasures and ornaments of his church and palace; and the veteran crusaders, Hugh the Great and Stephen of Chartres, returned to consummate their unfinished vow. The huge and disorderly bodies of their followers moved forward in two columns; and if the first consisted of two hundred and sixty thousand persons, the second might possibly amount to sixty thousand horse and one hundred thousand foot. [11] [11/1] The armies of the second crusade might have claimed the conquest of Asia; the nobles of France and Germany were animated by the presence of their sovereigns; and both the rank and personal character of Conrad and Louis gave a dignity to their cause, and a discipline to their force, which might be vainly expected from the feudatory chiefs. The cavalry of the emperor, and that of the king, was each composed of seventy thousand knights, and their immediate attendants in the field; [12] and if the light-armed troops, the peasant infantry, the women and children, the priests and monks, be rigorously excluded, the full account will scarcely be satisfied with four hundred thousand souls. The West, from Rome to Britain, was called into action; the kings of Poland and Bohemia obeyed the summons of Conrad; and it is affirmed by the Greeks and Latins, that, in the passage of a strait or river, the Byzantine agents, after a tale of nine hundred thousand, desisted from the endless and formidable computation. [13] In the third crusade, as the French and English preferred the navigation of the Mediterranean, the host of Frederic Barbarossa was less numerous. Fifteen thousand knights, and as many squires, were the flower of the German chivalry: sixty thousand horse, and one hundred thousand foot, were mustered by the emperor in the plains of Hungary; and after such repetitions, we shall no longer be startled at the six hundred thousand pilgrims, which credulity has ascribed to this last emigration. [14] Such extravagant reckonings prove only the astonishment of contemporaries; but their astonishment most strongly bears testimony to the existence of an enormous, though indefinite, multitude. The Greeks might applaud their superior knowledge of the arts and stratagems of war, but they confessed the strength and courage of the French cavalry, and the infantry of the Germans; [15] and the strangers are described as an iron race, of gigantic stature, who darted fire from their eyes, and spilt blood like water on the ground. Under the banners of Conrad, a troop of females rode in the attitude and armor of men; and the chief of these Amazons, from her gilt spurs and buskins, obtained the epithet of the Golden-footed Dame. [Footnote 11:

Anne, who states these later swarms at 40,000 horse and 100,000 foot, calls them Normans, and places at their head two brothers of Flanders. The Greeks were strangely ignorant of the names, families, and possessions of the Latin princes.] [Footnote 11/1: It was this army of pilgrims, the first body of which was headed by the archbishop of Milan and Count Albert of Blandras, which set forth on the wild, yet, with a more disciplined army, not impolitic, enterprise of striking at the heart of the Mahometan power, by attacking the sultan in Bagdad. For their adventures and fate, see Wilken, vol. ii. p. 120, &c., Michaud, book iv—M.] [Footnote 12: William of Tyre, and Matthew Paris, reckon 70,000 loricati in each of the armies.] [Footnote 13: The imperfect enumeration is mentioned by Cinnamus, (*ennenhkonta muriadeV*,) and confirmed by Odo de Diogilo *apud Ducange ad Cinnamum*, with the more precise sum of 900,556. Why must therefore the version and comment suppose the modest and insufficient reckoning of 90,000? Does not Godfrey of Viterbo (*Pantheon*, p. xix. in *Muratori*, tom. vii. p. 462) exclaim? —*Numerum si poscere quæras, Millia millena militis agmen erat.*] [Footnote 14: This extravagant account is given by Albert of Stade, (*apud Struvium*, p. 414;) my calculation is borrowed from Godfrey of Viterbo, Arnold of Lubeck, *apud eundem*, and Bernard Thesaur. (c. 169, p. 804.) The original writers are silent. The Mahometans gave him 200,000, or 260,000, men, (*Bohadin*, in *Vit. Saladin*, p. 110.)] [Footnote 15: I must observe, that, in the second and third crusades, the subjects of Conrad and Frederic are styled by the Greeks and Orientals *Alamanni*. The *Lechi* and *Tzechi* of Cinnamus are the Poles and Bohemians; and it is for the French that he reserves the ancient appellation of Germans. He likewise names the *Brittioi*, or *Britannoï*. Note: He names both—*Brittioi te kai Britanoï*—M.] II. The number and character of the strangers was an object of terror to the effeminate Greeks, and the sentiment of fear is nearly allied to that of hatred. This aversion was suspended or softened by the apprehension of the Turkish power; and the invectives of the Latins will not bias our more candid belief, that the emperor Alexius dissembled their insolence, eluded their hostilities, counselled their rashness, and opened to their ardor the road of pilgrimage and conquest. But when the Turks had been driven from Nice and the sea-coast, when the Byzantine princes no longer dreaded the distant sultans of Cogni, they felt with purer indignation the free and frequent passage of the western Barbarians, who violated the majesty, and endangered the safety, of the empire. The second and third crusades were undertaken under the reign of Manuel Comnenus and Isaac Angelus. Of the former, the passions were always impetuous, and often malevolent; and the natural union of a cowardly and a mischievous temper was exemplified in the latter, who, without merit or mercy, could punish a tyrant, and occupy his throne. It was secretly, and perhaps tacitly, resolved by the prince and people to destroy, or at least to discourage, the pilgrims, by every species of injury and oppression; and their want of prudence and discipline continually afforded the pretence or the opportunity. The Western monarchs had stipulated a safe passage and fair market in the country of their Christian brethren; the treaty had been ratified by oaths and hostages; and the poorest soldier of Frederic's army was furnished with three marks of silver to defray his expenses on the road. But every engagement was violated by treachery and injustice; and the complaints of the Latins are attested by the honest confession of a Greek historian, who has dared to prefer truth to his country. [16] Instead of a hospitable reception, the gates of the cities, both in Europe and Asia, were closely barred against the crusaders; and the scanty pittance of food was let down in baskets from the walls. Experience or foresight might excuse this timid jealousy; but the common duties of humanity prohibited the mixture of chalk, or other poisonous ingredients, in the bread; and should Manuel be acquitted of any foul connivance, he is guilty of coining base money for the purpose of trading with the pilgrims. In every step of their march they were stopped or misled: the governors had private orders to fortify the passes and break down the bridges against them: the stragglers were pillaged and murdered: the soldiers and horses were pierced in the woods by arrows from an invisible hand; the sick were burnt in their beds; and the dead bodies were hung on gibbets along the highways. These injuries exasperated the champions of the cross, who were not endowed with evangelical patience; and the Byzantine princes, who had provoked the unequal conflict, promoted the embarkation and march of these formidable guests. On the verge of the Turkish frontier Barbarossa spared the guilty Philadelphia, [17] rewarded the hospitable Laodicea, and deplored the hard necessity that had stained his sword with any drops of Christian blood. In their intercourse with the monarchs of Germany and France, the pride of the Greeks was exposed to an

