

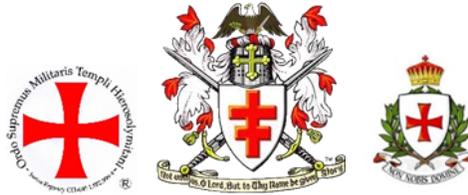


Sovereign Military Order of the Temple of Jerusalem

Autonomous Grand Priory of the United States of America

Pilgrim's Medal Program Templar Medal Sites

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INTRODUCTION



Pilgrim Medal Program

The Pilgrim Medal Program was established by the Grand Priory of the United States of America (GPUSA), Sovereign Military Order of the Temple of Jerusalem (SMOTJ) as a charitable project to assist with the preservation of the Holy Places in Jerusalem and promote the pious practice of pilgrimage. Three distinguished medal sets have been created to recognize members of GPUSA, members of the international Order (OSMTH), and Friends of the Order. There are three distinct medals within the Pilgrim Medal Program:

The **Palmer's Medal** (gold) will be awarded to applicants who make a pilgrimage to the Holy Land and who contemplate, either by participating in a religious service or by solitary reflection their spiritual heritage in six major sites in the Holy Land.

The **Pilgrim's Medal** (silver) will be awarded to applicants who make a pilgrimage to a major Christian holy place in Europe or the Middle East that is recognized as a pilgrimage site during the time of the Templars and who contemplate, either by participating in a religious service or by solitary reflection, their spiritual heritage.

The **Templar Medal** (bronze) will be awarded to applicants who make a pilgrimage to recognized Templar sites in Europe or the Middle East and who contemplate, either by participating in a religious service or by solitary reflection, their spiritual heritage. The only requirement is that the individual has contemplated their spiritual heritage at that site.

This publication focuses on the sites associated with the Templar Medal.

Description: On an escallop proper (bronze), the crowned reversed patriarchal cross of the Order, enameled gules (red) pendant from the ribbon of the Order surmounted/centered by a mounted optional engraved bar (bronze), identifying the place and date of the visit to the Templar site.

Ribbon: 35 mm wide, with 3 mm silver, 3 mm gold and 3 mm silver vertical bands on either side of a 17 mm center band of black. The miniature ribbon will be half the width of the regular size ribbon.

England

The history of the Knights Templar in England began when the French nobleman Hughes de Payens, the founder and Grand Master of the Order of the Knights Templar, visited the country in 1128 to raise men and money for the Crusades.

King Henry II (1154–1189) granted the Templars land across England, including some territory by Castle Baynard on the River Fleet, where they built a round church, patterned after the Knights Templar headquarters on Temple Mount in Jerusalem. The Templar estate at Cressing Temple in Essex was one of the very earliest and largest Templar estates in England. The Order was also given the advowson (right to nominate the clergy) of St Clement Danes.

In 1184, the Templars' headquarters was transferred to the New Temple (Temple Church) in London where once again they built a round church, this one patterned after the Church of the Holy Sepulchre in Jerusalem. It was consecrated in 1185, and became the location for initiation rituals. In 1185 a hospital granted to the Knights Templars, for the use of sick persons, was this year founded at Newark, Nottinghamshire and by 1185, the Order of the Knights Templar had extensive holdings in London, Hertfordshire, Essex, Kent, Warwickshire, Worcestershire, Salop, Oxfordshire, Cornwall, Lincolnshire and Yorkshire.

The involvement of Templars in financial matters is highlighted by Walter of Coventry's story of Gilbert de Ogrestan, the Knight Templar accused of embezzling taxes collected in the Saladin tithe of 1188. He was severely punished by his contemporary Master. In 1200, Pope Innocent III issued a Papal Bull declaring the immunity of persons and goods within the houses of the Knights Templar from local laws. This ensured that the New Temple became a royal treasury as well as the repository for the order's accumulated revenues. These financial resources provided the basis for the development of the Templar's local

Banking facilities. King Richard I (1189–1199) confirmed the Templars' land holdings and granted them immunity from all pleas, suits *danegeld* and from *murdrum* and *latrocinium*.

King John (1199–1216) had substantial financial dealings with the Knights Templar. At the time of Runnymede, not only was Aymeric de St Maur present, but King John was also resident at the Temple when the Barons first presented their demands. He awarded them the island of Lundy as well as land at Huntspill, Cameley, Harewood, Radnage and Northampton. King Henry III (1207–1272) also had substantial dealing with Templars, the king's Wardrobe being located there in 1225. He entrusted Templar knights with military, financial and diplomatic commissions, and even considered being buried in the Temple. He did in fact establish a chantry there in 1231. King Edward I (1239–1307) had accorded the Knights Templar a slighter role in public affairs, financial issues often being handled by Italian merchants and diplomacy by mendicant orders. Indeed, Edward I raided the treasury in 1283.

When Philip IV, King of France suppressed the order in 1307, King Edward II of England at first refused to believe the accusations. Between October 13, 1307 and January 8, 1308, the Templars went unmolested in England. During this period many fugitive Templars, seeking to escape torture and execution, fled to apparent safety there. But after repeated pressure from Philip IV and Clement V on Edward II, a few half-hearted arrests were made. During a trial running from October 22, 1309 until March 18, 1310 most of the arrested Templars were forced to acknowledge the belief that the Order's Master could give absolution was heretical, and were officially reconciled with the church, many entering more conventional monastic Orders.

Most Templars in England were never arrested, and the persecution of their leaders was brief. The Order was dissolved due to damaged reputation,

but given the pope and church's judgement of the order as free from guilt, all members in England were free to find themselves a new place in society. Templar lands and assets were given to the Order of the Hospital of Saint John, a sister military order—though the English crown held onto some assets until 1338. The largest portion of former Templars joined the Hospitallers, while other remaining members joined the Cistercian order, or lived on pension as lay members of society.

Nearly any site in England which uses the name "Temple," can probably be traced to Templar origins. The following is a partial list of Templar sites throughout England.

APPROVED SITES

The following is a list of Templar sites. Approved **GPUSA Templar Medal sites** are highlighted.

Churches

- Bisham Abbey, Berkshire
- All Saints Church, Claverley, Shropshire
- Temple Church, Bristol
- **Temple Church, London**
- The Holy Sepulchre, Cambridge, Cambridgeshire
- **The Holy Sepulchre, Northampton***
- Garway Church, Herefordshire
- **Cressing Temple, Essex**
- Temple Balsall & Church, Warwickshire
- Temple Church, Temple, Cornwall
- Temple Ewell & Church, Kent
- Rothley Temple, Rothley, Leicestershire
- **Round Church, Ludlow Castle, Shropshire**
- St. Mary's Church, Baldock, Hertfordshire
- Shipley Church, Shipley, West Sussex
- St. Mary's House, Bramber, West Sussex
- St. Mary's Church, Sompting, West Sussex
- Poling Church, Poling, West Sussex
- Templar Church, Dover

Churches (continued)

- St. Maurice's Church, Horkstow, North Lincolnshire
- Denny Abbey, Cambridgeshire

Place names

- **Temple Bruer, Lincolnshire**
- Temple Dinsley, Hertfordshire (now the village of Preston)
- **Templecombe, near Sherborne**
- Temple Mills
- Temple Cloud, Somerset
- Temple Newsam, Leeds
- Temple Sowerby, Cumbria
- Temple Hirst, Yorkshire
- Temple Cowton, North Yorkshire
- Temple Hirst, North Yorkshire
- Temple Herdewyke, Warwickshire
- Temple Hill, South Witham
- Temple Rockely, Wiltshire
- Temple Guiting, Gloucestershire
- Temple Ewell, Kent
- Temple Belwood, North Lincolnshire

Other locations

- Royston Cave, Hertfordshire
- Baldock, Hertfordshire
- South Witham, Lincolnshire
- Caynton Caves, Shropshire
- Foulbridge Manor, North Yorkshire
- Penhill Preceptory, North Yorkshire
- Ribston Hall, North Yorkshire
- Wetherby, North Yorkshire
- Aslacksby, Lincolnshire
- Bottesford, Lindsey
- Maltby, Lincolnshire
- Skirbek, Lincolnshire
- Willoughton, Lincolnshire
- Copmanthorpe, York
- Bottlesford, Wiltshire
- Eagle, Lincolnshire
- Westerdale, North Yorkshire
- Bulstrode, Buckinghamshire

Other locations (continued)

- Duxford, Cambridgeshire
- Keele, Staffordshire
- Melchbourne, Bedfordshire
- Clanfield, Oxfordshire
- Great Limber, Lincolnshire
- Whitley, North Yorkshire
- Snainton, North Yorkshire

- Flaxfleet, Yorkshire
- Balsall, Warwickshire
- Gainsborough, Lincolnshire
- Great Wilbraham, Cambridgeshire
- Sutton Camera, Herefordshire
- Upleaden, Herefordshire
- Kilpeck, Herefordshire

* Not a confirmed historical Templar site

Master of the Temple

The church always has two clergy, called the "Master of the Temple" and the "Reader of the Temple," the title of the Master of the Temple recalls the title of the head of the former Order of the Knights Templar. The master of the Temple is appointed by the Crown, the right of appointment was reserved when the Church was granted to the two Inns by James I in 1608. The church has the status of a peculiar rather than a private chapel and is outside any episcopal or archiepiscopal jurisdiction. The present Master of the Temple is the Reverend Robin Griffith-Jones, appointed in 1999. The Master gives regular lunchtime talks open to the public. The official title of the Master of the Temple is the "Reverend and Valiant Master of the Temple." His official residence is the Master's House, a Georgian townhouse built next to the church in 1764.

Temple Church LONDON

Temple Church in the City of London located between Fleet Street and the River Thames, was built by the Knights Templar as their English headquarters. In the mid-12th century, before the construction of the church, the Knights Templar in London had met at a site in High Holborn in a structure originally established by Hugues de Payens (the site had been historically the location of a Roman temple in Londinium, now known as London).

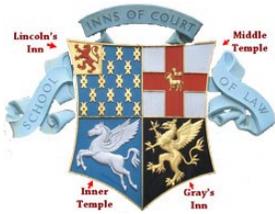
Because of the rapid growth of the Order, by the 1160s the site had become too confined, and the Order purchased the current site for the establishment of a larger monastic complex as their headquarters in England. King Henry II, gifted land close to the River Thames to the Order of the Knights Templar.



Figure 1 Round Church and chancel

After the capture of Jerusalem in 1099 by the Crusaders, the Dome of the Rock was given to the Augustinians, who turned it into a church (while the Al-Aqsa Mosque became a royal palace). Because the Dome of the Rock was the site of the Temple of Solomon, the Knights Templar set up their

headquarters in the Al-Aqsa Mosque adjacent to the Dome for much of the 12th century. The *Templum Domini*, as they called the Dome of the Rock, along with the Church of the Holy Sepulchre upon which it was based soon became the architectural model for Round Templar churches across Europe. In a twist of fate, that church may originally have been a temple to Aphrodite in the second century.



Inns of Court

The Inns of Court in London are the professional associations for barristers in England and Wales.

There are four Inns of Court – Gray's Inn, Lincoln's Inn, Inner Temple and Middle Temple. All barristers must belong to one of them.

There have been lawyers in the Temple since 1320. In 1337 the premises were divided into Inner Temple, where the lawyers resided, and Middle Temple, which was also occupied by lawyers by 1346. Lincoln's Inn, the largest, is able to trace its official records to 1422. The records of Gray's Inn begin in 1569, but teaching is thought to have begun there in the late fourteenth century. In 1620 it was decided at a meeting of senior judges that all four inns would be equal in order of precedence.

The church building comprises two separate sections: The original circular church building, called the Round Church and now acting as a nave, and a later rectangular section adjoining on the east side, built approximately half a century later, forming the chancel.



Figure 2 Interior of the Round Church

The Round Church is 55 feet in diameter, and contains within it a circle of the earliest known surviving free-standing Purbeck Marble columns. It is probable that the walls and grotesque heads were originally painted in colors.

Work on the London headquarters of the Knights Templar began in the 1160s. It was consecrated at Candlemas in honor of the Blessed Virgin Mary on February 10, 1185 by Heraclius, Latin Patriarch of Jerusalem - later re-dedicated in 1240 when the new chancel

was built. It is believed that King Henry II (1154–1189) was present at the consecration.

The church was originally part of a large monastic compound that included residences, military training facilities, and recreational grounds for the military brethren and novices, who were not permitted to go into the city without the permission of the Master of the Temple.

The original church had a small choir, but this was greatly enlarged in the early 1200s when King Henry III expressed a wish to be buried there. The new chancel was consecrated on Ascension Day 1240. However, when Henry's will was read upon his death in 1272, it was discovered he had changed his mind and wanted to be buried in Westminster Abbey instead.

The Knights Templar order was very powerful in England, with the Master of the Temple sitting in parliament as *primus baro* (the first baron in precedence of the realm). The compound was regularly used as a residence by kings and by legates of the pope. The Temple also served as an early safety-deposit bank, sometimes in defiance of the Crown's attempts to seize the funds of nobles who had entrusted their wealth there.

After the destruction and abolition of the Knights Templar in 1307, King Edward II took control of the church as a Crown possession. It was later given

to the Knights Hospitaller, who leased the Temple to two colleges of lawyers. One college moved into the part of the Temple previously used by the Knights, and the other into the part previously used by its clergy, and both shared the use of the church. The colleges evolved into the Inner Temple and the Middle Temple, two of the four London Inns of Court.

One of the most interesting aspects inside the Temple Church are the nine life-sized marble knightly effigies that lie in the old round church. A tenth sarcophagus has a carved lid. These were believed to be tombs until the post-WWII restoration revealed no bodies, but only effigy memorials.

All the knights are on their back, with their eyes open, around the age of 30, but are otherwise positioned in different ways: some have their legs extended straight out while others have their legs crossed; some wear tunics over their armor and others wear full-length robes; some clutch their swords, some pray, and some have their arms straight at their sides.

Of the nine Knight effigies, five have been identified:

1. Geoffrey de Mandeville, 1st Earl of Essex
2. William Marshal, 1st Earl of Pembroke
3. Robert de Roos, 4th Baron of Hamlake
4. William Marshal, 2nd Earl of Pembroke
5. Gilbert Marshal, 4th Earl of Pembroke

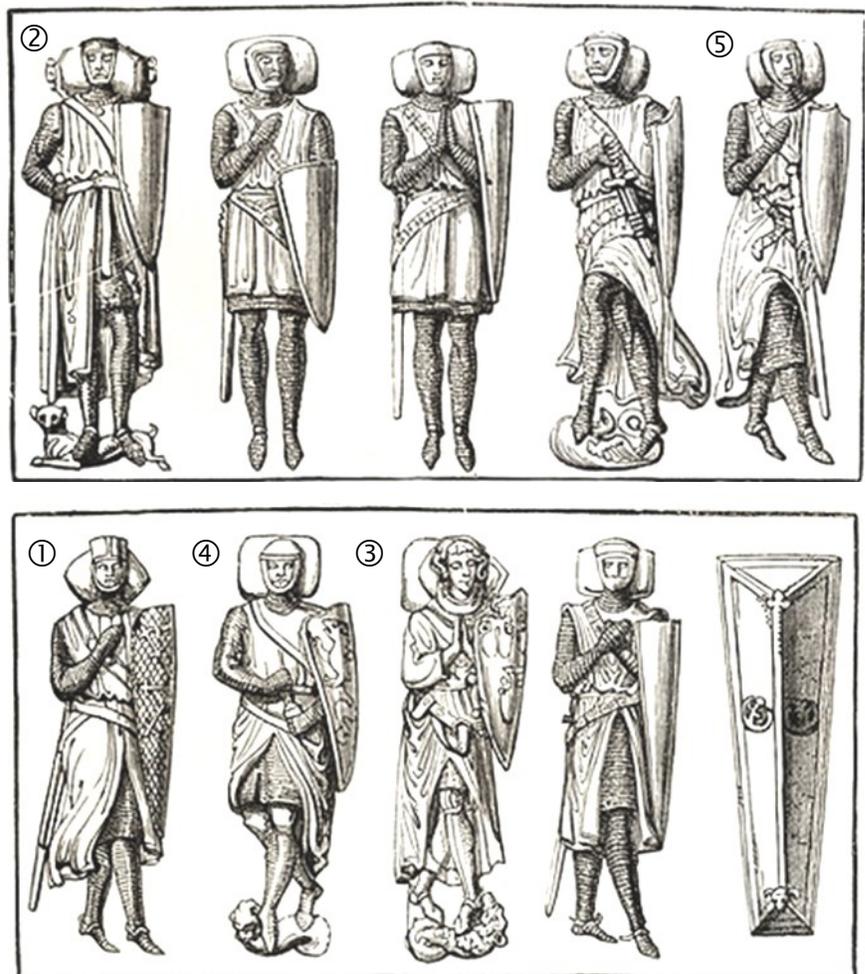


Figure 3 Effigies in Round Church

Templecombe

Templecombe is a village in Somerset, England, situated five miles south of Wincanton, twelve miles east of Yeovil, and 30 miles west of Salisbury. Prior to the Norman Conquest, Combe was held by Leofwine Godwinson – a younger brother of King Harold Godwinson, the fifth son of Earl Godwin.