anxious trial. They might boast that on the first interview the seat of Louis was a low stool, beside the throne of Manuel; [18] but no sooner had the French king transported his army beyond the Bosphorus, than he refused the offer of a second conference, unless his brother would meet him on equal terms, either on the sea or land. With Conrad and Frederic, the ceremonial was still nicer and more difficult: like the successors of Constantine, they styled themselves emperors of the Romans; [19] and firmly maintained the purity of their title and dignity. The first of these representatives of Charlemagne would only converse with Manuel on horseback in the open field; the second, by passing the Hellespont rather than the Bosphorus, declined the view of Constantinople and its sovereign. An emperor, who had been crowned at Rome, was reduced in the Greek epistles to the humble appellation of Rex, or prince, of the Alemanni; and the vain and feeble Angelus affected to be ignorant of the name of one of the greatest men and monarchs of the age. While they viewed with hatred and suspicion the Latin pilgrims the Greek emperors maintained a strict, though secret, alliance with the Turks and Saracens. Isaac Angelus complained, that by his friendship for the great Saladin he had incurred the enmity of the Franks; and a mosque was founded at Constantinople for the public exercise of the religion of Mahomet. [20][Footnote 16: *Nicetas was a child at the second crusade, but in the third he commanded against the Franks the important post of Philippopolis. Cinnamus is infected with national prejudice and pride.*] [Footnote 17: *The conduct of the Philadelphians is blamed by Nicetas, while the anonymous German accuses the rudeness of his countrymen, (culpâ nostrâ.) History would be pleasant, if we were embarrassed only by such contradictions. It is likewise from Nicetas, that we learn the pious and humane sorrow of Frederic.*] [Footnote 18: *Cqamalhedra, which Cinnamus translates into Latin by the word Sellion. Ducange works very hard to save his king and country from such ignominy, (sur Joinville, dissertat. xxvii. p. 317—320.) Louis afterwards insisted on a meeting in mari ex æquo, not ex equo, according to the laughable readings of some MSS.*] [Footnote 19: *Ego Romanorum imperator sum, ille Romaniorum, (Anonym Canis. p. 512.) The public and historical style of the Greeks was Rhx... princeps. Yet Cinnamus owns, that Imperator is synonymous to Basileus.*] [Footnote 20: *In the Epistles of Innocent III., (xiii. p. 184,) and the History of Bohadin, (p. 129, 130,) see the views of a pope and a cadhi on this singular toleration.*] III. The swarms that followed the first crusade were destroyed in Anatolia by famine, pestilence, and the Turkish arrows; and the princes only escaped with some squadrons of horse to accomplish their lamentable pilgrimage. A just opinion may be formed of their knowledge and humanity; of their knowledge, from the design of subduing Persia and Chorasán in their way to Jerusalem; [20/1] of their humanity, from the massacre of the Christian people, a friendly city, who came out to meet them with palms and crosses in their hands. The arms of Conrad and Louis were less cruel and imprudent; but the event of the second crusade was still more ruinous to Christendom; and the Greek Manuel is accused by his own subjects of giving seasonable intelligence to the sultan, and treacherous guides to the Latin princes. Instead of crushing the common foe, by a double attack at the same time but on different sides, the Germans were urged by emulation, and the French were retarded by jealousy. Louis had scarcely passed the Bosphorus when he was met by the returning emperor, who had lost the greater part of his army in glorious, but unsuccessful, actions on the banks of the Mæander. The contrast of the pomp of his rival hastened the retreat of Conrad: [20/2] the desertion of his independent vassals reduced him to his hereditary troops; and he borrowed some Greek vessels to execute by sea the pilgrimage of Palestine. Without studying the lessons of experience, or the nature of the war, the king of France advanced through the same country to a similar fate. The vanguard, which bore the royal banner and the oriflamme of St. Denys, [21] had doubled their march with rash and inconsiderate speed; and the rear, which the king commanded in person, no longer found their companions in the evening camp. In darkness and disorder, they were encompassed, assaulted, and overwhelmed, by the innumerable host of Turks, who, in the art of war, were superior to the Christians of the twelfth century. [21/1] Louis, who climbed a tree in the general discomfiture, was saved by his own valor and the ignorance of his adversaries; and with the dawn of day he escaped alive, but almost alone, to the camp of the vanguard. But instead of pursuing his expedition by land, he was rejoiced to shelter the relics of his army in the friendly seaport of Satalia. From thence he embarked for Antioch; but so penurious was the supply of Greek vessels, that they could only afford room for his knights and nobles; and the plebeian crowd

of infantry was left to perish at the foot of the Pamphylian hills. The emperor and the king embraced and wept at Jerusalem; their martial trains, the remnant of mighty armies, were joined to the Christian powers of Syria, and a fruitless siege of Damascus was the final effort of the second crusade. Conrad and Louis embarked for Europe with the personal fame of piety and courage; but the Orientals had braved these potent monarchs of the Franks, with whose names and military forces they had been so often threatened. [22] Perhaps they had still more to fear from the veteran genius of Frederic the First, who in his youth had served in Asia under his uncle Conrad. Forty campaigns in Germany and Italy had taught Barbarossa to command; and his soldiers, even the princes of the empire, were accustomed under his reign to obey. As soon as he lost sight of Philadelphia and Laodicea, the last cities of the Greek frontier, he plunged into the salt and barren desert, a land (says the historian) of horror and tribulation. [23] During twenty days, every step of his fainting and sickly march was besieged by the innumerable hordes of Turkmans, [24] whose numbers and fury seemed after each defeat to multiply and inflame. The emperor continued to struggle and to suffer; and such was the measure of his calamities, that when he reached the gates of Iconium, no more than one thousand knights were able to serve on horseback. By a sudden and resolute assault he defeated the guards, and stormed the capital of the sultan, [25] who humbly sued for pardon and peace. The road was now open, and Frederic advanced in a career of triumph, till he was unfortunately drowned in a petty torrent of Cilicia. [26] The remainder of his Germans was consumed by sickness and desertion: and the emperor's son expired with the greatest part of his Swabian vassals at the siege of Acre. Among the Latin heroes, Godfrey of Bouillon and Frederic Barbarossa could alone achieve the passage of the Lesser Asia; yet even their success was a warning; and in the last and most experienced age of the crusades, every nation preferred the sea to the toils and perils of an inland expedition. [27]

*[Footnote 20/1: This was the design of the pilgrims under the archbishop of Milan. See note, p. 102—M.]* *[Footnote 20/2: Conrad had advanced with part of his army along a central road, between that on the coast and that which led to Iconium. He had been betrayed by the Greeks, his army destroyed without a battle. Wilken, vol. iii. p. 165. Michaud, vol. ii. p. 156. Conrad advanced again with Louis as far as Ephesus, and from thence, at the invitation of Manuel, returned to Constantinople. It was Louis who, at the passage of the Mæander, was engaged in a "glorious action." Wilken, vol. iii. p. 179. Michaud vol. ii. p. 160. Gibbon followed Nicetas—M.]* *[Footnote 21: As counts of Vexin, the kings of France were the vassals and advocates of the monastery of St. Denys. The saint's peculiar banner, which they received from the abbot, was of a square form, and a red or flaming color. The oriflamme appeared at the head of the French armies from the xiith to the xvth century, (Ducange sur Joinville, Dissert. xviii. p. 244—253.)]* *[Footnote 21/1: They descended the heights to a beautiful valley which by beneath them. The Turks seized the heights which separated the two divisions of the army. The modern historians represent differently the act to which Louis owed his safety, which Gibbon has described by the undignified phrase, "he climbed a tree." According to Michaud, vol. ii. p. 164, the king got upon a rock, with his back against a tree; according to Wilken, vol. iii., he dragged himself up to the top of the rock by the roots of a tree, and continued to defend himself till nightfall—M.]* *[Footnote 22: The original French histories of the second crusade are the Gesta Ludovici VII. published in the ivth volume of Duchesne's collection. The same volume contains many original letters of the king, of Suger his minister, &c., the best documents of authentic history.]* *[Footnote 23: Terram horrois et salsuginis, terram siccam sterilem, inamnam. Anonym. Canis. p. 517. The emphatic language of a sufferer.]* *[Footnote 24: Gens innumera, sylvestris, indomita, prædones sine ductore. The sultan of Cogni might sincerely rejoice in their defeat. Anonym. Canis. p. 517, 518.]* *[Footnote 25: See, in the anonymous writer in the Collection of Canisius, Tagino and Bohadin, (Vit. Saladin. p. 119, 120,) the ambiguous conduct of Kilidge Arslan, sultan of Cogni, who hated and feared both Saladin and Frederic.]* *[Footnote 26: The desire of comparing two great men has tempted many writers to drown Frederic in the River Cydnus, in which Alexander so imprudently bathed, (Q. Curt. l. iii c. 4, 5.) But, from the march of the emperor, I rather judge, that his Saleph is the Calycadnus, a stream of less fame, but of a longer course. Note: It is now called the Girama: its course is described in M'Donald Kinneir's Travels—M.]* *[Footnote 27: Marinus Sanutus, A.D. 1321, lays it down as a precept, Quod stulus ecclesiæ per terram nullatenus est ducenda. He resolves, by the divine aid, the objection, or rather exception, of the first crusade, (Secreta Fidelium Crucis, l. ii. pars ii. c. i. p. 37.)]* The enthusiasm of the first crusade is a natural and simple event, while hope was fresh, danger

untried, and enterprise congenial to the spirit of the times. But the obstinate perseverance of Europe may indeed excite our pity and admiration; that no instruction should have been drawn from constant and adverse experience; that the same confidence should have repeatedly grown from the same failures; that six succeeding generations should have rushed headlong down the precipice that was open before them; and that men of every condition should have staked their public and private fortunes on the desperate adventure of possessing or recovering a tombstone two thousand miles from their country. In a period of two centuries after the council of Clermont, each spring and summer produced a new emigration of pilgrim warriors for the defence of the Holy Land; but the seven great armaments or crusades were excited by some impending or recent calamity: the nations were moved by the authority of their pontiffs, and the example of their kings: their zeal was kindled, and their reason was silenced, by the voice of their holy orators; and among these, Bernard, [28] the monk, or the saint, may claim the most honorable place. [28/1] About eight years before the first conquest of Jerusalem, he was born of a noble family in Burgundy; at the age of three-and-twenty he buried himself in the monastery of Citeaux, then in the primitive fervor of the institution; at the end of two years he led forth her third colony, or daughter, to the valley of Clairvaux [29] in Champagne; and was content, till the hour of his death, with the humble station of abbot of his own community. A philosophic age has abolished, with too liberal and indiscriminate disdain, the honors of these spiritual heroes. The meanest among them are distinguished by some energies of the mind; they were at least superior to their votaries and disciples; and, in the race of superstition, they attained the prize for which such numbers contended. In speech, in writing, in action, Bernard stood high above his rivals and contemporaries; his compositions are not devoid of wit and eloquence; and he seems to have preserved as much reason and humanity as may be reconciled with the character of a saint. In a secular life, he would have shared the seventh part of a private inheritance; by a vow of poverty and penance, by closing his eyes against the visible world, [30] by the refusal of all ecclesiastical dignities, the abbot of Clairvaux became the oracle of Europe, and the founder of one hundred and sixty convents. Princes and pontiffs trembled at the freedom of his apostolical censures: France, England, and Milan, consulted and obeyed his judgment in a schism of the church: the debt was repaid by the gratitude of Innocent the Second; and his successor, Eugenius the Third, was the friend and disciple of the holy Bernard. It was in the proclamation of the second crusade that he shone as the missionary and prophet of God, who called the nations to the defence of his holy sepulchre. [31] At the parliament of Vezelay he spoke before the king; and Louis the Seventh, with his nobles, received their crosses from his hand. The abbot of Clairvaux then marched to the less easy conquest of the emperor Conrad: [31/1] a phlegmatic people, ignorant of his language, was transported by the pathetic vehemence of his tone and gestures; and his progress, from Constance to Cologne, was the triumph of eloquence and zeal. Bernard applauds his own success in the depopulation of Europe; affirms that cities and castles were emptied of their inhabitants; and computes, that only one man was left behind for the consolation of seven widows. [32] The blind fanatics were desirous of electing him for their general; but the example of the hermit Peter was before his eyes; and while he assured the crusaders of the divine favor, he prudently declined a military command, in which failure and victory would have been almost equally disgraceful to his character. [33] Yet, after the calamitous event, the abbot of Clairvaux was loudly accused as a false prophet, the author of the public and private mourning; his enemies exulted, his friends blushed, and his apology was slow and unsatisfactory. He justifies his obedience to the commands of the pope; expatiates on the mysterious ways of Providence; imputes the misfortunes of the pilgrims to their own sins; and modestly insinuates, that his mission had been approved by signs and wonders. [34] Had the fact been certain, the argument would be decisive; and his faithful disciples, who enumerate twenty or thirty miracles in a day, appeal to the public assemblies of France and Germany, in which they were performed. [35] At the present hour, such prodigies will not obtain credit beyond the precincts of Clairvaux; but in the preternatural cures of the blind, the lame, and the sick, who were presented to the man of God, it is impossible for us to ascertain the separate shares of accident, of fancy, of imposture, and of fiction. [Footnote 28: *The most authentic information of St. Bernard must be drawn from his own writings, published in a correct edition by Père Mabillon, and*