Templecombe derives its name from *Combe Templariorum*, after the Knights Templar. The village of Combe was shared at the time of the Domesday Book (1086-7) by the Benedictine Nunnery of Shaftesbury and Odo, Bishop of Bayeux, half-brother of William the Conqueror. The subtenant of the bishop's share of the district was Samson the chaplain. In 1185 this manor was held by Serlo Fitz Odo, and he granted it in that year to the Knights Templars. The two manors thus became known as Combe Abbatissa and Combe Templariorum. The parish church which served the tenants of both was in the manor of the Templars. Nothing is known of the history of the Templars here, but their house ranked as a Preceptory or Commandery and was the only one in the county of Somerset.

The Preceptory served as an administrative center for the lands held by the Templars in the south west of England and Cornwall. It may also have been used to train men and horses for the Crusades.



Figure 4 Church of St. Mary at Templecombe

The parish Church of St. Mary dates from the 12th century, but was largely rebuilt in the 19th century.

In the church is a painting on wooden boards of a head, which was discovered in the roof of an outhouse of a local building in 1945. The tenant of the cottage was collecting wood in an outhouse where part of the ceiling had fallen down. She noticed a face above her which was on a wooden panel fixed by wire to the inside of the roof and previously plastered over.

The painting is thought to be from the 13th century, and connected with the Templecombe Preceptory. Restoration work in the 1950s and again in the 1980s has identified gold stars on the picture and microscopic evidence for bright colors which are no longer in evidence. The colors were present in the 1940s when it was discovered, but impaired when the local vicar cleaned it in



Edward II

April 25, 1284 – September 21, 1327) was King of England from 1307 until he was deposed in January 1327. The fourth son of Edward I, Edward became the heir apparent to the throne following the death of his elder brother Alphonso. Edward became close to Piers Gaveston, the son of one of the king's household knights whose lands lay adjacent to Gascony. Gaveston was eventually exiled by the king to appease the barons. Edward called for a military campaign for Scotland, but this idea was quietly abandoned, and instead the King and the barons met in August 1308 to discuss reform. Behind the scenes, Edward started negotiations to convince both Pope Clement V and Philip IV to allow Gaveston to return to England, offering in exchange to suppress the Knights Templar in England, and to release Bishop Langton from prison.

his bath with Vim. The addition of a keyhole and hinges at some time in the past suggests it was used as a door.



Figure 5 the "Templecombe Head"

For many years the head has been believed to be that of Christ but without the halo which was the norm in religious iconography at the time. The Knights Templar were suppressed partly because of their use of the image of Christ without the halo. Other explanations suggest the image is not of Christ but of John the Baptist.

In 1307 Pope Clement IV, under the influence of Philip IV of France, issued a mandate to the Kings of England and France, calling on them to arrest on a given day all the members of this order who happened to be in their kingdoms. In England there was great unwillingness to accept as true the charges that were made against the Templars, but on January 8, 1309 all the Templars were arrested, and by the autumn they had been collected in London. The examination began on October 21, 1309 and the first of the prisoners examined was William Raven of the Preceptory of Templecombe. He said he had been a Templar for fifteen years and had been received by William de la More, and his witnesses and sponsors were John de Walpole and William de Erynge, and he stated also that on his admission there were a hundred lay people present to witness the ceremony.

The official interrogations referred to most abominable acts, apostasy and even to a charge of worshipping a cat. Raven denied any secret or abominable crimes and said that on admission he was sworn to observe the rules of obedience, poverty and chastity, and that he would not lay hands on any man except in self-defense or in war against the Saracens. The trial lasted for two years, and in 1312 the Order was everywhere suppressed and the property of the Templars was handed over, November 28, 1313, to the Knights Hospitallers. William de Burton the preceptor of Combe, John de Aley and Walter de Rokele, Knights at Combe, were committed to the Tower, and generally those Templars who survived were assigned to various monastic houses to spend in confinement there the rest of their days. In Bishop



King John

John (December 24, 1166 – October 19, 1216) was King of England from 1199 until his death in 1216. John, the youngest of five sons of King Henry II of England and Duchess Eleanor of Aquitaine, was at first not expected to inherit significant lands. Following the failed rebellion of his elder brothers between 1173 and 1174, however, John became Henry's favorite child. John lost the Duchy of Normandy and most of his other French lands to King Philip II of France, resulting in the collapse of the Angevin Empire and contributing to the subsequent growth in power of the French Capetian dynasty during the 13th century. The baronial revolt at the end of John's reign led to the sealing of *Magna Carta*, a document sometimes considered an early step in the evolution of the constitution of the United Kingdom.

Drovensford's Register in 1315 is an entry of payments made through him by the sheriff to the Abbots of Glastonbury and Muchelney and the Priors of Taunton and Montacute for the maintenance there of four Templars, William de Warwyk, William de Grandcombe, Richard Engayne and Richard de Colingham. The payment was for their keep for the last sixty-nine days.

Cressing Temple

During the late Saxon period Cressing Temple formed part of the Witham estate, owned by Earl Harold, son of Godwin. Harold is best known as the Earl of Wessex before he was crowned King Harold, but he was also Earl of Essex, and held vast estates throughout the county. After Harold's death at the Battle of Hastings William the Conqueror granted the estate of Witham to Count Eustace of Boulogne.

From Eustace it passed to his daughter Matilda, wife of King Stephen. Matilda detached the Cressing lands from the Witham estate and in 1136 she granted Cressing to the Templars. The Templar estate received further grants soon after its founding in the form of the manor and half-hundred of Witham sometime between 1138 and 1148, although the church of Witham, which had previously been granted to the church of St Martin's Le Grand in London, was not included. The Preceptory of Cressing was therefore one of the very earliest Templar estates in England, and was placed first in a detailed list of Templar holdings in 1185. It was the largest of their estates in Essex.

Later, King John confirmed to the Templars at Cressing the land of Bereholt on July 14, 1199, and the land of Newland on June 8, 1214, as well as a market on Thursdays and a three-day-long fair at the feast of the Decollation of St. John the Baptist at the new town of Wulnesforde in the parish of Witham. Later, sometime before his death in 1255, the Templar Peter de Rossa granted over 100 acres of the manor of Rivenhall to Cressing, a parish in which he was parson and lord.

By 1300 the Templar estate stretched to 2000 acres and included 5 mills, with the important (and lucrative) right to hold an annual fair. An inventory of 1313 describes a large number of buildings, including a bake house, larder, dairy, brewery, granary, pantry, kitchen, chapel, and smithy. The only surviving elements of this large and bustling agricultural estate are the two barns and a stone well.

The original 14,000 acre site was a considerable agricultural enterprise, and was led by a Templar Preceptor, accompanied by two or three knights or sergeants, together with a chaplain, a bailiff, and numerous household servants overseeing around 160 tenant farmers. The manor had a mansion house, bakehouse, brewery, dairy, granary, smithy, gardens, a dovecote, a watermill, and a windmill, with a chapel and associated cemetery dedicated to

St Mary. The proceeds from the Cressing Temple were all diverted to fund Templar activities in the Crusader states in the Middle East.

During the reign of King Edward II the Templar Order was suppressed in England, with their estate at Cressing being handed over to the Order of the Knights Hospitaller in 1309, who preserved the Templar documents and charters of Cressing amongst their own records. The manor, controlled by a prior of the Knights Hospitaller, continued to work as a large estate.

At the time of the Peasants Revolt in 1381 the Master of Hospitallers in England was Sir Robert Hales, who also served as Treasurer to Richard II. Hales was in London, but he had a manor at Cressing, and when the peasants rebelled against the imposition of a harsh poll tax in June 1381 they seized the manor, burned documents, and tore down the building. Thankfully they left the barns and other buildings untouched. Hales himself was not so fortunate; he was killed by the rebels at the Tower of London before the revolt was quashed.

Around 1420 the Hospitallers repaired the great barns at Cressing and erected several other new buildings on the site. The Hospitallers later leased out parts of the estate rather than farming them directly. At the time of the Dissolution of the Monasteries Cressing Temple was leased by Sir John Smyth, a Baron of the Exchequer, and this lease was confirmed by Henry VIII. The Smyth family built a late 16th century manor house with a walled garden to the north of the house. This walled garden has now been recreated in something approaching its original form. In 1623 William Smyth built a granary and remodeled the 'Great House'. The estate passed to the Nevills by marriage, then through a series of owners until it was acquired by Sir Thomas Davies, a former Lord Mayor of London. Davies' eldest son committed suicide at Cressing Temple, a sad event which may account for tales of a ghost associated with the estate.

The manor house was demolished in the early 18th century and Cressing was leased to a series of tenant farmers. Beside the Farmhouse is the Cullen Garden, named for the last private owner of Cressing Temple, Frank Cullen. Cullen was a successful seed merchant and was responsible for developing new varieties of sweet peas and cabbages. After Cullen's death the estate was divided and the historic farm buildings were purchased by the Essex County Council, who restored the site and opened it up to visitors.

The main attraction at Cressing are the two huge 13th century barns built by the Templars. These follow roughly the same layout, with an aisled interior and creative use of bracing to support a heavy tiled roof over a large area. The original tiles were larger than those we see today; it took about 45,000 tiles to cover each roof and each roof weighed roughly 55 tons. Both barns were built from locally grown oak, shaped when green for ease of working the wood then allowed to season while in place in the building. Each barn is built using multiples of the same unit of measurement; known variously as the rod, perch, or pole, which is just over 16 feet. The design was carefully laid out in a

repeating geometric pattern using pegs and a cord. These exacting techniques are known to have been used in medieval cathedrals but their use in a vernacular building like the barns at Cressing just serves to emphasize just how important the barns were and how much care was taken in their construction.



Figure 6 Barley Barn at Cressing Temple

The oldest of the two is Barley Barn. Tree-ring dating suggests that it was constructed between 1205 and 1235. It stretches 118 feet and is 45 feet wide, with 5 equal bays and a half bay at each end. In the 1420 Hospitaller rebuilding, the structure was shortened and narrowed. The roof was

rebuilt on a crown-post model in the 16th century. One intriguing theory is that the barn was not built where it now stands, but was brought here from elsewhere on the Cressing site after the riots of 1381.



Figure 7 Wheat Barn at Cressing Temple

Built about 50 years after Barley Barn, Wheat Barn was built with trees felled between 1257 and 1280. The posts supporting the roof structure were placed directly into the ground or on stone bases. Obviously construction techniques had evolved in the time since Barley Barn was built and the joints between the posts and braces are more complex

and include secret notched-lap joints. The western side wall was rebuilt in the 15th century when a large porch was added, and the studs placed more closely together.

The walls were originally faced with boards, but in the 16th century the boards were replaced with bricks. By this time the original soleplates (the timbers that the whole structure rested on) were rotting away, so the barn was raised up on a brick plinth. Over the next few centuries more braces were added to arrest sagging. During the Victorian restorations several of the workmen carved their initials and the date into the timbers.

Fitz

is an Old French noun meaning "son of", ultimately from Latin *filius* (son), plus genitive case of the father's forename. Norman gentry and noble families under feudal society held one or more manors from an overlord, who himself held directly from the Duke of Normandy, the sovereign. Such families took their surnames from their principal manor on which they resided and which formed their seat. Where a distinguished Norman warrior perhaps held no land, and thus was not an established member of feudal society, or was from an obscure family, such a naming convention was unavailable. In such families therefore the word *Fitz* was preposed to the fore name of the warrior's father to give the warrior and his further descendants a surname by which they could be known. Thus *Fitz Gilbert*, meaning "son of Gilbert" would be adopted as a surname by the warrior christened "Baldwin", giving "Baldwin Fitz Gilbert".

Round Church

LUDLOW CASTLE

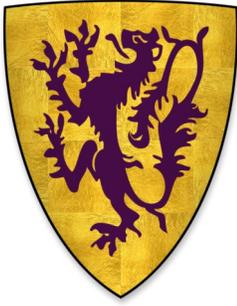
Ludlow Castle was probably founded by Walter de Lacy around 1075. Walter had arrived in England in 1066 as part of William FitzOsbern's household during the Norman conquest of England. FitzOsbern was made the Earl of Hereford and tasked with settling the area; at the same time, several castles were founded in the west of the county, securing its border with Wales. Walter de Lacy was the earl's second in command, and was rewarded with 163 manors spread across seven counties, with 91 in Herefordshire alone.

Walter began building a castle within the manor of Stanton Lacy; the fortification was originally called Dinham Castle, before it acquired its later name of Ludlow. Ludlow was the most important of Walter's castles: as well as being at the heart of his new estates, the site also lay at a strategic crossroads over the Teme River, on a strong defensive promontory. Walter died in a construction accident at Hereford in 1085 and was succeeded by his son, Roger de Lacy.



Figure 8 Ludlow Castle

The castle's Norman stone fortifications were added possibly as early as the 1080s onwards, and were finished before 1115, based around what is now the inner bailey of the castle, forming a stone version of a ringwork. It had four towers and a gatehouse tower along the walls, with a ditch dug out of the rock along two sides, the excavated stone being reused for the building works, and would have been one of the very first masonry castles in England. With its circular design and grand entrance tower, it has been likened to the earlier Anglo-Saxon *burgheat* designs. In 1096, Roger was stripped of his lands after rebelling against William II and they were reassigned to Roger's brother, Hugh.



Gilbert de Lacy

Gilbert de Lacy was the son of Roger de Lacy, who in turn was the son of Walter de Lacy who died in 1085. Roger de Lacy was banished from England in 1096, and his estates were confiscated. Gilbert de Lacy had inherited his father's lands in Normandy by 1133, and by 1136 was in England with King Stephen. Although de Lacy recovered some of his father's lands, the border lands near Wales were not recovered. Among the lands Gilbert recovered were lands about Weobley. He also was granted some lands in Yorkshire that had been in dispute. De Lacy gave land to the cathedral chapter of Hereford Cathedral. He also gave a manor at Guiting to the Knights Templar and two churches, at Weobley and Clodock to Llanthony Priory, which was a monastery founded by his family.

Hugh de Lacy died childless around 1115, and Henry I gave Ludlow Castle and most of the surrounding estates to Hugh's niece, Sybil, marrying her to Pain fitzJohn, one of his household staff. Pain used Ludlow as his *caput*, the main castle in his estates, using the surrounding estates and knight's fees to support the castle and its defenses. Pain died in 1137 fighting the Welsh, triggering a struggle for the inheritance of the castle. Robert fitzMiles, who had been planning to marry Pain's daughter, laid claim to it, as did Gilbert de Lacy, Roger de Lacy's son. By now, King Stephen had seized the English throne, but his position was insecure and he therefore gave Ludlow to fitzMiles in 1137, in exchange for promises of future political support.

A civil war between Stephen and the Empress Matilda soon broke out and Gilbert took his chance to rise up against Stephen, seizing Ludlow Castle. Stephen responded by taking an army into the Welsh Marches, where he attempted to garner local support by marrying one of his knights, Joce de Dinan, to Sybil and granting the future ownership of the castle to them. Stephen took the castle after several attempts in 1139, famously rescuing his ally Prince Henry of Scotland when the latter was caught on a hook thrown over the walls by the garrison. Gilbert still maintained that he was the rightful owner of Ludlow, however, and a private war ensued between Joce and himself. Gilbert was ultimately successful and retook the castle around a few years before the end of the civil war in 1153. He ultimately left for the Levant, leaving Ludlow in the hands of firstly, his eldest son, Robert, and then, after Robert's death, his younger son, Hugh de Lacy.



Figure 9 Round Church within Ludlow Castle

During this period, the Great Tower, a form of keep, was constructed by converting the entrance tower, probably either around the time of the siege of 1139, or during the war between Gilbert and Joce. The old Norman castle had also begun to become too small

for a growing household and, probably between 1140 and 1177, an outer bailey was built to the south and east of the original castle, creating a large open space. In the process, the entrance to the castle shifted from the south to the east, to face the growing town of Ludlow. Gilbert probably built the circular chapel in the inner bailey, resembling the churches of the Templar order which he later joined.

In the late 12th and early 13th centuries the castle was extended, and part of the grid pattern of streets immediately to the south was obscured by the enlarged outer bailey. From 1233 onwards the town walls were constructed; Ludlow Castle stood within the circuit of the walls.

Ludlow Castle has played a key role in some turbulent events in English history. One of its 14th-century owners, Roger Mortimer, helped his mistress Queen Isabella, in the overthrow of her husband King Edward II. In 1473, the Prince of Wales and his brother were held here before their mysterious death in the Tower of London. In 1502 Prince Arthur, Henry VII's son and heir to the throne, died at Ludlow.

Edward IV founded the Council of the Marches of Wales in the late 15th century, its headquarters were in Ludlow Castle. The Council administered most of Wales and Shropshire and the adjacent English counties. The Council's courts were very active, and the castle and Ludlow were full of lawyers, clerks and royal messengers.

The Council of the Marches ceased to exist in 1689, and after this the castle gradually fell in to disuse and disrepair, although Ludlow itself was still on a wave of prosperity.

Holy Sepulchre NORTHAMPTON

The Church of the Holy Sepulchre in Northampton is one of only nine round churches with a circular nave built in England. Today, only four of these have survived. Most round churches are associated with the Knights Templar or the Knights Hospitaller after the model of the church of the Holy Sepulchre at Jerusalem.

However, the church was actually founded and probably built by Simon de Senlis, Earl of Northampton in thanks for his safe return from the Crusades in 1099. Simon was responsible for making Northampton a Norman stronghold by building Northampton Castle (now destroyed) and a town wall. It is also probable that he was responsible for the building of All Hallows Church by the market place in the center of Northampton and the church of the Holy Sepulchre to the north.

In around 1096, Simon de Senlis joined the First Crusade to the Holy Land. There he would have seen the Church of the Holy Sepulchre near the center of Jerusalem. He would have seen it as a round church supported on eighteen columns or piers with an ambulatory around the perimeter on the west of the church, and the well-attested site of Christ's tomb at the center. There would have been four apses at each of the cardinal points, and on the east side there would have been a facade, so that the east apse was accessible directly from the rotunda. After restoration, this church is what would have remained of a 4th-century church built by Constantine I.

It is likely that after his return to Northampton, Simon de Senlis built the Holy Sepulchre in Northampton, ca 1100. It is approximately half the size of the church in Jerusalem. The original church had a round nave of 8 columns, supporting a triforium. An ambulatory ran round the perimeter. The remains of a Norman window in the present nave, however, suggests that the original round church had a chancel to the east, probably apse-ended.



Figure 10 Church of the Holy Sepulchre - Northampton

The church was completed by 1115 when it was granted by Earl Simon to the Cluniac priory of St Andrew's Northampton. Henry I. confirmed this church to the priory of St. Andrew by charter dated about 1116. A North aisle was added circa 1180 and second North aisle was added circa 1275. During the early 15th century, a

South aisle was built, the triforium of the round nave was replaced by a clerestory, and a Western tower was added.

Chaplains were provided by St Andrew's until 1226, when the Bishop of Lincoln imposed a permanent vicarage with a fixed stipend. The advowson remained with the priory until the Dissolution, except for the period from 1354 to 1380 when it was taken into the king's hands, owing to the war with France (St Andrew's being dependent on a French house).

The Templars did not have any large estates in Northamptonshire, but at the start of 1308 they did have a number of tenants scattered across twenty-one locations in that county, who each held a small area of land and perhaps a mill too, and paid regular rent: a list survives in the National Archives. Rent was generally paid on two days of the year: March 25 and September 29, although one pair of tenants at Great Houghton also paid rent on St John's Day in midsummer. Total rent due from the tenants in Northamptonshire amounted to £11 16 s. 8½ d., plus two hens and a cockerel at Christmas from one tenant in Aldwinkle.

Temple Bruer

Temple Bruer (*bruyère* – heather - from the French language current at the time) is situated in Lincolnshire in the middle of the great heath that lies South of the city of Lincoln.

The Preceptory of Temple Bruer was founded late in the reign of Henry II. This date is based on the grant of a market by Henry II to William of Ashby de la Launde, who was admitted soon afterwards into the fraternity of the Preceptory. The original endowment included lands in Ashby de la Launde, with the parish church and pasturage for sheep; lands and church at Rowston, Heckington, Burton, and were granted by benefactors of the twelfth and thirteenth centuries. In 1338 the revenue of the house was £177 7s. 7d., including the churches of Ashby and Rowston, the free chapel of Bruere, with lands at Bruere, Rowston, Wellingore, Ashby de la Launde, Brauncewell, and North Kirkby; the expenses were £84 0s. 2d. The clear value of the house at the dissolution was £16 19s. 10³/₄d, including the bailiwick of South Witham and the farm of half the rectory and the grange of Holme in Heckington, with perquisites of a court. Other benefactors were Maud de Cauz, John d'Eyncourt, Robert of Everingham, William de Vescy, Gilbert of Ghent.

At the beginning of the 12th century the heath would have been a formidable place, uninhabited and desolate. It was on this estate that the Templars built one of their round churches and formed the Preceptory of Bruer. The diligent hard working Knights and their retinue set about transforming the bleak baron heathland into a productive valuable estate. Wool was the major product, and it would have been sent from Bruer to local markets, with the main bulk of the 'harvest' going to the port of Boston for wider distribution. Bruer was the second richest Preceptory in England c. 1308, with an income of over £177 (the richest being Willoughton).

Bruer was the center of Templar activity in the Mid Lincolnshire area. Under the control of Bruer were two other Preceptories, those at Eagle and Mere. Though there is some debate over whether Mere was a Preceptory or just a large Manor house. Later the Preceptory at South Witham also came under Bruer' control.

To the South of the estate around the area of the hamlet of Byards Leap, the Templars would hold tournaments. The large expanses of flat heathland making the area ideal for such occasions. Tournaments at the time were not Hollywood style jousting competitions, but major mock battles fought between large groups of men. It was possibly tales passed down from such events that account for the origins of the legend of Byards Leap, with its story of a great leap by a horse.

Following the suppression of the order of Knights Templar in France, Edward II followed in 1308 by sending John de Cormel, the sheriff of Lincolnshire to with 12 knights and their forces to arrest the Templars at Temple Bruer. These included William de More, the Preceptor and Grand Master of the order in England. For a time they were held in the Clasketgate in Lincoln before being sent to the Tower of London. The order was totally suppressed by Pope Clement V in 1312, with the instruction that the Templar properties were to be transferred to the Knights Hospitallers under whose charge the Preceptory at Bruer seems to have fallen into disrepair. It took until the 1330s for the Hospitallers to recover the estates from the English King.

The Hospitallers made their area headquarters at Mere. When Henry VIII also disbanded the Hospitallers he sold Temple Bruer to the Duke of Suffolk. In 1541 the Duke entertained Henry at the Preceptory even though the site had by this time become quite dilapidated and tents had to be erected to house all of the entourage. In 1540 the valuation mentioned a farm site, recently the Preceptory, with orchards, gardens and houses, a rabbit warren, 2000 acres of sheep ground and a windmill. The property remained as a block until 1935 when it was split up and sold by Lord Lonsborough.

Following the death of Sir John Babington in 1534, Sir Giles Russell was made commander at Temple Bruer. His letters show that he did not reside at Temple Bruer; but finding that the house was in a ruinous condition he made some effort to get it repaired and put it in a better condition. When the monasteries were dissolved by Henry VIII in 1538, Temple Bruer was valued at £184, six shillings and 8 pence. The King granted it to Charles Brandon, Duke of Suffolk. The King visited here in 1541.



Figure 11 Tower of the Temple Church

The ruin consists of the intact square south tower of the temple church, one of two added to the original structure during the Templars' tenure, north and south of the chancel or presbytery. The interior walls are covered in masons marks and centuries-worth of symbols carved and scratched into the stone. There are many apotropaic symbols such as daisy wheels, pentangles, triquetras, interlocking 'V's and 'M's.

Scotland

In Scotland, the Knights Templar's purpose was purely economic. They were not warriors, but monks, recruiters, landlords and businessmen. The Knights Templar presence in Scotland began in 1128 after King Henry I of England arranged and introduction of the Templar founder Hugh de Payens to King David I of Scotland.

The year 1128 saw the foundation of the monastery of Holyrood and the building of the great abbey church at Kelso, and in all probability it witnessed also the gift of those lands on the South Esk in Midlothian which general tradition represents as David's benefaction to the Templars. At all events there is no doubt about the king's devotion to the new military brotherhood, since Aifred of Rievaulx tells us that he kept some of the brethren constantly at his court and made them judges and advisers of his conduct by night and day.

King David I's gift to the Templars was not without a benefit. The Knights Templar were not only fierce warriors, but they were astute landlords and businessmen who ultimately owned over 500 sites in Scotland. Because of this, they became advisors to King David I and his successors.

In about the year 1187, William the Lion granted part of the Culter lands on the south bank of the River Dee, Aberdeenshire, to the Knights Templar and between 1221 and 1236 Walter Bisset of Aboyne founded a Preceptory for the Knights Templar. In 1287 and 1288 they built a Chapel dedicated to Mary the Mother of Christ, known as St Mary's Chapel and in November 1309, the name of a William Middleton of the "Tempill House of Culter" was recorded. It has been claimed that in 1309 during the trial of the Templars in Scotland Bishop Lamberton of St Andrews, Guardian of Scotland 1299–1301 gave the Templars his protection, although there is no evidence to support this claim.

When Philip IV of France persuaded the pope to initiate proceedings against the Order, it was at first

(1307) proposed to arrest and impeach the Scottish along with the English, Irish, and Welsh Templars. Ultimately, however, the Scots were put on trial separately before Bishop Lamberton of St. Andrews and John of Salario, a papal legate. The trial was held in November 1309 lasting until June 1310. Unlike the trial in France, where the Templars were tortured into confessing to unspeakable activities, in the British Isles there were no burnings and only three confessions after torture. Several Templars went missing, most of whom later reappeared.

Two Templar brothers at Balantrodoch, near Rosslyn, were arrested and brought to trial. They were the Englishmen Walter de Clifton and William de Middleton. The trial was presided over by William Lamberton Bishop of St Andrews, and Master John of Solerius, a papal clerk.

The first group of witnesses were various Franciscan and Dominican friars, as well as the abbots and several monks from Newbattle, Dunfermline and Holyrood Abbey. In all there were 25 men from this category, the first to give evidence being Lord Hugo, the Abbot of Dunfermline, who had nothing essentially condemning to say about the Templars. The subsequent clerical witnesses all concurred with this testimony.

Then followed a parade of lay witnesses, the first being Sir Henry Sinclair of Rosslyn. In his statement he said that *'he had seen the commander of the Temple on his deathbed, receiving the Eucharist very devoutly, so far as onlookers could judge'*. His neighbor Hugh of Rydale also gave favorable testimony, as did Fergus Marischal and William Bisset.

It is important to note that in medieval hearings the inquisitors really had only two types of evidence they could use to convict: confessions, or the corroborating testimony of two witnesses. What is clear in this case is that the papal inquisitor could not find two men to speak against the Templars, and that each witness corroborated

APPROVED SITES

The following is a list of Templar sites. Approved **GPUSA Templar Medal sites** are highlighted.

- **Rosslyn Chapel, Roslin, Midlothian***
- Maryculter House, Aberdeenshire
- **Templar Park, Aberdeen**
- **Balantrodach, Temple, Midlothian**
- **Orphir Church, Orkney***
- **Bannockburn Battlefield, Stirling***

* Not a confirmed historical Templar site

and supported the statement of all the others to some degree. In view of the fact that King Edward II had never even wanted to bring charges, it seems fair to say that this was very much a **show trial**. It could be justly said to both the Pope and King Philip IV of France that an inquisition had taken place, and that no verdict against them could be made from the evidence given.

When in 1312 the Order was formally abolished by papal Bull, some of the Order's possessions in Scotland were appropriated by neighboring gentry. In 1320 papal legates were instructed to see that the goods of the Templars were transferred to the Hospitallers.



Jarl

The Scandinavian title of Jarl is akin to the Anglo-Saxon title of earl and meant "chieftain", particularly a chieftain set to rule a territory in a king's stead. In Scandinavia, it became obsolete in the Middle Ages and was replaced with duke. Earlier in Scandinavia, *jarl* could also mean sovereign prince. For example, the rulers of several of the petty kingdoms of Norway had in fact the title of *jarl* and in many cases of no lesser power than their neighbors who had the title of king. The Jarl of Orkney originally ruled the *Norðreyjar* (the islands of Orkney and Shetland).

Rosslyn Chapel

Rosslyn Chapel was founded on a small hill above Roslin Glen as a Catholic collegiate church – Collegiate Chapel of St Matthew – in the mid-15th century. The chapel was founded by William Sinclair, 1st Earl of Caithness of the Scots-Norman Sinclair family. Rosslyn Chapel is the third Sinclair place of worship at Roslin, the first being in Roslin Castle and the second (whose crumbling buttresses can still be seen today) in what is now Roslin Cemetery.

Sinclair founded the college to celebrate the Divine Office throughout the day and night, and also to celebrate Masses for all the faithful departed, including the deceased members of the Sinclair family. During this period, the rich heritage of plainsong (a single melodic line) or polyphony (vocal harmony) were used to enrich the singing of the liturgy. Sinclair provided an endowment to pay for the support of the priests and choristers in perpetuity. The priests also had parochial responsibilities.

William was the grandson of Henry Sinclair, 1st Earl of Orkney, and the son of Henry Sinclair, 2nd Earl of Orkney and Egidia Douglas. His father Henry, who had been a de facto Jarl of Orkney, died in 1420; William travelled to Copenhagen in 1422 to establish his claim to the Jarldom, but David Menzies was appointed instead, to rule as William's guardian until he came of age. In 1424, William succeeded in wresting de facto control of the earldom from his guardian, but it was not until 1434 that he was acknowledged as Jarl of Orkney by King Eric.

Is it Rosslyn or Roslin?