reprinted at Venice, 1750, in six volumes in folio. Whatever friendship could recollect, or superstition could add, is contained in the two lives, by his disciples, in the fifth volume: whatever learning and criticism could ascertain, may be found in the prefaces of the Benedictine editor.] [Footnote 28/1: Gibbon, whose account of the crusades is perhaps the least accurate and satisfactory chapter in his History, has here failed in that lucid arrangement, which in general gives perspicuity to his most condensed and crowded narratives. He has unaccountably, and to the great perplexity of the reader, placed the preaching of St Bernard after the second crusade to which it led—M.] [Footnote 29: Clairvaux, surnamed the valley of Absynth, is situated among the woods near Bar sur Aube in Champagne. St. Bernard would blush at the pomp of the church and monastery; he would ask for the library, and I know not whether he would be much edified by a tun of 800 muids, (914 1-7 hogsheads,) which almost rivals that of Heidelberg, (Mélanges tirés d'une Grande Bibliothèque, tom. xlvi. p. 15—20.)] [Footnote 30: The disciples of the saint (Vit. ima, l. iii. c. 2, p. 1232. Vit. iida, c. 16, No. 45, p. 1383) record a marvellous example of his pious apathy. Juxta lacum etiam Lausannensem totius diei itinere pergens, penitus non attendit aut se videre non vidit. Cum enim vespere facto de eodem lacu socii colloquerentur, interrogabat eos ubi lacus ille esset, et mirati sunt universi. To admire or despise St. Bernard as he ought, the reader, like myself, should have before the windows of his library the beauties of that incomparable landscape.] [Footnote 31: Otho Frising. l. i. c. 4. Bernard. Epist. 363, ad Francos Orientales Opp. tom. i. p. 328. Vit. ima, l. iii. c. 4, tom. vi. p. 1235.] [Footnote 31/1: Bernard had a nobler object in his expedition into Germany—to arrest the fierce and merciless persecution of the Jews, which was preparing, under the monk Radulph, to renew the frightful scenes which had preceded the first crusade, in the flourishing cities on the banks of the Rhine. The Jews acknowledge the Christian intervention of St. Bernard. See the curious extract from the History of Joseph ben Meir. Wilken, vol. iii. p. 1. and p. 63—M.] [Footnote 32: Mandastis et obedivi.... multiplicati sunt super numerum; vacuantur urbes et castella; et pene jam non inveniunt quem apprehendant septem mulieres unum virum; adeo ubique viduæ vivis remanent viris. Bernard. Epist. p. 247. We must be careful not to construe pene as a substantive.] [Footnote 33: Quis ego sum ut disponam acies, ut egrediar ante facies armatorum, aut quid tam remotum a professione meâ, si vires, si peritia, &c. Epist. 256, tom. i. p. 259. He speaks with contempt of the hermit Peter, vir quidam, Epist. 363.] [Footnote 34: Sic dicunt forsitan isti, unde scimus quòd a Domino sermo egressus sit? Quæ signa tu facis ut credamus tibi? Non est quod ad ista ipse respondeam; parcendum verecundiæ meæ, responde tu pro me, et pro te ipso, secundum quæ vidisti et audisti, et secundum quod te inspiraverit Deus. Consolat. l. ii. c. 1. Opp. tom. ii. p. 421—423.] [Footnote 35: See the testimonies in Vita ima, l. iv. c. 5, 6. Opp. tom. vi. p. 1258—1261, l. vi. c. 1—17, p. 1286—1314.] Omnipotence itself cannot escape the murmurs of its discordant votaries; since the same dispensation which was applauded as a deliverance in Europe, was deplored, and perhaps arraigned, as a calamity in Asia. After the loss of Jerusalem, the Syrian fugitives diffused their consternation and sorrow; Bagdad mourned in the dust; the cadhi Zeineddin of Damascus tore his beard in the caliph's presence; and the whole divan shed tears at his melancholy tale. [36] But the commanders of the faithful could only weep; they were themselves captives in the hands of the Turks: some temporal power was restored to the last age of the Abbassides; but their humble ambition was confined to Bagdad and the adjacent province. Their tyrants, the Seljukian sultans, had followed the common law of the Asiatic dynasties, the unceasing round of valor, greatness, discord, degeneracy, and decay; their spirit and power were unequal to the defence of religion; and, in his distant realm of Persia, the Christians were strangers to the name and the arms of Sangiar, the last hero of his race. [37] While the sultans were involved in the silken web of the harem, the pious task was undertaken by their slaves, the Atabeks, [38] a Turkish name, which, like the Byzantine patricians, may be translated by Father of the Prince. Ascansar, a valiant Turk, had been the favorite of Malek Shaw, from whom he received the privilege of standing on the right hand of the throne; but, in the civil wars that ensued on the monarch's death, he lost his head and the government of Aleppo. His domestic emirs persevered in their attachment to his son Zenghi, who proved his first arms against the Franks in the defeat of Antioch: thirty campaigns in the service of the caliph and sultan established his military fame; and he was invested with the command of Mosul, as the only champion that could avenge the cause of the prophet. The public hope was not disappointed: after a siege of twenty-five days, he stormed the city of Edessa, and recovered from the Franks their conquests beyond the Euphrates: [39] the martial tribes of Curdistan were subdued by the independent

sovereign of Mosul and Aleppo: his soldiers were taught to behold the camp as their only country; they trusted to his liberality for their rewards; and their absent families were protected by the vigilance of Zenghi. At the head of these veterans, his son Nouredin gradually united the Mahometan powers; [39] added the kingdom of Damascus to that of Aleppo, and waged a long and successful war against the Christians of Syria; he spread his ample reign from the Tigris to the Nile, and the Abbassides rewarded their faithful servant with all the titles and prerogatives of royalty. The Latins themselves were compelled to own the wisdom and courage, and even the justice and piety, of this implacable adversary. [40] In his life and government the holy warrior revived the zeal and simplicity of the first caliphs. Gold and silk were banished from his palace; the use of wine from his dominions; the public revenue was scrupulously applied to the public service; and the frugal household of Nouredin was maintained from his legitimate share of the spoil which he vested in the purchase of a private estate. His favorite sultana sighed for some female object of expense. "Alas," replied the king, "I fear God, and am no more than the treasurer of the Moslems. Their property I cannot alienate; but I still possess three shops in the city of Hems: these you may take; and these alone can I bestow." His chamber of justice was the terror of the great and the refuge of the poor. Some years after the sultan's death, an oppressed subject called aloud in the streets of Damascus, "O Nouredin, Nouredin, where art thou now? Arise, arise, to pity and protect us!" A tumult was apprehended, and a living tyrant blushed or trembled at the name of a departed monarch. [Footnote 36: *Abulmahasen apud de Guignes, Hist. des Huns, tom. ii. p. ii. p. 99.*] [Footnote 37: *See his article in the Bibliothèque Orientale of D'Herbelot, and De Guignes, tom. ii. p. i. p. 230—261. Such was his valor, that he was styled the second Alexander; and such the extravagant love of his subjects, that they prayed for the sultan a year after his decease. Yet Sangiar might have been made prisoner by the Franks, as well as by the Uzes. He reigned near fifty years, (A.D. 1103—1152,) and was a munificent patron of Persian poetry.*] [Footnote 38: *See the Chronology of the Atabeks of Irak and Syria, in De Guignes, tom. i. p. 254; and the reigns of Zenghi and Nouredin in the same writer, (tom. ii. p. ii. p. 147—221,) who uses the Arabic text of Benelathir, Ben Schouna and Abulfeda; the Bibliothèque Orientale, under the articles Atabeks and Nouredin, and the Dynasties of Abulpharagius, p. 250—267, vers. Pocock.*] [Footnote 39: *William of Tyre (l. xvi. c. 4, 5, 7) describes the loss of Edessa, and the death of Zenghi. The corruption of his name into Sanguin, afforded the Latins a comfortable allusion to his sanguinary character and end, fit sanguine sanguinolentus.*] [Footnote 39: *On Nouredin's conquest of Damascus, see extracts from Arabian writers prefixed to the second part of the third volume of Wilken—M.*] [Footnote 40: *Noradinus (says William of Tyre, l. xx. 33) maximus nominis et fidei Christianæ persecutor; princeps tamen justus, vafer, providus' et secundum gentis suæ traditiones religiosus. To this Catholic witness we may add the primate of the Jacobites, (Abulpharag. p. 267,) quo non alter erat inter reges vitæ ratione magis laudabili, aut quæ pluribus justitiæ experimentis abundaret. The true praise of kings is after their death, and from the mouth of their enemies.*]