Roslin was formerly spelt as Rosslyn or Roslyn and you will see all three spellings used. Today, the village is referred to as Roslin although the castle and chapel are spelled using the older Rosslyn. The name Roslin (recorded around 1240 as *Roskelyn*) probably derives from the Celtic words *ros*, meaning a moor, and *celyn*, meaning holly. Legend has it the village was founded in 203 A.D. by Asterius, a Pict. In 1303 Roslin was the site of a battle of the First War of Scottish Independence.

After the death without issue of King Christopher of Norway in 1448, Earl William was mentioned as a possible candidate for the vacant Norwegian throne, Jarl of Orkney was the highest ranking nobleman in Norway, and as such held a senior position in the Norwegian line of succession. However, there are no indications that he pursued this claim.

For a time Henry was protector of the young James Stewart, the later James I of Scotland. He was Lord High Admiral of Scotland, and was Lord Chancellor of Scotland from 1454 to 1456. He became the first Lord St. Clair in Scotland in 1449.

Construction of the chapel began on 20 September 1456, although it has often been recorded as 1446. The confusion over the building date comes from the chapel's receiving its founding charter to build a collegiate chapel in 1446 from Rome. Sinclair did not start to build the chapel until he had built houses for his craftsmen.

Although the original building was to be cruciform, it was never completed. Only the choir was constructed, with the retro-chapel, otherwise called the Lady chapel, built on the much earlier crypt (Lower Chapel) believed to form part of an earlier castle. The foundations of the unbuilt nave and transepts stretching to a distance of 90 feet were recorded in the 19th century. The decorative carving was executed over a forty-year period. After the founder's death, construction of the planned nave and transepts was abandoned - either from lack of funds, lack of interest or a change in liturgical fashion.



Figure 12 Roslyn Chapel

The chapel stands on fourteen pillars, which form an arcade of twelve pointed arches on three sides of the nave. At the east end, a fourteenth pillar between the penultimate pair form a three-pillared division between the nave and the Lady Chapel. The three pillars at the east end of the chapel are named, from north to south: the Master Pillar, the Journeyman Pillar and, most famously,

the Apprentice Pillar. These names for the pillars date from the late Georgian period — prior to this period they were called the Earl's Pillar, the Shekinah and the Prince's Pillar.

Since the late 1980s, the chapel has been the subject of speculative theories concerning a connection with the Knights Templar. Hugh de Payens served on the First Crusade with Henri St. Clair, 1st Baron of Roslinn. There are stories that Hugh de Payens married a Catherine St. Clair, but there is no evidence that she existed, let alone married a Templar. The chapel, built 150 years after the dissolution of the Knights Templar, is said to have a number of Templar symbols, such as the "Two riders on a single horse" that appear on the Seal of the Knights Templar.

The St. Clairs were loyal to Robert the Bruce. Sir Henry St. Clair, 7th Baron of Rosslyn, fought with his two sons John and William at the Battle of Bannockburn. When Bruce died, John and William were given the task of carrying Bruce's heart to the Holy Land, along with Sir James Douglas and Sir Robert Logan. William, John and Douglas were killed in battle with the Moors at Teba in Spain in 1330. Such was their bravery that the Moors allowed the survivors to bring their bones and Bruce's heart back to Scotland. There are carvings in the Chapel which may commemorate this.



William I

William the Lion, sometimes styled William I, also known by the nickname Garbh, "the Rough", reigned as King of Scots from 1165 to 1214. He had the second-longest reign in Scottish history before the Act of Union with England in 1707. He was not known as "the Lion" during his own lifetime, and the title did not relate to his tenacious character or his military prowess. It was attached to him because of his flag or standard, a red lion rampant with a forked tail on a yellow background. This went on to become the Royal Banner of Scotland, still used today but quartered with those of England and of Ireland. It became attached to him because the chronicler John of Fordun called him the "Lion of Justice".

Maryculter

Maryculter, or Kirkton of Maryculter, is a village in the Lower Deeside area of Aberdeenshire, Scotland. The Order of the Knights Templar were granted part of the land of Culter, which lay on the south side of the River Dee, now Maryculter, by King William the Lion in 1187.

Very little documentary evidence has survived of the Templars' activities at Maryculter but in the Trial of the Templars held in the Abbey of Holyrood, Edinburgh, in November, 1309, the name of William de Middleton of the "tempill house of Culther" is recorded. The Maryculter property of the Knights Templar, extended to some 8,500 acres.

Between the years 1221 and 1236, Walter Bisset of Aboyne founded a Preceptory for the Knights Templar on their Culter property on the site of the present Maryculter House Hotel. All that remains of this building are the vaulted chambers located underneath the Resident Lounge.

The Templars also built a chapel in 1287-8 dedicated to the Blessed Virgin Mary. This became the parish church in 1535, was abandoned in 1782.

After the abolishment of the Order, the properties in Deeside were given to the Hospitallers. Although the Knights of St. John were in possession of Maryculter for over two centuries, little tangible evidence survives. Both the

Templars and the Hospitallers proved to be excellent landlords at Maryculter, their combined laird-ship extending over three centuries. When the Knights Hospitallers finally abandoned Maryculter in 1548 there were only six knights and a chaplain remaining in residence.

The ruins of St Marys lie within the old parish kirk-yard near Maryculter House. Originally a Gothic structure of considerable refinement, it is now a fragmentary ruin, the only architectural feature extant being the piscina built into the south wall.



Figure 13 St Mary's Chapel, Maryculter, Aberdeenshire

Templars' Park

In 1312 the Templar properties in Maryculter passed to the Knight Hospitallers whose ownership terminated with the Scottish reformation of 1560. About the year 1618, the Lands of Maryculter were purchased by John Menzies of Pitfodels. The Menzies family, who had been tenants of Maryculter since 1548, were closely associated with the civic life of Aberdeen. In 1426, Gilbert Menzies was Provost of the city and thereafter a Menzies occupied the civic chair so frequently that in the following two hundred years, the combined provostships of the Menzies family amounted to 112 years.

In 1811, Maryculter was bought by General William Gordon of Fyvie, and the Gordon family owned the estate until the death of Sir Cosmo Duff-Gordon in 1931 led to the sale of the property in 1935. The estate was broken up and the home-park was bought by the City of Aberdeen Boy Scouts' Association to create Templars' Park Scout Campsite. Since its official opening by the Chief Scout, Lord Baden Powell in 1936, it has been visited by hundreds of thousands of young people from all over the world taking part in their own adventures.

Kirkyards

In Christian countries a churchyard is a patch of land adjoining or surrounding a church, which is usually owned by the relevant church or local parish itself. In the Scots language this can also be known as a kirkyard. While churchyards can be any patch of land on church grounds, historically, they were often used as graveyards (from the Greek for sleeping place). During the Middle Ages, religious orders also constructed cemeteries around their churches. Thus, the most common use of churchyards was as a consecrated burial ground.

The Templar chapel ruins and kirkyard is a part of the Templar Park now located on the grounds of Maryculter House Hotel. The park was dedicated to the Virgin Mary by the Knights Templars around 1225 and a Chapel was built on the site in 1287. The Kirkyard is surrounded by a wall that makes it sheltered from the park.



Figure 14 Entrance to Templars' Park, Maryculter

Balantrodach

Historically the Parish of Temple was divided into three portions, the ancient parish of Clerkington, and the chapelries of Moorfoot and Balantrodach. Clerkington was a parsonage held by the monks of Newbattle Abbey, Moorfoot was a chapelry founded by monks from the same institution. Balantrodach on the other hand, was a chapelry of the Knights Templar.

Hugues de Payens was granted the chapelrie and manor of Balantrodach by David I of Scotland when they met in 1128. The Preceptory of Balantrodach was the principal house of the Order of the Temple in Scotland. It was eleven miles south of Edinburgh on the wooded banks of the river South Esk. The original church had a round nave, like so many Templar churches in imitation of the Church of the Holy Sepulchre in Jerusalem. There would also once have been a full range of domestic and administrative buildings, none of which have survived.

In this vanished Preceptory the government of the Order in Scotland was carried on, and its business administered. Charters relating to the Templars' lands were granted at Balantrodach, and there also payments by and to the Order were appointed to be made.

A certain Bartholomew was Master sometime between 1165 and 1169, and about 1180 the office was filled by Ranulf de Corbet, probably a member of that Roxburghshire family, lords of Clifton and Makerston, who appear as benefactors of the Abbey of Melrose.

Brian de Jay was Master at Balantrodach around 1226 and was then promoted to be Master of England in 1228. He was only in the post a few months when he joined up with the English Army of King Edward to fight the Scots. He was slain by William Wallace on the field of battle. De Jay's successor in Scotland was John de Sautre, a member of a family which seems to have given several brethren to the Order, since mention is found of three other de Sautres as Templars about this time.

The balance of probabilities based on architecture appears to suggest that the primary portion of the church is the cut-down eastern parts of the church of the Knights Templar, and, if that is the case, it must have been built before the order was suppressed in 1309, and probably some decades before then. There is no reference to the parish function of their church throughout the twelfth century and it does not appear in the records of the papal tax-collector in Scotland in the 1270s nor in those of the 1290s.

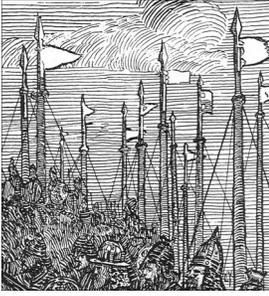
Following the suppression of the Templars, their properties passed to the Knights Hospitaller. Of the actual transference of the Scottish lands there is no record, but its accomplishment is an historic fact. In the fifteenth and sixteenth centuries all the known possessions of the Templars in Scotland—the houses of Ballantrodach and Culter, the church of Aboyne, the lands of Drem and Liston—are found in the hands of the Preceptor of Torphichen as local chief of the Knights of St. John. In these hands they remained until the Reformation.



Figure 15 Ruins of the church at Balantrodach

The chapel became the area's Protestant church and in 1618 the name 'Temple' became formally applied to the village. The building was in constant use as the parish church until 1840 after which it was left to fall into ruin. The roofless shell of the church, is a rectangular structure that has evidently been rebuilt at its western end at some point in its history, since

those western parts are stylistically later and are of poorer quality masonry, while rebuilding along part of the north wall suggests that an offshoot – presumably a sacristy - has been removed.



Orkneyinga Saga

The Orkneyinga saga is a historical narrative of the history of the Orkney and Shetland islands and their relationship with other local polities, particularly Norway and Scotland. The saga has no parallel in the social and literary record of Scotland and is the only medieval chronicle to have Orkney as the central place of action. The main focus of the work is the line of *jarls* who ruled the Earldom of Orkney, which constituted the *Norðreyjar* or Northern Isles of both Orkney and Shetland and there are frequent references to both archipelagoes throughout. This Norse saga was written around in the early thirteenth century by an unknown Icelandic author who was probably associated with the cultural center at Oddi.

Orphir Church

During the early period of Norse rule, the Mainland Orkney parish of Orphir was a center of power. The Orphir Round Church is thought to have been built by Earl Hakon. After the first crusade Earl Håkon of Orkney had been on pilgrimage to Jerusalem to do penance for ordering the murder of Earl Magnus, later Saint Magnus, on Egilsay on April 16, 1117. Dedicated to Saint Nicholas, its design was inspired by the Church of the Holy Sepulcher in Jerusalem.

The church was probably built in 1121 or 1122 and thus seems unlikely to be connected with the Templar Order. Round churches are unusual in Britain, but those that we know of were probably created after the return of crusading knights from the Holy Land. The Church of the Holy Sepulchre in Jerusalem is round, and this probably influenced the British knights to emulate the design on their return. Orphir is the only surviving medieval round church in Scotland, dating from the 12th century.

Originally, the Round Kirk consisted of a circular nave of approximately 20 feet in diameter and an apse. The apse remains today, along with a small section of the nave's eastern section; the rest of the structure is marked out on the ground.



Figure 16 Orphir Round Church

The church was complete until 1757, when it was mostly demolished and the stone re-used to build a new parish church alongside. Ironically, this later church was itself demolished in 1953 so more of the original church could be revealed. The apse remains complete and features a half-barred ceiling and internal plastering as well as a round-headed window. The circular nave had an apsidal chancel added to the east section, said to be 18 feet in diameter and 20 feet high. The altar stood in a vaulted concavity. Small slit-like windows admitted light to the interior. It had a conical roof with an open section at the top that apparently had a glazed lantern. The roof was said to

be 40 feet high. The church was built in yellow Orphir freestone. The nave walls were 3 feet 9 inches thick and built in rubble stone. The entrance was likely to have been at the west.

Beside the church are the remains of the Norse hall of Earl's Bu, and a few yards away is the Orkneyinga center, which tells the tale of the Orkneyinga Saga and the Norse civilization on Orkney.

Bannockburn Battlefield

Perhaps no battle in history has been written about more passionately and at greater length than the 1314 Battle of Bannockburn. Without that great battle Scotland may never have managed to shake off the yoke of English domination, may therefore never have established a true national identity, and so would never have birthed the stirring Declaration of Arbroath which was, in the opinion of many, the model for America's own Declaration of Independence.

No fewer than seven accounts were written within 63 years of the battle, and countless others since. In an eighteenth century romance version of the Bruce Legend, the Knights Templar distinguished themselves at the Battle of Bannockburn on the Scottish side and turn the tide of the battle.

It can neither be confirmed nor denied that there were former Templar knights at the battle of Bannockburn fighting on the Scottish side. Officially, the Templar Order was disbanded by papal decree in 1312, so there is no reliable record of any survival of the order *proper* after that date.



Figure 17 Battle of Bannockburn Visitor Center

The Battle of Bannockburn Visitor Centre harnesses 3D technology to bring Scottish history to life. Visitors can stand shoulder-to-shoulder in an immersive experience with medieval warriors and armored knights while learning about the tactics of the two opposing kings. Participants can take part in a strategic Battle Game led and determine/rewrite the outcome of the Battle of Bannockburn Game and see a demonstration of how the battle was won in 1314.

France

French lands have always had a privileged relationship with the Temple. The language of northern France at that time was the “official language of the Order. The rule given to the brothers at the Council of Troyes in 1129 was then translated from Latin into French under the Mastership of Robert de Craon ten to twenty years later. This decision was revolutionary given the practice of religious communities at the time, and subsequently, the texts and statutes regulating the Order were written in French. Most probably, Latin never disappeared from the practice of Temple and other vernacular languages were used, but from the outset, French was the international language of the Order.

Moreover, its founders were from northern France. Hugh de Payens was from the family of the lords of Montigny, from the area between Champagne and Burgundy. Geoffrey de Saint-Omer was from Flanders. Outside the Holy Land, it was from France that the Templars received their earliest support in terms of donations. In 1120, the Count of Anjou, Fulk V, future king of Jerusalem, came as a pilgrim to the East and joined the confraternity founded by Hugh de Payens. He lived in the palace that King Baldwin II had given to the brethren and on his return to the West, Fulk V granted them an annuity of thirty Angevin livres. With this gesture inspired by admiration and devotion, he hoped to set an example.

The first donation of land was recorded on July 1, 1124, when a layman named Guilhem de Poitiers, acting for the Templars, gave the church of La Motte-Palayson in the diocese of Fréjus to Saint-Victor of Marseille. It was to France, and first to the north, that Hugh de Payens and five brothers came for support. Arriving in the fall of 1127, de Payens spent some time in Champagne, primarily at Provins, before reaching Anjou, where he is reported to have been in the spring of 1128, and then Poitou, perhaps Brittany, and Normandy. From there, he crossed the Channel, then returned

through Flanders and Champagne. Even before the opening of the Council of Troyes on January 13, 1129, several donations are recorded from 1127 at Barbonne near Sézanne and the following year in Poitou, possibly also in Nantes, and in Flanders where the Count gave the Templars the relief from his fiefs, namely the tax he received from his vassals.

From that moment in France donations poured in, received by delegates that the Master had named: Payen de Montdidier in the north and Uc Rigaut and Bernat Rollan in the south. Thus, in 1139, when the papal bull *Omne datum optimum* granted the Temple the privilege of exemptions and declared that it depended directly on the Pope, the brethren had already gained an outpouring of support in French lands.

Beyond the circle of the Temple brethren and their associates, a number of lay and ordained people made donations to the Temple without joining, simply because they considered it to be a community of perfection that was able to intercede for the salvation of their souls and those of their friends and loved ones.²⁶ Giving alms to the Order was a pious act. Frequently, they also consisted of taxes on trade, finance or crafts, which were essentially urban activities, such as the rent of twenty-seven livres given in 1143-1144 by King Louis VII on the stalls of money-changers in Paris, or the rights granted by the Counts of Champagne on the profits of the fair at Provins.

In France, all social groups gave to the Temple, but certain groups, by their generosity or their involvement, supported the Temple in particular. The favor of the kings, especially Louis VII, did help the Order grow, but the king's benevolence did not play as essential a role as it did on the Iberian Peninsula or in England. Instead, in France it was the nobility that made the Temple's fortune. Although the support of the

highest levels of the aristocracy, both lay and ecclesiastic, was essential in the early days, the majority of those who took vows or associated themselves with the Order as brothers and as confreres were from the ranks of the lower and middling nobility.

Until the very end, the faithful gave to the Temple and some continued to join. The profession of vows into the Order did not cease and in France, they do not seem to have even declined. And, for almost the entire duration of its presence in French lands, the Temple enjoyed good relations with royal power. Although it is said that French monarchs gave less to the Order than their English and Spanish counterparts did.

Over time, the practice of using Templars as advisors waxed and waned, but it never disappeared: Philip Augustus, St. Louis and Philip the Fair all called on Templars for courtly services. Rarely used in the field of law and—contrary to England—in war, the brethren were mostly solicited for financial and political affairs. They were managers of the royal treasury, which was deposited at the Temple in Paris in 1146 and kept there except for a brief period between 1295 and 1303 when Philip the Fair turned to Italian bankers. They were also given several missions of confidence, such as Gilles, treasurer of the Temple and of the King, who was entrusted to receive oaths of fidelity on the king's behalf from the great vassals of the realm between 1236 and 1250. Some of the Templars working for the king were even part of the palace's inner circle: playing on their financial and political skills, at least four were chaplains at court during the 13th century.

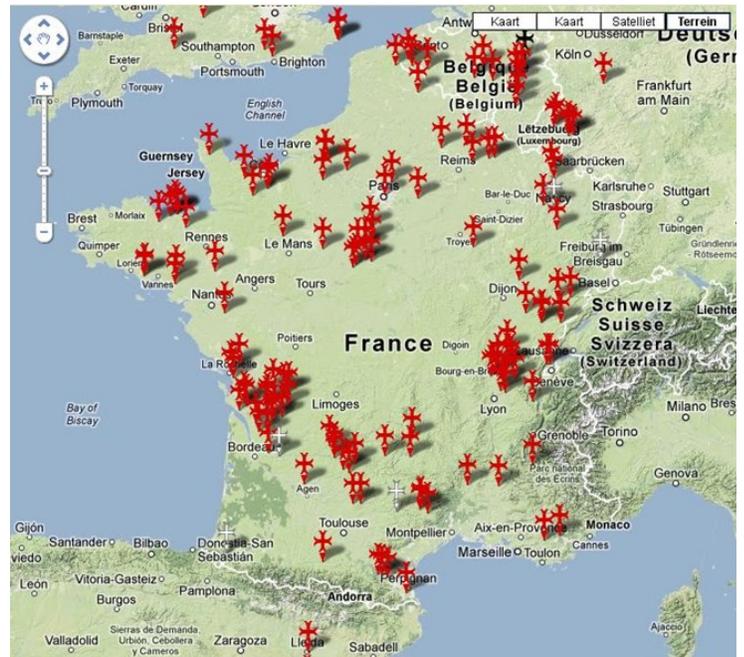
By 1307, the closeness that had long existed between the Temple and the Capetian monarchy had run its course. Many elements had come together so that a crisis occurred between Philip the Fair and the Order, but nothing could have predicted the violence that this conflict would take. In less than five years, the Temple was eliminated.

In France, the Templars were arrested on the morning of October 13, 1307, in defiance of the law, following an order issued a month earlier by Philip the Fair to all his bailiffs and seneschals. Moreover, it was under pressure from the Capetian sovereign that Pope Clement V, hoping to regain control of the situation, internationalized the affair by recommending that the brethren be arrested everywhere. It was in France, once again, and virtually nowhere else, that confessions of crimes as horrific as they were imaginary were extorted from the Templars, most often under torture. Once more, it was under pressure from the king that the Pope, in the bull *Vox in excelso* published April 3, 1312, decided to suppress the Order.

APPROVED SITES

The following is a list of Templar sites. Approved **GPUSA Templar Medal sites** are highlighted.

- **Richerenches**
- **Peyrassol**
- **Vaour**
- **Larzac**
- **Laon**
- **Arville**
- **Blanzac**
- **Montsaunes**
- **Le Temple-sur-Lot**
- **Domme**
- **Rou**
- **Clisson**
- **Marcenais**
- **Merlevenez' Montfort-sur-Argens**
- **Chateau de Chinon**
- **Courval**
- **La Millendieu-Maurepas**
- **Coulommiers**
- **Sergeac**
- **Gisors**
- **Saint-Raphael**
- **Najac**
- **Port-Sainte-Marie**
- **La-Lande-de-Pomerol**
- **Figanieres**
- **Chateau de Templar, Greoux**
- **Principale des Templar**
- **Sauveur**
- **Chateau de Templar, Collioure**
- **Maison, Lautrec**



- **Avalleur, Bar-sur-Seine**
- **Saint-Blaise, Hyères**
- **La Rochelle, Charente Maritime**
- **Chapelle des Templar de Metz**
- **Libdeau, Toul**
- **Dognon, Blanzac-Porcheresse**
- **Sainte-Eulalie-de-Cernon**
- **La Couvertorade, Aveyron**
- **Celles**
- **Templar fortress of Paris**
- **Roaix**
- **Villedieu**
- **Montelimar**
- **Campagne-sur-Aude**
- **Montricoux**
- **La VilleDieu**



Provence is a geographical region and historical province of southeastern France, which extends from the left bank of the lower Rhône River to the west to the Italian border to the east, and is bordered by the Mediterranean Sea to the south. The Romans made the region the first Roman province beyond the Alps and called it *Provincia Romana*, which evolved into the present name. Until 1481 it was ruled by the Counts of Provence from their capital in Aix-en-Provence. Three different dynasties of Counts ruled Provence during the Middle Ages, and Provence became a prize in the complex rivalries between the Catalan rulers of Barcelona, the Kings of Burgundy, the German rulers of the Holy Roman Empire, and the Angevin Kings of France.

Richerenches

In 1136, the lord Hugues de Bourbouton donated lands to the Order of the Temple including that of Richerenches in southeastern France, then uninhabited. The first Commandry of the Knights Templar in Provence was created there. These lands were given, *to God and to the Temple, and forever, so that God would be propitious to their sins and those of their parents.*

In 1137, construction began on the first house of the Provençal Temple in the northeastern part of the city. The Commandry de Richerenches remained for some time the most important in Provence. The Commandry continued to grow: it was installed in a quadrilateral fortress 283 X 266 X 164 X 180 feet, surrounded by ramparts and towers. There were lodgings, a chapel, a forge, farm buildings, and craft workshops.

The lands given to the Order by Hughes de Bourbouton were uncultivated, being only pond or swamp. The lay monks worked on fertilizing the land by drying the swamps. The Commandry became a model farm devoted to the breeding of horses and sheep, to the cultivation of wheat and vines.

The stud farm of the Commandry was incomparable for horses of combat, the breeding there was highly perfected. Destroyers of the desired size and strength were produced to support the weight of the knight's heavy armor and the harshness of battle. Nearly 400 horses and mules each year were sent to Palestine from Richerenches. The seal of 1232 of the Preceptor of the Temple of Richerenches - Roustan de Comps - is represented in the field on a galloping horse, the Preceptor, in profile, wearing an iron cap and holding in his right hand a raised sword and on the left arm a shield marked with a cross.

As donations to the Order progressed, the Templars founded other Commandrys at Orange, Roaix, Villedieu, and Montelimar – all dependent upon Richerenches. The Commandry was a place of residence for young Templars undergoing training and for old who had become unfit for combat. The life of the Commandry was a life of prayer and work according to the Rule of the Order.



Figure 18 Templar House at Richerenches

With the suppression of the Order in 1314, the Commandry of Richerenches was given to the Hospitallers who then gave it to Pope John XXII who had been trying to buy Valreas and Grillon from the dauphin. During the 14th century, Richerenches, regularly devastated



Raymond Berenger V

(1198 – August 19, 1245)

was Count of Provence and Forcalquier from 1217 until his death. He was the first Count of Provence to live in the county in more than one hundred years. Giovanni Villani in his *Nuova Cronica* had this to say about Raymond: Count Raymond was a lord of gentle lineage, and kin to them of the house of Aragon, and to the family of the count of Toulouse, By inheritance Provence, this side of the Rhone, was his; a wise and courteous lord was he, and of noble state and virtuous, and in his time did honorable deeds, and to his court came all gentle persons of Provence and of France and of Catalonia, by reason of his courtesy and noble estate, and he made many Provençal coblas and canzoni of great worth.



Figure 19 Levant and Rampart Tower

by robbers, was totally uninhabited. In 1502, the College of Roure acquired the village and passed an act of habitation. The first inhabitants came to settle in the old Templar houses which they put back into state. The village was organized on the plans of the old Commandry; the houses being grouped inside the former ramparts.

Several structures remain from the time of the Templars including the Temple House, well, levant and rampart tower, and the lower part of the original apse of the Temple Church completed in 1147. The church was destroyed with the abolition of the Order and rebuilt in the 16th century and renovated in 1994 to expose a stone bearing the name of Hugh de Bourbouton.

Today Richerences is famous for its truffle market as well as for its *messe aux truffes* in the church located in the village center. Donations are this time not given in money but in 'truffles'. After the service the traditionally dressed brotherhoods of the *rabassiers* (the people who search for truffles in the ground with trained dogs or pigs) take the donated truffles to a small square in front of the *Hôtel de Ville*, where they are auctioned. The revenues are for the maintenance of the church and parochial expenses.

Peyrassol

Flassans-sur-Isssole is a small village in the central Var. Located on the River Isssole the town's population has settled on both sides of the waterway. The town is situated on the ancient Voie Aurélienne, the route that Roman Dictator Julius Caesar travelled from Rome to Arles. One of the pilgrimage routes to Santiago de Compostela (St. Jacques de Compostelle) runs through Flassans-sur-Isssole.

The original settlement was an oppidum at the crest of a small hill. Today, you can walk around the ruins of Château de Pontevès a feudal castle from the Medieval era. Flassans-sur-Isssole became one of 26 Commandrys of the Templar Knights.

During the reign of Raymond Berenger V, the Count of Provence Alphonse II granted to Guillaume Catel, the Master of the Houses of the Temple of Provence, the co-seigneurie of Cogolin which was placed under the control of Peyrassol. Although it is not known when the Commandry de Peyrassol was founded (probably in 1204) a parchment scroll dating from the time of the

Templars and conserved in the Marseille archives shows the accounts of the Commandry for the 1256 harvest – 44 milleroles (28 000 litres) of good, honest wine.



Figure 20 Sculpture at La Commandry de Peyrassol

In 1308, four months after the arrest of the Templars of the Kingdom of France, the Templars of Provence were imprisoned in their turn. In 1311, control of the Commandry de Peyrassol fell to the Order of the Knights of Malta until 1789.

Today, la Commandry de Peyrassol is not only a successful Var vineyard producing 500,000 bottles of wine a year, but is a fast-growing contemporary sculpture park.

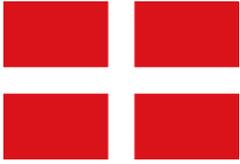
Vaour

The Commandry of Vaour was built in 1160 on a knoll at the crossroads of two important routes, between Saint-Antonin-Noble-Val and Gaillac, and between Albi and Penne. The Commandry was one of the first of the West. The soldier monks built the fortress at a crossroads strategically on a sandstone hill with views extending to the Pyrenees.

The fortress acted as an administrative center for the Templars' property in the region. The centerpiece was the tower with a height of 60 feet.



Figure 21 Artist rendition of the Commandry of Vaour



Hospitallers

The Order of Knights of the Hospital of Saint John of Jerusalem, also known as the Order of Saint John, Order of Hospitallers, Knights Hospitaller, Knights Hospitalier or Hospitallers, was a medieval and early modern Catholic military order. It was headquartered in the Kingdom of Jerusalem, on the island of Rhodes, in Malta and St Petersburg. The Hospitallers arose in the early 11th century, at the time of the great monastic reformation, as a group of individuals associated with an Amalfitan hospital in the Muristan district of Jerusalem, dedicated to John the Baptist and founded around 1023 by Gerard Thom to provide care for sick, poor or injured pilgrims coming to the Holy Land. The Hospitallers and the Knights Templar became the most formidable military orders in the Holy Land. The order was disestablished in England, Denmark, Sweden and elsewhere in northern Europe, and it was further damaged by Napoleon's capture of Malta in 1798, following which it became dispersed throughout Europe.

It was also a depository for the produce from the Templar farms. The proceeds financed their campaigns in the Holy Land.



Figure 22 Templar Barn at Vaour

After the abolition of the order of the temple in 1307, the Commandry was given to the Hospital of St John of Jerusalem and the Order of Malta. Partly burned by the Huguenots of St. Antonin in 1573, it became property of the municipality in 1793 and its tower collapsed in 1910 and some of the stones were incorporated into other buildings.



Figure 23 Templar Ruins at Vaour

Larzac

The Causse du Larzac is a limestone karst plateau in the south of the Massif Central, France, situated between Millau (Aveyron) and Lodève (Hérault). The five Commandries the Knights Templar built in the Larzac during the 12th and 13th century triggered the development of the region.



Figure 24 Fortress at La Cavalerie

La Cavalerie

The Commandry of La Cavalerie (Cavalry) was founded in 1154. Originally, the Knights Templar had built two cities: The Old Cavalry and The New Cavalry; the first was completely destroyed in the 13th century. The Commandry consisted of a church and its cemetery, the home of the Knights, a square tower and farm buildings. The village includes the intact, walled Templar fortress.



Figure 25 La Couvertoirade

La Couvertoirade

The fortress village of La Couvertoirade is completely walled and its compact center has stone paved streets and stone buildings and walls. The Templars built the fortress there during the 12th and 13th centuries; its two upper floors have since been removed. The Knights of St John of Jerusalem were responsible for building the curtain wall at La Couvertoirade between 1439 and 1450.



Figure 26 Sainte-Eulalie de Cernon

Sainte-Eulalie de Cernon

The walled village is tiny and easy to explore, with a 12th century church on the main square in the very center.



Figure 27 St-Jean-d'Alcas

Saint Jean d'Alcas

St-Jean-d'Alcas is a small Medieval village built around a walled Templar fortress. The heart of the village is actually a micro-village inside the Cistercian fortress ramparts. The majority of construction occurred during the 15th century. The Abbess of the neighboring Cistercian Abby not only oversaw the construction of the fortified village but also ran it for over 20 years.



Figure 28 Viala-du-Pas-de-Jauby

Viala-du-Pas-de-Jauby

A very small village on the Larzac that was a Templar Commandry. The village isn't fortified, but still has a tall, massive tower from era of the Templars. Most of what is seen in the village was built during the Hundred Years War.

Laon

The village of Laon sits about 80 miles northeast of Paris, and is the location of a well-preserved chapel built by the Knights Templar. The chapel was built around 1180, serving the local Commandry.