**PART II** By the arms of the Turks and Franks, the Fatimites had been deprived of Syria. In Egypt the decay of their character and influence was still more essential. Yet they were still revered as the descendants and successors of the prophet; they maintained their invisible state in the palace of Cairo; and their person was seldom violated by the profane eyes of subjects or strangers. The Latin ambassadors [41] have described their own introduction, through a series of gloomy passages, and glittering porticos: the scene was enlivened by the warbling of birds and the murmur of fountains: it was enriched by a display of rich furniture and rare animals; of the Imperial treasures, something was shown, and much was supposed; and the long order of unfolding doors was guarded by black soldiers and domestic eunuchs. The sanctuary of the presence chamber was veiled with a curtain; and the vizier, who conducted the ambassadors, laid aside the cimeter, and prostrated himself three times on the ground; the veil was then removed; and they beheld the commander of the faithful, who signified his pleasure to the first slave of the throne. But this slave was his master: the viziers or sultans had usurped the supreme administration of Egypt; the claims of the rival candidates were decided by arms; and the name of the most worthy, of the strongest, was inserted in the royal patent of command. The factions of Dargham and Shower alternately expelled each other from the capital and country; and the weaker side implored the dangerous protection of the sultan of Damascus, or the king of Jerusalem, the perpetual enemies of the sect and monarchy of the Fatimites. By his

arms and religion the Turk was most formidable; but the Frank, in an easy, direct march, could advance from Gaza to the Nile; while the intermediate situation of his realm compelled the troops of Nouredin to wheel round the skirts of Arabia, a long and painful circuit, which exposed them to thirst, fatigue, and the burning winds of the desert. The secret zeal and ambition of the Turkish prince aspired to reign in Egypt under the name of the Abbassides; but the restoration of the suppliant Shower was the ostensible motive of the first expedition; and the success was intrusted to the emir Shiracouh, a valiant and veteran commander. Dargham was oppressed and slain; but the ingratitude, the jealousy, the just apprehensions, of his more fortunate rival, soon provoked him to invite the king of Jerusalem to deliver Egypt from his insolent benefactors. To this union the forces of Shiracouh were unequal: he relinquished the premature conquest; and the evacuation of Belbeis or Pelusium was the condition of his safe retreat. As the Turks defiled before the enemy, and their general closed the rear, with a vigilant eye, and a battle axe in his hand, a Frank presumed to ask him if he were not afraid of an attack. "It is doubtless in your power to begin the attack," replied the intrepid emir; "but rest assured, that not one of my soldiers will go to paradise till he has sent an infidel to hell." His report of the riches of the land, the effeminacy of the natives, and the disorders of the government, revived the hopes of Nouredin; the caliph of Bagdad applauded the pious design; and Shiracouh descended into Egypt a second time with twelve thousand Turks and eleven thousand Arabs. Yet his forces were still inferior to the confederate armies of the Franks and Saracens; and I can discern an unusual degree of military art, in his passage of the Nile, his retreat into Thebais, his masterly evolutions in the battle of Babain, the surprise of Alexandria, and his marches and countermarches in the flats and valley of Egypt, from the tropic to the sea. His conduct was seconded by the courage of his troops, and on the eve of action a Mamaluke [42] exclaimed, "If we cannot wrest Egypt from the Christian dogs, why do we not renounce the honors and rewards of the sultan, and retire to labor with the peasants, or to spin with the females of the harem?" Yet, after all his efforts in the field, [43] after the obstinate defence of Alexandria [44] by his nephew Saladin, an honorable capitulation and retreat [44/1] concluded the second enterprise of Shiracouh; and Nouredin reserved his abilities for a third and more propitious occasion. It was soon offered by the ambition and avarice of Amalric or Amaury, king of Jerusalem, who had imbibed the pernicious maxim, that no faith should be kept with the enemies of God. [44/2] A religious warrior, the great master of the hospital, encouraged him to proceed; the emperor of Constantinople either gave, or promised, a fleet to act with the armies of Syria; and the perfidious Christian, unsatisfied with spoil and subsidy, aspired to the conquest of Egypt. In this emergency, the Moslems turned their eyes towards the sultan of Damascus; the vizier, whom danger encompassed on all sides, yielded to their unanimous wishes, and Nouredin seemed to be tempted by the fair offer of one third of the revenue of the kingdom. The Franks were already at the gates of Cairo; but the suburbs, the old city, were burnt on their approach; they were deceived by an insidious negotiation, and their vessels were unable to surmount the barriers of the Nile. They prudently declined a contest with the Turks in the midst of a hostile country; and Amaury retired into Palestine with the shame and reproach that always adhere to unsuccessful injustice. After this deliverance, Shiracouh was invested with a robe of honor, which he soon stained with the blood of the unfortunate Shower. For a while, the Turkish emirs condescended to hold the office of vizier; but this foreign conquest precipitated the fall of the Fatimites themselves; and the bloodless change was accomplished by a message and a word. The caliphs had been degraded by their own weakness and the tyranny of the viziers: their subjects blushed, when the descendant and successor of the prophet presented his naked hand to the rude gripe of a Latin ambassador; they wept when he sent the hair of his women, a sad emblem of their grief and terror, to excite the pity of the sultan of Damascus. By the command of Nouredin, and the sentence of the doctors, the holy names of Abubeker, Omar, and Othman, were solemnly restored: the caliph Mosthadi, of Bagdad, was acknowledged in the public prayers as the true commander of the faithful; and the green livery of the sons of Ali was exchanged for the black color of the Abbassides. The last of his race, the caliph Adhed, who survived only ten days, expired in happy ignorance of his fate; his treasures secured the loyalty of the soldiers, and silenced the murmurs of the sectaries; and in all subsequent revolutions, Egypt has never departed from the

orthodox tradition of the Moslems. [45][Footnote 41: From the ambassador, William of Tyre (l. xix. c. 17, 18,) describes the palace of Cairo. In the caliph's treasure were found a pearl as large as a pigeon's egg, a ruby weighing seventeen Egyptian drams, an emerald a palm and a half in length, and many vases of crystal and porcelain of China, (Renaudot, p. 536.)] [Footnote 42: Mamluc, plur. Mamalic, is defined by Pocock, (Prolegom. ad Abulpharag. p. 7,) and D'Herbelot, (p. 545,) *servum emptitium, seu qui pretio numerato in domini possessionem cedit*. They frequently occur in the wars of Saladin, (Bohadin, p. 236, &c.) and it was only the Bahartie Mamalukes that were first introduced into Egypt by his descendants.] [Footnote 43: Jacobus à Vitriaco (p. 1116) gives the king of Jerusalem no more than 374 knights. Both the Franks and the Moslems report the superior numbers of the enemy; a difference which may be solved by counting or omitting the unwarlike Egyptians.] [Footnote 44: It was the Alexandria of the Arabs, a middle term in extent and riches between the period of the Greeks and Romans, and that of the Turks, (Savary, *Lettres sur l'Egypte*, tom. i. p. 25, 26.)] [Footnote 44/1: The treaty stipulated that both the Christians and the Arabs should withdraw from Egypt. Wilken, vol. iii. part ii. p. 113—M.] [Footnote 44/2: The Knights Templars, abhorring the perfidious breach of treaty partly, perhaps, out of jealousy of the Hospitallers, refused to join in this enterprise. Will. Tyre c. xx. p. 5. Wilken, vol. iii. part ii. p. 117—M.] [Footnote 45: For this great revolution of Egypt, see William of Tyre, (l. xix. 5, 6, 7, 12—31, xx. 5—12,) Bohadin, (in Vit. Saladin, p. 30—39,) Abulfeda, (in Excerpt. Schultens, p. 1—12,) D'Herbelot, (Bibliot. Orient. Adhed, Fathemah, but very incorrect,) Renaudot, (Hist. Patriarch. Alex. p. 522—525, 532—537,) Vertot, (Hist. des Chevaliers de Malthe, tom. i. p. 141—163, in 4to.,) and M. de Guignes, (tom. ii. p. 185—215.)] The hilly country beyond the Tigris is occupied by the pastoral tribes of the Curds; [46] a people hardy, strong, savage impatient of the yoke, addicted to rapine, and tenacious of the government of their national chiefs. The resemblance of name, situation, and manners, seems to identify them with the Carduchians of the Greeks; [47] and they still defend against the Ottoman Porte the antique freedom which they asserted against the successors of Cyrus. Poverty and ambition prompted them to embrace the profession of mercenary soldiers: the service of his father and uncle prepared the reign of the great Saladin; [48] and the son of Job or Ayud, a simple Curd, magnanimously smiled at his pedigree, which flattery deduced from the Arabian caliphs. [49] So unconscious was Nouredin of the impending ruin of his house, that he constrained the reluctant youth to follow his uncle Shiracouh into Egypt: his military character was established by the defence of Alexandria; and, if we may believe the Latins, he solicited and obtained from the Christian general the profane honors of knighthood. [50] On the death of Shiracouh, the office of grand vizier was bestowed on Saladin, as the youngest and least powerful of the emirs; but with the advice of his father, whom he invited to Cairo, his genius obtained the ascendant over his equals, and attached the army to his person and interest. While Nouredin lived, these ambitious Curds were the most humble of his slaves; and the indiscreet murmurs of the divan were silenced by the prudent Ayub, who loudly protested that at the command of the sultan he himself would lead his sons in chains to the foot of the throne. "Such language," he added in private, "was prudent and proper in an assembly of your rivals; but we are now above fear and obedience; and the threats of Nouredin shall not extort the tribute of a sugar-cane." His seasonable death relieved them from the odious and doubtful conflict: his son, a minor of eleven years of age, was left for a while to the emirs of Damascus; and the new lord of Egypt was decorated by the caliph with every title [51] that could sanctify his usurpation in the eyes of the people. Nor was Saladin long content with the possession of Egypt; he despoiled the Christians of Jerusalem, and the Atabeks of Damascus, Aleppo, and Diarbekir: Mecca and Medina acknowledged him for their temporal protector: his brother subdued the distant regions of Yemen, or the happy Arabia; and at the hour of his death, his empire was spread from the African Tripoli to the Tigris, and from the Indian Ocean to the mountains of Armenia. In the judgment of his character, the reproaches of treason and ingratitude strike forcibly on our minds, impressed, as they are, with the principle and experience of law and loyalty. But his ambition may in some measure be excused by the revolutions of Asia, [52] which had erased every notion of legitimate succession; by the recent example of the Atabeks themselves; by his reverence to the son of his benefactor; his humane and generous behavior to the collateral branches; by their incapacity and his merit; by the approbation of the caliph, the sole source of all legitimate power; and, above all, by the wishes and interest of