While there are several round or octagonal churches in France, only three of them were actually built by the Templars. Laon's octagonal design was used as a model for a similar Templar chapel in Metz. The third was in Paris (Villeneuve du Temple).



Figure 29 Templar Chapel in Laon

In 1128, Bishop Barthélémy de Vir attended the Council of Troyes where, upon approval of Pope Honorius II, Bernard de Clairvaux participated in the elaboration and writing of the Knights Templar Rule. As soon as he came back, the prelate

welcomed the Knights Templar and offered them a house on the Rue sainte-Geneviève that would soon become Rue des Templar.

In 1134, by derogation of Pope Honorius II, the Order was entitled to erect a chapel on their own in Laon. The octagonal rotunda is shouldered by

buttresses, the windows belong to the Romanesque Style and the basis of the roofing presents a denticulated carved decoration with modillions that recalls the Mozarabic Style. The choir is quite simple with the same décor and the apse has a half dome. The bell tower is at the junction of the octagon with porch. This square porch has an ogival vault and later received a floor with a tribune towards the inside of the chapel.

Three tombs are still visible. Two of them belonged to Hospitallers of the Order of Saint-John of Jerusalem. The most recent one (16th century) shows an erased inscribing, the other one is that of Jacques de Haute-Vesnes who died in 1335. The Knight Templar tomb is the one of chaplain Grégoire, dead on the day of Saint-Martin, in 1268.

Geoffrey III, Viscount of Châteaudun

was the son of Hugues III, Viscount of Châteaudun, and Agnes, Comtesse de Fréteval, daughter of Foucher, Seigneur de Fréteval, and Hildeburge Goët. Geoffrey was also Seigneur of Mondoubleau by virtue of his marriage. This resulted in a significant increase in the holdings of the family of Châteaudun. The position of Viscount of Châteaudun was created by Theobald I in 967. As noted, Geoffrey was an important figure in the founding of the Knights Templar. In 1145, Geoffroy II de Lèves, Bishop of Chartres, excommunicated Geoffrey. On his deathbed, Geoffrey became a monk at Tiron Sainte-Trinité, making peace with the abbey and therefore the bishop. Geoffrey was succeeded as Viscount of Châteaudun by his son Hugues upon his death.

Arville

Templars settled in Arville around 1128 or 1130 on a wooded domain of about 2470 acres put at their disposal by the Lord of Mondoubleau, Geoffroy III. The Commandry was situated in the middle of what had once been the land of Carnutes on the Pilgrim's Way to Santiago de Compostela, and was one of the first of its kind to be established. The Commandry served a triple purpose: as a farm estate that provided meat, grain, wood, and horses for the Crusaders in the Holy Land; as a recruitment center and training camp for the Templars waiting to leave for the Crusades; and finally it re-established the religious life that had vanished from the once-thriving Gallic community formed by the three towns of Arville, Saint-Agil, and Oigny after it had been razed by the invading Romans.

Further donations by the Vicomtes de Châteaudun, the Comtes de Chartres, de Blois, and the Comtes de Nevers, of woodland and arable land, as well as the right to harvest timber, bake their own bread and trade, had transformed the Commandry into one of the richest kingdoms in France. Notwithstanding past generosity, the lords of Mondoubleau – the Vicomtes de Châteaudun – had begun to resent the Templars' increasing wealth, and in 1205 their growing concern threatened to undermine the Order's state of grace. The dispute worsened to the extent that in 1216 Pope Honorius III excommunicated Geoffrey IV, who was intending to prohibit the Templars at Arville from driving their convoys outside the Mondoubleau estate, from owning a bread oven, from selling their merchandise at the marketplace and from harvesting bracken for animal fodder. Geoffrey IV had finally yielded to papal authority, but not before leading a small uprising.

After the abolition of the Templar Order, the Commandry became the property of the Hospitallers of Saint John of Jerusalem, who became the Knights of Malta in the 16th century, and maintained ownership of this place until the French Revolution of 1789. Then it was sold as national property and bought by farmers.

In 1979, a part of the buildings was bought by an association of 10 communes in the region, which began the restoration of the site and the organization of the visits. In 1999, the Association of the Communes des collines du Perche launched the Center for the History of the Chivalric Orders, with interactive exhibits of the epic story of the Crusades and Templar life.

The Arville Commandry is one of the best preserved domains of the Knights Templar in France.



Figure 30 Commandry of Arville

Dognon

The Preceptory known as Dognon was located in the commune of Cressac in southwestern France on land donated around 1150-1160 by the lord of Chatigniers upon his return from the 3rd Crusade. All that remains of the Preceptory is the Temple



Figure 31 Dagnon Temple

Dognon Frescoes



Rectangular in shape, the chapel ends with a flat chevet, pierced by a triplet surmounted by a quatrefoil rose, with a barrel vault resting on chamfered cords. Inside it contains extraordinary wall paintings commissioned by the Knights Templar.

Like other properties in France, Dognon was given to the Hospitallers after the abolition of the Templar Order. Ruined during the Hundred Years War, the chapel was used as a barn until someone realized that its walls were decorated with murals showing the knights fighting in the Crusades.

A careful removal of these frescoes was done by a Russian, Madame Mesticoffe. Mr. and Mrs. Sorbet de Christène have put back the 33 pieces on wooden panels fixed a few inches from the wall. The entire restoration lasted 18 years. The frescoes of the chapel immortalize, like a history book, the deeds of the knights crossed in the Holy Land.

On the left of the window on the West wall, a scene traces the legend of St. George slaying the dragon. On the right, a crowned knight crowds under the hoofs of his horse, a little being knocked down (the latter could be a buckwheat), in front of a woman also crowned. In the splay of the window, a boat symbolizes the crossing of the Crusaders going to the Holy Places.

The North wall represents the battle of La Bocquée which took place in 1163, at the foot of Krak des Chevaliers, and was won by Hugues de Lusignan and Geoffroi Martel.

On the right of the triplet on the East wall, a mitred bishop probably represents Ademar, bishop of Angouleme, who was the first to take the cross. On the left, St. Michael weighs souls, and above this scene, a curious pentacle represents Christ reigning over the world.

Montsaunès

A Templar Commandry was set up in the village of Montsaunès, in what is now the department of Haute-Garonne of southwest France, in 1146 and its chapel - which is now the village's church and the only remaining building of the compound - was built in 1180.

The name of Montsaunes, from Montis Salinensis, was given by the Romans who exploited the salt in this place as well as thermal waters in Salies du Salat. The village seems to have existed before the arrival of the Templars as suggested by the many discoveries made around the church: a tomb probably Merovingian, a sarcophagus decorated with a chrism probably Celtic.

The Commandry of Montsaunès was by its situation and its goods the largest in the Pyrenees on the road to St. Jacques de Compostela. Very little is known

Camino de Santiago

Known in English as the Way of Saint James among other names, Camino de Santiago is a network of pilgrims' ways or pilgrimages leading to the shrine of the apostle Saint James the Great in the cathedral of Santiago de Compostela in Galicia in northwestern Spain, where tradition has it that the remains of the saint are buried. The French Way is known as Camino Francés. It runs from Saint-Jean-Pied-de-Port on the French side of the Pyrenees to Roncesvalles on the Spanish side and then another 485 miles on to Santiago de Compostela through the major cities of Pamplona, Logroño, Burgos and León. A typical walk on the *Camino francés* takes at least four weeks, allowing for one or two rest days on the way.

about the role, both military and political of the Knights in Montsaunès until their extermination in 1312. The Commandry was given to the Hospitallers and then returned in 1789 to the French State.

The chapel was dismantled during the French Revolution.



Figure 32 Chapel of Montsaunès before restoration



Figure 33 Chapel of Montsaunès after restoration

In 1975 an association obtained the rights to the building and in 1993 a major restoration project was begun.

Even though it went through an extensive restoration the Montsaunès church, dedicated now to Saint-Christophe, keeps traces of its initial Romanesque architectural style.

The church is remarkable due to its entrances' sculptures as well as its interior esoteric murals.

The north entrance (now on the garden side) was initially the passage to the rest of the buildings of the Commandry. It is bordered on both sides by columns topped by sculpted capitals describing events related with the Nativity and the childhood of Jesus Christ.

The western entrance - the main entrance - has also remarkable capitals. The left one represents the martyrdom of the Saints Pierre and Paul, one beheaded and the other crucified upside down. The right capital sculptures represent the resurrection of Lazarus.

The archivolt above the entrance is decorated with 52 carved human faces some grimacing, some screaming and one with its tongue drawn - but these are the ones far from the center of the archivolt, their location symbolizing a life far from God. Also above the entrance a sculpted Chi-Ro sign carried by two angels.

Also inside the church are some 13th century murals remarkable for the predominance of geometric and symbolic shapes.

Donat

The honorary monastic title of "Donat" comes from the 11th century Latin word '*donatus*', which means a person who is "devoted" to a monastery or Holy cause. It also derives from the Latin '*donare*', meaning to grant or donate as a Patron financial sponsor.

Traditionally, the position of Donat is an official appointment, as honorary recognition of a Patron sponsor of the Order, who makes a substantial financial contribution in support of the missions and good works of the Order. Being a Donat of Devotion is an alternative form of membership for full participation in the Order. This status is granted to a Patron who is not a serving member of the Order, and does not need to take chivalric vows.

Le Temple-sur-Lot

Le Temple-sur-Lot is a commune in south-western France. The Knights Templar first settled in Agen during the episcopate of Helie de Castillon, bishop of Agen between 1149 and 1182, probably around 1154. They settled in the house of Sainte-Quitterie d'Agen near the Sainte-Quitterie gate. The first Commander of Agen was Jordan of Contraria in 1161. The Commandry was founded following a donation from Rainfroid I^{er} de Montpezat.

As soon as the Bruhles Temple was completed on the banks of the river Lot at the end of the 12th century, the masters of the Order established in Agen moved the seat of their Commandry. The first building had a rectangular plan, built of freestone, divided by a longitudinal wall.

After the construction of the Temple Castle, the masters of the Commandry established a bastide (fortified town), in the 13th century by a chart of paréage (treaty) whose date is unknown, between the king and the Commander of the Temple.

On May 5, 1288, a donation from Guillaume Amanieu de Castelmoron increased lay goods with tolls on the roads and on the Lot River and the tithes of Saint-Gervais and Saint-Avit. Guillaume Amanieu was received at his request as "*donat*" of the Order. The Templars promised him that after his death he would be buried in their church and "*that five masses a year would be said for the rest of his soul in honor of the Lord's 5 wounds*".

The Templars had many properties in Agen, in addition to the House of Sainte-Quitterie d'Agen and the Temple of Bruhles: the fortress of Sainte-Foy-de-Jérusalem near Pont-du-Casse which remains the church Sainte -Foy-de-Jérusalem , at Sauvagnas , Golfech , Saint-Sulpice-de-Rivalède, on the banks of the Lède, in Saint-Jean-de-l'Herm (in the territory of Villeneuve-sur-Lot) , in Port-Sainte-Marie where there remains the church Saint-Vincent-du-Temple ,

the castle of Bedat, near Agen, and the castle of Gavaudun.

In 1309, all the possessions of the order in Gascony and Guyenne were seized by Pope Clement V. He first entrusted custody to the Bishop of Agen, Bernard de Farges, then to King Philip the Fair. The Council of Vienna, in 1312, decided to transfer the goods of the Knights Templar to the Hospitallers of the Order of St. John of Jerusalem, except the church of Port-Sainte-Marie.



The Commandry was destroyed by a fire in the last decades of the Hundred Years War (traces on the east wall). A new building was built in brick between 1485 and 1510.

Figure 34 Le Temple-sur-Lot

Domme

Domme is a bastide founded in 1281 by King Philippe III during the Albigensian Crusade. The village was built on a hill above the Dordogne River. A bastide usually had a rectangular layout. However, that of Domme is actually trapezoidal in shape, due to the natural abruptness of the site of the village.



Figure 35 Bastide at Domme

Departments of France

In the administrative divisions of France, the department is one of the three levels of government below the national level, between the administrative regions and the commune. Ninety-six departments are in metropolitan France, and five are overseas departments, which are also classified as regions. Departments are further subdivided into 334 arrondissements, themselves divided into cantons; the last two have no autonomy, and are used for the organization of police, fire departments, and sometimes, elections. Each department is administered by an elected body called a departmental council. Each council has a president.

The bastide at Domme, dates back to the end of the 13th century and stands as the most imposing and best preserved of the ramparts. It served as a prison for 70 Templar knights between 1307 and 1318. Large amounts of graffiti were carved into the stone by the prisoners, remaining faithful to their Catholic beliefs in spite of persecution. They used a code system involving series of geometric figures: the octagon represented the Grail, the triangle surmounted by a cross represented Golgatha, the square represented the Temple, and the circle represented the imprisonment. In 1970, studies were conducted on these carvings. Searchers discovered other inscriptions that were invisible to the naked eye.

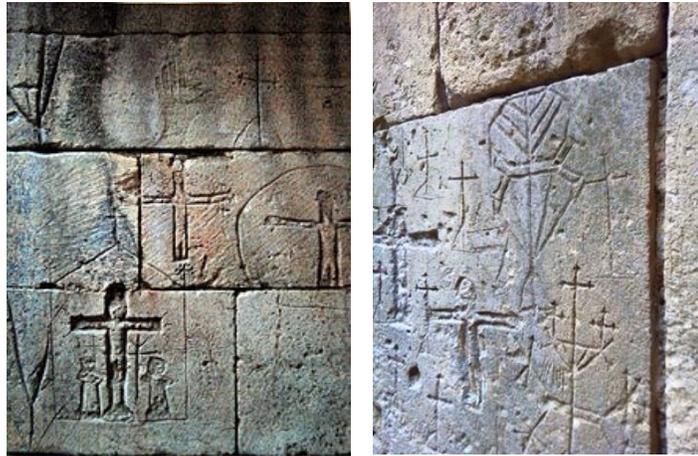


Figure 36 Templar carvings at Domme

Ruou

The Commandry of Ruou is located in the Var department, in the town of Villecroze, near Lorgues, east of Salernes and west of Draguignan. The Commandry was probably built around 1150-1155. The oldest act mentioning the name of Ruou dates from 1156 and mentions a donation made by the lords of Flayoscs to the brothers of the Ruou Temple of lands located in Ruou, Salgues and Salguettes. This donation was confirmed and validated in 1157 by the Count of Provence Raymond Berenger.

In the beginning, the brothers of the Temple only owned the estate of Ruou and then, little by little, they extended towards the grounds of Salgues and Salguettes. The Commandry weaving its web in the region, the Order begins to have possessions towards the village of Lorgues where they buy a house in 1190 as well as grounds and their rights in 1193 and 1205.

The domain of the Commandry of Ruou quickly enlarges to arrive in 1250 with a surface area of a thousand hectares spread across 28 communes - the knights had the right to levy on this land all the wood, stones and water. By the middle of the 13th century, the Commandry completed its establishment in the Var region.

At the end of the establishment and the economic boom of the Commandry, it ranks first among the Commandry of Provence and develops the economic life of the region from its land possessions, in any thousand hectares of land.

In the census of property established after the arrest of the Knights Templar, these properties consisted of about 600 hectares of arable land, 130 hectares of vineyards, 34 hectares of pastures, to which could be added several tens of hectares of woodland and other less profitable land, and to which could be added about 240 tenures linked to the Order in the different neighboring villages.

The number of Knights present in the Commandry varied according to the needs of the military interventions of 8 to 16 brothers.

The Templar Commandry of Ruou has been the object of several probes that allow a proposed chronology of the construction of different buildings. The Templars first erected the chapel surrounded by the cemetery, a small edifice in the form of a tower, and an agricultural outbuilding to the north, to which a residential wing would have been added.