the people, whose happiness is the first object of government. In his virtues, and in those of his patron, they admired the singular union of the hero and the saint; for both Nouredin and Saladin are ranked among the Mahometan saints; and the constant meditation of the holy war appears to have shed a serious and sober color over their lives and actions. The youth of the latter [53] was addicted to wine and women: but his aspiring spirit soon renounced the temptations of pleasure for the graver follies of fame and dominion: the garment of Saladin was of coarse woollen; water was his only drink; and, while he emulated the temperance, he surpassed the chastity, of his Arabian prophet. Both in faith and practice he was a rigid Mussulman: he ever deplored that the defence of religion had not allowed him to accomplish the pilgrimage of Mecca; but at the stated hours, five times each day, the sultan devoutly prayed with his brethren: the involuntary omission of fasting was scrupulously repaid; and his perusal of the Koran, on horseback between the approaching armies, may be quoted as a proof, however ostentatious, of piety and courage. [54] The superstitious doctrine of the sect of Shafei was the only study that he deigned to encourage: the poets were safe in his contempt; but all profane science was the object of his aversion; and a philosopher, who had invented some speculative novelties, was seized and strangled by the command of the royal saint. The justice of his divan was accessible to the meanest suppliant against himself and his ministers; and it was only for a kingdom that Saladin would deviate from the rule of equity. While the descendants of Seljuk and Zenghi held his stirrup and smoothed his garments, he was affable and patient with the meanest of his servants. So boundless was his liberality, that he distributed twelve thousand horses at the siege of Acre; and, at the time of his death, no more than forty-seven drams of silver and one piece of gold coin were found in the treasury; yet, in a martial reign, the tributes were diminished, and the wealthy citizens enjoyed, without fear or danger, the fruits of their industry. Egypt, Syria, and Arabia, were adorned by the royal foundations of hospitals, colleges, and mosques; and Cairo was fortified with a wall and citadel; but his works were consecrated to public use: [55] nor did the sultan indulge himself in a garden or palace of private luxury. In a fanatic age, himself a fanatic, the genuine virtues of Saladin commanded the esteem of the Christians; the emperor of Germany gloried in his friendship; [56] the Greek emperor solicited his alliance; [57] and the conquest of Jerusalem diffused, and perhaps magnified, his fame both in the East and West. [Footnote 46: For the Curds, see De Guignes, tom. ii. p. 416, 417, the Index Geographicus of Schultens and Tavernier, Voyages, p. i. p. 308, 309. The Ayoubites descended from the tribe of the Rawadiæi, one of the noblest; but as they were infected with the heresy of the Metempsychosis, the orthodox sultans insinuated that their descent was only on the mother's side, and that their ancestor was a stranger who settled among the Curds.] [Footnote 47: See the ivth book of the Anabasis of Xenophon. The ten thousand suffered more from the arrows of the free Carduchians, than from the splendid weakness of the great king.] [Footnote 48: We are indebted to the professor Schultens (Lugd. Bat, 1755, in folio) for the richest and most authentic materials, a life of Saladin by his friend and minister the Cadhi Bohadin, and copious extracts from the history of his kinsman the prince Abulfeda of Hamah. To these we may add, the article of Salaheddin in the Bibliothèque Orientale, and all that may be gleaned from the Dynasties of Abulpharagius.] [Footnote 49: Since Abulfeda was himself an Ayoubite, he may share the praise, for imitating, at least tacitly, the modesty of the founder.] [Footnote 50: Hist. Hierosol. in the Gesta Dei per Francos, p. 1152. A similar example may be found in Joinville, (p. 42, edition du Louvre;) but the pious St. Louis refused to dignify infidels with the order of Christian knighthood, (Ducange, Observations, p 70.)] [Footnote 51: In these Arabic titles, religionis must always be understood; Nouredin, lumen r.; Ezzodin, decus; Amadoddin, columen: our hero's proper name was Joseph, and he was styled Salahoddin, salus; Al Malichus, Al Nasirus, rex defensor; Abu Modaffer, pater victoriæ, Schultens, Præfat.] [Footnote 52: Abulfeda, who descended from a brother of Saladin, observes, from many examples, that the founders of dynasties took the guilt for themselves, and left the reward to their innocent collaterals, (Excerpt p. 10.)] [Footnote 53: See his life and character in Renaudot, p. 537—548.] [Footnote 54: His civil and religious virtues are celebrated in the first chapter of Bohadin, (p. 4—30,) himself an eye-witness, and an honest bigot.] [Footnote 55: In many works, particularly Joseph's well in the castle of Cairo, the Sultan and the Patriarch have been confounded by the ignorance of natives and travellers.] [Footnote 56: Anonym. Canisii, tom. iii. p. ii. p. 504.] [Footnote 57: Bohadin, p. 129, 130.] During his short existence, the kingdom of Jerusalem [58] was supported by the discord of the

Turks and Saracens; and both the Fatimite caliphs and the sultans of Damascus were tempted to sacrifice the cause of their religion to the meaner considerations of private and present advantage. But the powers of Egypt, Syria, and Arabia, were now united by a hero, whom nature and fortune had armed against the Christians. All without now bore the most threatening aspect; and all was feeble and hollow in the internal state of Jerusalem. After the two first Baldwins, the brother and cousin of Godfrey of Bouillon, the sceptre devolved by female succession to Melisenda, daughter of the second Baldwin, and her husband Fulk, count of Anjou, the father, by a former marriage, of our English Plantagenets. Their two sons, Baldwin the Third, and Amaury, waged a strenuous, and not unsuccessful, war against the infidels; but the son of Amaury, Baldwin the Fourth, was deprived, by the leprosy, a gift of the crusades, of the faculties both of mind and body. His sister Sybilla, the mother of Baldwin the Fifth, was his natural heiress: after the suspicious death of her child, she crowned her second husband, Guy of Lusignan, a prince of a handsome person, but of such base renown, that his own brother Jeffrey was heard to exclaim, "Since they have made him a king, surely they would have made me a god!" The choice was generally blamed; and the most powerful vassal, Raymond count of Tripoli, who had been excluded from the succession and regency, entertained an implacable hatred against the king, and exposed his honor and conscience to the temptations of the sultan. Such were the guardians of the holy city; a leper, a child, a woman, a coward, and a traitor: yet its fate was delayed twelve years by some supplies from Europe, by the valor of the military orders, and by the distant or domestic avocations of their great enemy. At length, on every side, the sinking state was encircled and pressed by a hostile line: and the truce was violated by the Franks, whose existence it protected. A soldier of fortune, Reginald of Chatillon, had seized a fortress on the edge of the desert, from whence he pillaged the caravans, insulted Mahomet, and threatened the cities of Mecca and Medina. Saladin condescended to complain; rejoiced in the denial of justice, and at the head of fourscore thousand horse and foot invaded the Holy Land. The choice of Tiberias for his first siege was suggested by the count of Tripoli, to whom it belonged; and the king of Jerusalem was persuaded to drain his garrison, and to arm his people, for the relief of that important place. [59] By the advice of the perfidious Raymond, the Christians were betrayed into a camp destitute of water: he fled on the first onset, with the curses of both nations: [60] Lusignan was overthrown, with the loss of thirty thousand men; and the wood of the true cross (a dire misfortune!) was left in the power of the infidels. [60/1] The royal captive was conducted to the tent of Saladin; and as he fainted with thirst and terror, the generous victor presented him with a cup of sherbet, cooled in snow, without suffering his companion, Reginald of Chatillon, to partake of this pledge of hospitality and pardon. "The person and dignity of a king," said the sultan, "are sacred, but this impious robber must instantly acknowledge the prophet, whom he has blasphemed, or meet the death which he has so often deserved." On the proud or conscientious refusal of the Christian warrior, Saladin struck him on the head with his cimeter, and Reginald was despatched by the guards. [61] The trembling Lusignan was sent to Damascus, to an honorable prison and speedy ransom; but the victory was stained by the execution of two hundred and thirty knights of the hospital, the intrepid champions and martyrs of their faith. The kingdom was left without a head; and of the two grand masters of the military orders, the one was slain and the other was a prisoner. From all the cities, both of the sea-coast and the inland country, the garrisons had been drawn away for this fatal field: Tyre and Tripoli alone could escape the rapid inroad of Saladin; and three months after the battle of Tiberias, he appeared in arms before the gates of Jerusalem. [62][Footnote 58: *For the Latin kingdom of Jerusalem, see William of Tyre, from the ixth to the xxiid book. Jacob a Vitriaco, Hist. Hierosolem I i., and Sanutus Secreta Fidelium Crucis, l. iii. p. vi. vii. viii. ix.*] [Footnote 59: *Templarii ut apes bombabant et Hospitalarii ut venti stridebant, et barones se exitio offerebant, et Turcopuli (the Christian light troops) semet ipsi in ignem injiciebant, (Ispahani de Expugnatione Kudsiticâ, p. 18, apud Schultens;)* a specimen of Arabian eloquence, somewhat different from the style of Xenophon!] [Footnote 60: *The Latins affirm, the Arabians insinuate, the treason of Raymond; but had he really embraced their religion, he would have been a saint and a hero in the eyes of the latter.*] [Footnote 60/1: *Raymond's advice would have prevented the abandonment of a secure camp abounding with water near Sepphoris. The rash and insolent valor of the master of the order of Knights Templars, which had before exposed the Christians to a fatal defeat at*