As everywhere else, after the arrest of the Knights in 1307, the Commandry of Ruou passed into the hands of the Hospitallers. The Hospitallers eventually transferred their activities from Ruou to Montfort. In 1411 there were only three brothers left in Ruou and in 1460 there is no longer any written trace of the Hospitallers in Ruou.

In 1843 a ceramics factory settled there and operated until the dawn of the First World War. The site was abandoned in 1981 and is now privately owned.



Figure 37 Ruins of Ruou

Lords of Clisson

The Lords of Clisson are mentioned for the first time in 1040. Clisson was then the seat of a powerful *châtellenie* covering 23 parishes. They occupied the Château de Clisson, a castle in the *commune* of Clisson in the Loire-Atlantique *département* of France. It stands on the right bank of the Sèvre Nantaise. Most of the present castle was built in the 13th century. Constructed by Guillaume de Clisson, on a rocky outcrop dominating the Sèvre Nantaise, its form at that time was an irregular polygon flanked by round towers and isolated from the rocky plateau by a shallow moat. In the 14th century, Olivier III de Clisson incorporated the gatehouse into a massive quadrilateral keep. The two semicircular towers of the gatehouse collapsed in the 17th century. The castle became the setting for the turbulent lives of Olivier IV de Clisson and Olivier V de Clisson, named Constable of France in succession to Du Guesclin in 1380. The castle is said to be haunted by Jeanne de Clisson wife of Olivier IV.

Clisson

The exact date of the founding of the Commandry in Clisson is unknown, but it is probably in the second half or even the end of the 12th century because in 1213 there is a Commander for the house from the Clisson temple. At the time, the Templar settlement was substantial. Documents mention that the Order possesses almost the entire parish of Saint Madeleine, a house, a chapel and a cemetery.

The development of the Templar house at the beginning of the 13th century is undoubtedly at the origin of the programs between the Order and the lord Guillaume de Clisson. The archives mention that William, Lord of Clisson, allowed himself to invade the temple, to ravage it, to take property and even to pursue a vassal of the Order into the cemetery of the Commandry and to kill him there. Following this aggression, the Commander asks justice to the bishop of Nantes and William of Clisson is obliged to return to the Order all the spoiled property, and must give up certain rights and taxes he possessed in his fief. The agreement also mentions that the Order is prohibited from holding fairs and markets in its fields.

In 1235, Guillaume Sauvage, vassal of the lord of Clisson, as well as his wife and with the assent of their children, donate to the Order of the Temple all the rights that they have in the villages around the house of the Temple.

In 1312, at the dissolution of the Order and the property was given to the Hospitaller Order of St. John.

The Chapel of the Templars of Clisson, also called *the Madeleine du Temple*, dates from the late 12th century, and was built in the Romanesque style. The primitive chapel is preceded by a lower building, added afterwards, and which was not



Figure 38 Templar Chapel in Clisson

vaulted. This first nave attributable to the end of the 15th century, and therefore more recent than the chapel. In the left or northeast flank, is pierced a broken arch window, mullions of the late 15th century, and the opposite wall

in ruins, had to present a similar window. The roof of this building no longer exists.

In the apse, a gravestone is placed on the ground, on which is carved an *abacus*, that is to say, a stick surmounted not by an anchored cross, but a patted cross inscribed in an *orle* or circle.

The Chapel of the Knights Templar has been classified as a Historic Monument since 1975 and belongs to the city of Clisson since 1962.

Marcenais

In the viscount of Fronsac, the Knights Templar possessed a small Commandry which included the seigneuries of Marcenais and Queynac, as well as other smaller establishments such as Magrigne, Larrivau and Chalauxe. If we can not specify the origin of this constituency of the Order of the Temple (probably around 1170), the archives provide us with the charters of some of the donations which were made to him during the course of the 13th century.

The oldest charters found in the archives of the Order of St. John of Jerusalem date back to the year 1232, when Guillaume Erra, knight of the Bourg, donated the mill of Peyrat implanted along the Saye, which is now called Charlot mill, at the house of the Temple of Marcenais. Then in 1250, Hélie Guilhem of the Villegorie in turn donated a mill upstream on the Saye, the mill Wielh in Vinet. To ensure more validity to his donation, Guillaume had affixed, at the bottom of the parchment, the seals of the archbishop of Bordeaux, the abbot of Bourg and the principal lords present at the ceremony.

The Commanderies of the southwest were mainly agricultural establishments and presented in the form of a quadrilateral including the residence of the Commander, the house for the brothers with the refectories, the barns, the stables, the cellars, the workshops, and a pond for fish farming, the inevitable Medieval garden, closed to the south by the chapel dedicated to Notre Dame. Of this set, today remains only the chapel.



Figure 39 Church of the Temple of Marcenais

The Notre-Dame de Marcenais church offers an exemplary glimpse of the architecture of the Order of the Temple .

The Templar foundation, is characterized by a rectangular plan of 69 feet by 23 feet, resting on walls punctuated with flat buttresses, without side openings except for a small door to the south. The whole is sheltered by a beautiful vault of stone in broken cradle, lined inside a simple cornice.

Marcenais was afforded to the Hospitallers when the Templars were disbanded. The construction of the watchtowers (north-east and south-west) dates back to the 16th and 17th centuries: they correspond to wars of religion.

The Hundred Years' War had wreaked havoc and the buildings erected by the Hospitallers have apparently been ruined with the exception of the chapel which keeps almost intact the traces of its Templar construction. No information is currently available on this troubled period with the exception of "Quartiers de l'Archevêché de Bordeaux" which indicate that in 1459 the church was not "still relieved of its ruins".

Merlévenez

The Knights Templar founded a convent in Merlévenez with a chapel dedicated to St. Mary Magdalene. Construction of Notre-Dame-de-Joie de Merlevez began in the 11th century and continued in the 12th century. The nave is raised in the 14th century. The bell tower is built on the square of the transept, at the end of the 14th century. The frame of the choir is laid in 1410. The bell tower is restored in 1533, after being shot down by lightning. East of the South cross, the sacristy was built in the 19th century.

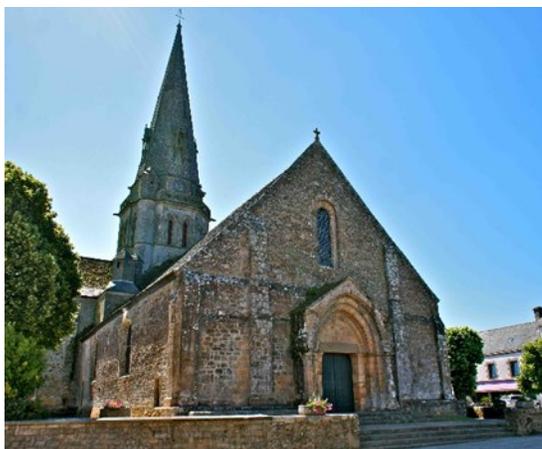


Figure 40 Church of Merlévenez

The church is built in the form of a Latin cross; closer to that observed in the Cistercian abbey churches. Most of the nave, the transept and the apse date back to the 12th century.



Alphonse II of Provence

Alfonso II (March 25, 1157–April 25, 1196), called the Chaste or the Troubadour, was the King of Aragon and, as Alfons I, the Count of Barcelona from 1164 until his death. He was also Count of Provence, which he conquered from Douce II, from 1166 until 1173, when he ceded it to his brother, Ramon Berenguer III. Alfonso II provided the first land grant to the Cistercian monks. He was a noted poet of his time and a close friend of King Richard the Lionheart. During his reign Aragonese influence north of the Pyrenees reached its zenith, a natural tendency given the affinity between the Occitan, Catalan and Aragonese dominions of the Crown of Aragon. His realms incorporated not only Provence (from 1166 or just before), but also the counties of Cerdanya (1168) and Roussillon (inherited in 1172).

Montfort-sur-Argens

Montfort-sur-Argens is a commune in the Var department in the Provence-Alpes-Côte d'Azur region in southeastern France. The remains of a Celtic-Ligurian oppidum (the main settlement in an administrative area of ancient Rome), and an engraved stele which is now in the Museum of National Antiquities of St. Germain-en-Laye shows the antiquity of the occupation of the place.

The Castrum (fortified settlement) of Montfort was founded in the Middle Ages. It was given to the Templar order by the Lord of Ponteves in 1197, and passed on to the Knights Templar in 1207 by Alphonse II of Provence. Thirteenth century archives refer to the village as 'Mons Fortis', meaning 'fortified hill'. The Mons Fortis plaque featuring a canon on a hilltop can be spotted on various buildings.

The only Templar castle in the Var region, this impressive edifice seems to watch over the neighboring houses. The powerful mass of the southern façade, with its warm colors, is an indication of the influence its Medieval inhabitants had.



Figure 41 Templar fortification at Montfort-sur-Argens

During the crusades, Montfort was used extensively by the warrior monks.

After the disappearance of the Templars in 1308, Montfort was destroyed by the Order of Saint-John of Jerusalem, who took it over in 1319. In 1411, the Order built a Commandry at Montfort, which they occupied until the revolution. In 1793, the castle was turned into a revolutionary prison. The key historical sites in Montfort include the Château des Commandeurs dating from 1411, the Tour de l'orloge (clock tower) dating from 1679, and the 13th Century 'Porte a Herse' (portcullis gate surmounted by a Templar cross). The old town features remains of the ramparts, fountains and vaulted passageways.

The village was renamed Montfort-sur-Argens in 1904 ('Monfouar' in Provençal, the local dialect).



Chinon Parchment

The Chinon Parchment is a historical document discovered in September, 2001, by Barbara Frale, an Italian paleographer at the Vatican Secret Archives. On the basis of the Parchment, she has claimed that, in 1308, Pope Clement V absolved the last Grand Master, Jacques de Molay, and the rest of the leadership of the Knights Templar from charges brought against them by the Medieval Inquisition. The Parchment is dated August 17–20, 1308, at Chinon, France, and was written by Bérenger Fredoli, Etienne de Suisy and Landolfo Brancacci, Cardinals who were of Saints Nereus and Achileus, St. Cyriac in Thermis and Sant'Angelo in Pescheria respectively. The Chinon Parchment details a failed attempt by the Pope to preserve the Templars from the machinations of King Philip IV of France, through establishing that the Order was not heretical and was capable of reform under the aegis of the

Château de Chinon



Figure 42 *Château de Chinon*

Chinon sits at the meeting point of three French provinces Anjou, Poitou and Touraine and as such has been an important defensive location since Gallo-Roman times. Château de Chinon was founded by Theobald I, Count of Blois in the 10th century. The Counts of Blois held the fortress until 1044 when they were overthrown by their bitter rivals the Counts of Anjou.

Though it was not the reason they were built, castles could often be used as prisons. One such instance from the 14th century illustrates this aspect of Château de Chinon's history. The Tour du Coudray built by Philip II one century earlier bore witness to a major episode in Templar history, when four of the Order's dignitaries were imprisoned here including Grand Master Jacques de Molay.

At the time, Phillip the Fair was in conflict with the Papacy, with which the Order was aligned. He arrested and tortured the Templars to force them to confess to the crimes they were charged with. Several months after commanding the arrest of the heretics, Phillip the Fair conceded that they could be sent to the Pope in Poitiers, but he later changed his mind during their transfer and imprisoned them in Chinon.

In August 1308, Pope Clement V sent three cardinals to hear the leaders' confessions. The outcome was that in 1312 the pope issued a bull, the *Vox in excelso* (see the publication – *Seven Papal Bulls*), suppressing the order and its property was given to the Knights Hospitaller. The leaders were sentenced to life imprisonment, apart from Jacques de Molay and Geoffrey de Charney who were burnt at the stake. Much of what we now know of their trial was uncovered with the discovery of what is now known as 'Chinon parchment' in the Vatican archives.

The Templar dignitaries left the graffiti in the tower's dungeons as a testimony of their imprisonment. The engravings depict recurrent religious themes

among the Templars such as the passion of Christ, two crosses raised on a mound of stones, lances, a figure with a halo and an angel. They are all the more poignant given the end of the tale: just a few years later, the Templars were burned at the stake on the Île de la Cité in Paris on March 18, 1314.

Courval

The Commandry of Courval (or Corval) is located on the territory of the new town of Valdallière, at a place called *the Hospital*, north-east of the village of the municipality of Vassy, Calvados department, region Normandy. The foundation documents have disappeared, but the manor of the Temple de Courval seems to have been founded around 1150 at the same time as the other precepts by Philippe de Vassy, Guillaume de Vicques and some others. Their participation in this foundation is in an agreement made in the month of June 1226, in the presence of Guillaume Acarin, founder and dean of the collegiate church of the Holy Sepulcher of Caen, between the abbot and the religious of Aunay, on the one hand, and Guillaume d'Aquila, preceptor of the houses of the Temple, in Normandy, as well as his brothers of the militia of the Temple of Courval, on the other hand. This dispute concerned a dispute over the tithe of Vassy and that of the fief of Aligny, given to them by Philippe de Vassy.

On the orders of the King of France, the Templars of the Duchy were all arrested. In Courval, the royal officers commanded by Thomas Alapenne invaded the Commandry and seized the commander, Étienne de Châteauneuf, and his two knights, Guillaume Tane and Richard Bellenguel. The monk soldiers of Courval were escorted under escort to Caen castle where they were imprisoned and interrogated. They confessed without tortures having renounced their vows. Condemned, they were not executed.



Figure 43 Commandry of Courval

The Commandry of Courval returned to the Order of Saint John of Jerusalem at the dissolution of the Order of the Temple who kept it until the Revolution.

The chapel is composed of a Romanesque choir, a nave of the early 13th century, a frame of the 15th or 16th century.

The chapel was used as a barn until 1991, but

has retained its wall paintings of the 15th or 16th centuries.

Villedieu

The Commandry of Villedieu is located on the municipal territory of Élancourt, in the department of Yvelines, west of Versailles. It is sometimes referred to as the Commandry of the Villedieu-lez-Maurepas or the Commandry Villedieu near Trappes. It marks, from Paris, the first milestone on the road to Chartres for pilgrims going to Sain-Jacques-de-Compostelle.

The Commandry was founded between 1150 and 1180 by the monk-soldiers of the order of the poor knights of Christ and the Temple of Solomon, although no archive allows to fix the precise date. Among some records kept in the National and Departmental Archives, the oldest piece is a confirmation by Arnaud de la Ferte, lord of Villepreux, of the donation made by his vassal Dreux de Villette to the Knights of the Temple. This charter is dated from the episcopate of Jean de Salisbury, bishop of Chartres from 1176 to 1180, which means that the Commandry already existed at that date.

Gui II, lord of Chevreuse from 1149 to 1182, gave alms to the Knights Templar a house in the Brush and another in the Villedieu. It is only September 1206 that is mentioned, for the first time, the name "Villedieu de Maurepas", in an act of agreement between the Templars and the abbey of Saint-Denis.

In the 13th century, the Order of the Temple has about 3,000 Commandrys in Europe, including nearly 700 in France. The Commandry of La Villedieu obeys the same organization scheme as the other sites. They generally consist, in the northern part of France, of buildings of various uses arranged around a central courtyard equipped with a body of water. These multipurpose places were home to military, agricultural, financial and religious activities.

The area of the possessions acquired by the Templars at Villedieu is estimated at about 300 acres of land and 110 acres of woodland. This makes the site a Commandry of average size. It retains the Templar period its chapel, restored in the twentieth and twenty-first centuries, and a building called Guards Building, possible barn at the origin.

Following the royal decree of 1307 to arrest the Templars of France, John of the Oratory seems to have been arrested in Villedieu, then incarcerated with seven other Templars at Crépy-en-Valois, in the diocese of Senlis, and there perishes.