*the brook Kishon, forced the feeble king to annul the determination of a council of war, and advance to a camp in an enclosed valley among the mountains, near Hittin, without water. Raymond did not fly till the battle was irretrievably lost, and then the Saracens seem to have opened their ranks to allow him free passage. The charge of suggesting the siege of Tiberias appears ungrounded. Raymond, no doubt, played a double part: he was a man of strong sagacity, who foresaw the desperate nature of the contest with Saladin, endeavored by every means to maintain the treaty, and, though he joined both his arms and his still more valuable counsels to the Christian army, yet kept up a kind of amicable correspondence with the Mahometans. See Wilken, vol. iii. part ii. p. 276, et seq. Michaud, vol. ii. p. 278, et seq. M. Michaud is still more friendly than Wilken to the memory of Count Raymond, who died suddenly, shortly after the battle of Hittin. He quotes a letter written in the name of Saladin by the caliph Alfdel, to show that Raymond was considered by the Mahometans their most dangerous and detested enemy. "No person of distinction among the Christians escaped, except the count, (of Tripoli) whom God curse. God made him die shortly afterwards, and sent him from the kingdom of death to hell."—M.] [Footnote 61: Benaud, Reginald, or Arnold de Chatillon, is celebrated by the Latins in his life and death; but the circumstances of the latter are more distinctly related by Bohadin and Abulfeda; and Joinville (Hist. de St. Louis, p. 70) alludes to the practice of Saladin, of never putting to death a prisoner who had tasted his bread and salt. Some of the companions of Arnold had been slaughtered, and almost sacrificed, in a valley of Mecca, ubi sacrificia mactantur, (Abulfeda, p. 32.)] [Footnote 62: Vertot, who well describes the loss of the kingdom and city (Hist. des Chevaliers de Malthe, tom. i. l. ii. p. 226—278,) inserts two original epistles of a Knight Templar.]*

He might expect that the siege of a city so venerable on earth and in heaven, so interesting to Europe and Asia, would rekindle the last sparks of enthusiasm; and that, of sixty thousand Christians, every man would be a soldier, and every soldier a candidate for martyrdom. But Queen Sybilla trembled for herself and her captive husband; and the barons and knights, who had escaped from the sword and chains of the Turks, displayed the same factious and selfish spirit in the public ruin. The most numerous portion of the inhabitants was composed of the Greek and Oriental Christians, whom experience had taught to prefer the Mahometan before the Latin yoke; [63] and the holy sepulchre attracted a base and needy crowd, without arms or courage, who subsisted only on the charity of the pilgrims. Some feeble and hasty efforts were made for the defence of Jerusalem: but in the space of fourteen days, a victorious army drove back the sallies of the besieged, planted their engines, opened the wall to the breadth of fifteen cubits, applied their scaling-ladders, and erected on the breach twelve banners of the prophet and the sultan. It was in vain that a barefoot procession of the queen, the women, and the monks, implored the Son of God to save his tomb and his inheritance from impious violation. Their sole hope was in the mercy of the conqueror, and to their first suppliant deputation that mercy was sternly denied. "He had sworn to avenge the patience and long-suffering of the Moslems; the hour of forgiveness was elapsed, and the moment was now arrived to expiate, in blood, the innocent blood which had been spilt by Godfrey and the first crusaders." But a desperate and successful struggle of the Franks admonished the sultan that his triumph was not yet secure; he listened with reverence to a solemn adjuration in the name of the common Father of mankind; and a sentiment of human sympathy mollified the rigor of fanaticism and conquest. He consented to accept the city, and to spare the inhabitants. The Greek and Oriental Christians were permitted to live under his dominion, but it was stipulated, that in forty days all the Franks and Latins should evacuate Jerusalem, and be safely conducted to the seaports of Syria and Egypt; that ten pieces of gold should be paid for each man, five for each woman, and one for every child; and that those who were unable to purchase their freedom should be detained in perpetual slavery. Of some writers it is a favorite and invidious theme to compare the humanity of Saladin with the massacre of the first crusade. The difference would be merely personal; but we should not forget that the Christians had offered to capitulate, and that the Mahometans of Jerusalem sustained the last extremities of an assault and storm. Justice is indeed due to the fidelity with which the Turkish conqueror fulfilled the conditions of the treaty; and he may be deservedly praised for the glance of pity which he cast on the misery of the vanquished. Instead of a rigorous exaction of his debt, he accepted a sum of thirty thousand byzants, for the ransom of seven thousand poor; two or three thousand more were dismissed by his gratuitous clemency; and the number of slaves was reduced to eleven or fourteen thousand

persons. In this interview with the queen, his words, and even his tears suggested the kindest consolations; his liberal alms were distributed among those who had been made orphans or widows by the fortune of war; and while the knights of the hospital were in arms against him, he allowed their more pious brethren to continue, during the term of a year, the care and service of the sick. In these acts of mercy the virtue of Saladin deserves our admiration and love: he was above the necessity of dissimulation, and his stern fanaticism would have prompted him to dissemble, rather than to affect, this profane compassion for the enemies of the Koran. After Jerusalem had been delivered from the presence of the strangers, the sultan made his triumphal entry, his banners waving in the wind, and to the harmony of martial music. The great mosque of Omar, which had been converted into a church, was again consecrated to one God and his prophet Mahomet: the walls and pavement were purified with rose-water; and a pulpit, the labor of Nouredin, was erected in the sanctuary. But when the golden cross that glittered on the dome was cast down, and dragged through the streets, the Christians of every sect uttered a lamentable groan, which was answered by the joyful shouts of the Moslems. In four ivory chests the patriarch had collected the crosses, the images, the vases, and the relics of the holy place; they were seized by the conqueror, who was desirous of presenting the caliph with the trophies of Christian idolatry. He was persuaded, however, to intrust them to the patriarch and prince of Antioch; and the pious pledge was redeemed by Richard of England, at the expense of fifty-two thousand byzants of gold. [64]

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