Raoul de Taverny, then preceptor of Villedieu, was arrested in Paris, then interrogated the November 10, 1307. He was one of the 114 Templars who, on April 3, filed a schedule before the Tribunal for the Defense of the Order. At the time of the dissolution of the order in 1312, all the property of Villedieu-Maurepas was placed under the obedience of the Commandry of the

Hospitallers of the Order of Saint John of Jerusalem of Louviers-Vaumion located at Omerville (Val-d Oise). The lands, the chapel of Saint-Thomas and the large fishpond which constituted the Commandry had been given in 1181 by Godefroy d'Ambleville to the brothers of Jerusalem.

In 1792, the French Revolution confiscated the French goods of the order of Saint John of Jerusalem and sold the whole, as a national good. The Commandry became a farm and in 1900; one of the largest in the region with a dozen farm workers at home.

From the end of the 1930s, following an expropriation, the site remained abandoned until 1970. Major restoration work was carried out from 1971 to 1978.



Thibault III of Champagne

Theobald III of Champagne (French: *Thibault*) (May 13, 1179 – May 24, 1201) was Count of Champagne from 1197 to his death. He was the younger son of Henry I, Count of Champagne and Marie, a daughter of Louis VII of France and Eleanor of Aquitaine. He succeeded as Count of Champagne in 1197 upon the death of his older brother Henry II. In 1198, Pope Innocent III called the Fourth Crusade. There was little enthusiasm for the crusade at first, but on 28 November 1199 various nobles of France gathered at Theobald's court for a tournament. There, they "took the cross", and elected Theobald their leader, but he died in 1201 and was replaced by Boniface I, Marquess of Montferrat.



Figure 44 Commandry of Villedieu

Coulommiers

Donations made to a house of the Templars in Coulommiers, north of Provins, appear as early as 1173. These donations refer specifically to the "house of the Temple in Coulommiers," suggesting that Templars lived in the area at the time. The 1173 document, which relinquishes the rights to a mill to the Templars, and a subsequent 1175 papal document, affirming the rights of the Templars to that mill, appear as copies of records in the cartulary from Provins. The earliest surviving charter from Coulommiers dates to 1198. Despite its earlier origins, it is quite possible that some of its properties—and possibly its administration—fell under the control of the Commandry of Provins once the house had been established there in 1193. Both Commandrys were in the same bishopric, and they most frequently authorized their documents through the chancery of the counts of Champagne, which would have been far more accessible in Provins, one of the county's principle cities. The reproduction of the rights from Coulommiers in the 1212 cartulary would serve as a confirmation of this organizational change.

A confirmed charter issued by Thibault of Champagne in 1198 indicates that he had leased to the Templars of Coulommiers the field of Orgeval, cultivated land outside Coulommiers, and meadows and land below a vineyard belonging to the Order for an annual rent of 10 measures of grain from one of their granges. He also endowed the Templars with the mills of Montceaux, thus laying the foundations of a long dispute between the Templars and the monks of Montier-la-Celle, which dragged on until 1216. More concessions to the Temple followed in 1227, when Robert exempted the Order from paying rent for their grand of Champfleury, near Montceaux, for the lump sum of 40 sous.



Figure 45 Commandry of Coulommiers

Saved from the demolition in 1966, following a campaign of restoration, it is one of the Knight Templars sites the best preserved of the Northern France. Here you can visit the Gothic chapel, Commander's House, Tithe Barn, Chapter Room, cellars and pigeon tower.

Sergeac

Sergeac is perched above the river Vézère. This prime location has attracted men since the Gallo-Roman era. The many vestiges found in the village show that it was inhabited without interruption from that epoch until the late Middle Ages.

Well before the Templar Knights, the site of Sergeac was a place appreciated by Prehistoric Man, as evidenced by the Castel Merle site. This site is home to one of the highest concentration of deposits in Europe with no less than 10 rock shelters, occupied by the Neanderthal Man 85,000 years ago, then by the Cro-Magnon Man 35,000 years ago.

Foundations of Roman houses, as well as a Visigothic necropolis, were uncovered during the construction of the church in the 11th century.

Elie Rudel, Lord of Bergerac, bequeathed the land of Sergeac and all rights related to it to Géraud Lavergne, the Commander of the Knights Templar Order in Périgord. The Commandry was bequeathed to the Order of the Hospitallers of Saint-John of Jerusalem when the Templar Order was disbanded. In 1316, the Hospitallers took over Sergeac under the leadership of their commander Guillaume de Crémirac. Crémirac took residence in the manor, which became known as Hospitum Cramiraco.

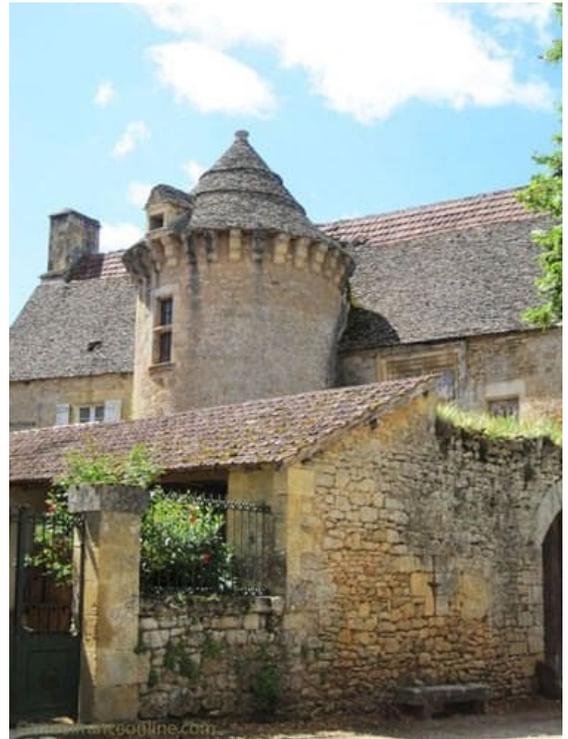


Figure 46 Commandry of Sergeac

The Hospitallers fortified the village at the beginning of the Hundred Years War in order to protect men and cattle from the English raids but also bandits who roamed the countryside. The village is still laid out around the former *Commander's House - Manoir de Cramirat* and the church.

The magnificent fortified manor - today privately owned - boasts outstanding architectural features. These include the large round tower located in the courtyard, but also several grotesques (sculpted human faces) on some of its facades.

Saint-Raphaël

Saint-Raphaël is located at the extreme eastern end of the Var, along the border with the adjacent department of Alpes-Maritimes, which occupies the far south-eastern corner of France at the frontier with Italy. Saint-Raphaël is a highly-prized vacation destination. Its biggest attraction is the sea and its beaches.

The name Saint Raphael is of Roman origin, this area having seen Roman visitors, then pilgrims in transit to Marseilles from the year 1000, the nearness to the then important religious center of Fréjus making Saint Raphael a flourishing and rich center. The Romans it was who built the first magnificent villas and residences for nobles or high-ranking military officers, and still today, some of the most beautiful and best preserved in the region.

After the 10th century, barbarian and pirate incursions had a hand in shaping Saint Raphael, with depredations and Moorish influences that set our



Fréjus

is a commune in the Var department in the Provence-Alpes-Côte d'Azur region in southeastern France. It neighbors Saint-Raphaël, effectively forming one town. Fréjus was strategically situated at an important crossroads formed by the Via Julia Augusta (which ran between Italy and the Rhône) and the via Domitiana. Julius Caesar wanted to supplant Massalia and he founded the city as 'Forum Julii' meaning 'market of Julius'; he also named its port 'Claustra Maris' (the sea barrier). It was at Forum Julii that Octavius repatriated the galleys taken from Mark Antony at the Battle of Actium in 31 BCE.

imaginations going today. The monks of the Lérins Islands occupied the site until the 11th century when it was ceded to the bishops of Fréjus. Napoleon Bonaparte had his turn here in 1799 following his Egyptian campaign, successfully escaping pursuit by the English squadrons.

The Romanesque church of San Rafeu, also called the Templars' Church because of its tower, was originally built on ancient foundations in the 6th century and many vestiges from the Carolingian period can be seen. A larger church encompassed it in the 11th century with more construction in the 12th century. It was around this church, fortified in the 14th century and enlarged in the 17th, the village of Saint-Raphaël developed.



Figure 47 Church of San Rafeu

It was the bishop of Fréjus who built the tower in the 13th century. Mistakenly attributed to the Templars, whose style it resembled, it was built to represent a symbol of power rather than an actual defensive structure. Using components from previous eras the tower has a height of over 80 feet and has three floors. It wasn't until 1881 that the tower actually accommodated a bell when an iron superstructure was mounted on top of the tower.



Figure 48 Bell tower at the church of San Rafeu

Najac

Château de Najac or the royal fortress of Najac was built in 1253 by the villagers on the orders of Alphonse de Poitiers, brother of Saint Louis, on the site of an older castle (a square tower) built in 1100 by Bertrand of St Gilles, son of Raymond IV, count of Toulouse.



Figure 49 Château de Najac

The Templars of Larzac and surrounding areas were imprisoned in Najac while awaiting trial for heresy, following a major operation against them instigated by King Philippe IV, known as *le bel*. The keep is preserved in its entirety and consists of a series of circular chambers. A secret passage (not so secret nowadays) built into the walls leads off one of the rooms.

In 1572 during the Wars of Religion, the Huguenots seized Najac and plundered it.

Port-Saint-Marie

Port-Sainte-Marie is a commune in the Lot-et-Garonne department in southwestern France. The Templars held a Commandry at Port-Sainte-Marie. The Commandry was placed under the patronage of Sainte-Marie-de-Cours, at the locality of “Les Cours des Templars”. There are no physical structures of the Commandry remaining in Port-Sainte-Marie.

Bastides

are fortified new towns built in medieval Languedoc, Gascony and Aquitaine during the thirteenth and fourteenth centuries. Bastides were developed in number under the terms of the Treaty of Paris (1229), which permitted Raymond VII of Toulouse to build new towns in his shattered domains, though not to fortify them. The majority of bastides were developed with a grid layout of intersecting streets, with wide thoroughfares that divide the town plan into *insulae*, or blocks, through which a narrow lane often runs. The main feature of all bastides is a central, open place, or square. It was used for markets, but also used for political and social gatherings. Except in very rare cases, the church was not on the central square. Usually it was at an angle, and faced the square diagonally.

Lande-de-Pomerol

Lalande-de-Pomerol is a commune in the Gironde department in Nouvelle-Aquitaine in southwestern France known today for its red wine. It lies just to the north of the more-prestigious Pomerol title, in the area known as the Libournais, after the city of Libourne. The Libournais is mainly a wine tourism destination, with prestigious appellations such as Pomerol, Lalande de Pomerol, and Saint Emilio, which has developed around the wine trade.

In 1270, the English founded the city of Libourne, which may have brought the vineyards of Pomerol to wider attention. However, as with most of Bordeaux, the wines of Pomerol were of lesser repute than the wines from further up the Garonne in the present-day departments of Tarn-et-Garonne and Lot-et-Garonne. The area's location along the major pilgrimage route to Santiago de Compostela in Spain also attracted the interest of the Knights Hospitaller, returning Crusaders who set up several hostels and hospitals in the region. Several of these establishments, such as the Gazin hospital, which was first mentioned in 1288, are now the sites of modern vineyards and wineries such as Château Gazin. The Knights remained in the region for several centuries, even helping to replant vineyards that were devastated by Hundred Years War.

In 1253, the brother of Saint Louis ordered the building of the Sainte-Foy-la-Grande bastide in Pays Foyen, which remains today one of the best preserved in France. Its church, built during the 13th century by the Templars, was destroyed in 1561, during the Religious Wars. All that remains of the original architecture is its facade, the oratory and a rostrum.

The church was rebuilt at the time of Louis III who was very anxious to show the supremacy of Catholicism.

In 1850 by way of funds raised by the Lord Bishop Langalerie, the church was enlarged, the vaults were raised and in 1871 the steeple was heightened. The stained glass windows also date from this era. The pulpit,

carved from walnut, represents Hercules crushing the Hydra of Herne and could be interpreted as Catholicism overcoming Protestantism.



Figure 50 Church at Pays Foyen



Our Lady of the Olive

It is noted in chronicles through the centuries that Our Lady of the Olive Trees was invoked as protector of the sick, of future mothers and against abortion, not least against thunderstorms. The symbolic values given to this Marian title highlight peace (Mary is the olive tree of peace), she is a powerful protector, fertile and exquisite. Our Lady is the olive tree of grace. Many of these characteristics are found in both Testaments of the Bible, in the writings of the Church Fathers, and those of medieval theologians. The olive tree is the symbol of covenant and unity between God and the human race. Prophecies are frequently pronounced under the olive tree; important gatherings are held in the shadow of its branches. Sirach 24:19 qualifies the olive as *speciosa*; she is rare, very special and beautiful, not to forget of rich fecundity. In times of peace (symbol of the olive tree) the tree becomes the symbol for a plentitude of grace, which in turn is an allusion to the time of redemption, the time of the Church.

Figanières

Figanières is at the heart of Provence in southeastern France. It is at the doorstep to the Verdon Canyons and near the ski resorts of the Alpes du Sud. The village is built on a rocky spur at the site of the old castle of the princes of Vintimille. The houses of the old Medieval village are clustered tightly around the St-Michel parish church on the top of the low hill.



Figure 51 Village of Figanières

The Chapel of Our Lady of the Olive, built in the late 12th early 13th century, outside the walls of Figanières, is probably the oldest parish church of the village. Cistercian monks built it on the site of an ancient pagan temple, in thanks for a victory over the Saracens. They were put to flight around 950 during an episode that known locally under the term "black escape", or Figa Nera, hence the origin of the name of the village of Figanières and the plantation of an olive tree to commemorate the episode.



Figure 52 Chapel of Our Lady of the Olive

The Romanesque building is composed of a single nave with three bays, vaulted in a broken cradle, and a semicircular apse in a cul-de-four, preceded by a right-hand vaulted vault, clearly visible from outside. The choir and the nave are of the 11th century, the facade and the lateral portal of the 13th. The main door is surmounted by an arch underlined by a torus. The tympanum, monolith, is decorated with a cross adorned with a floret at the intersection, a cross pattée to perhaps recall its Templar past.



Château Roubine was owned by the Knights Templar before being sold in 1307 to the order of Saint John of Jerusalem. In the 15th century, Château Roubine became the preserve and the pride of various great Provençal families.

Figure 53 Château Roubine

Château de Gréoux-les-Bains

Chateau de Templar, or Château de Gréoux-les-Bains, is located in the territory of the French town of Gréoux-les-Bains, in the department of Alpes-de-Haute-Provence. The Templar castle has only its name in connection with the famous community of knights. The legend is that the Templars had decided to build a castle in Gréoux for the virtues of its waters, beneficial to the recovery of the wounded knights, but there is no documentation to support the claim.

Built in the 13th century and now classified as an historic monument, it was initially owned by the Counts of Provence, before passing into the hands of the Hospital of Saint-Jean-de-Jerusalem. In 1379, Gréoux fell to Glandeves family, then in the beginning of the 18th century to the d'Audiffret. The castle was abandoned and damaged during the Revolution.



Figure 54 Château de Gréoux-les-Bains

Luz-Saint-Sauveur

Luz-Saint-Sauveur is a commune in the Hautes-Pyrénées department in the Occitan region of south-western France. Locals simply call it Luz. The late 11th century church of St. Andre in Luz-Saint-Sauveur, was built by the St. Andre family and donated by them to the Hospitaller Order of St. John of Jerusalem in the early 14th century. The Order used the church to provide spiritual and temporal sustenance to villagers, and to pilgrims travelling the *Camino* of St. James to Santiago de Compostella. There is no evidence that



Figure 55 Church of St. Andre at Luz-Saint-Sauveur

the church was ever a Templar holding.

The Hospitallers built walls around the church to protect the inhabitants of Luz from attacks by Spanish bandits called 'irregulars'. At that time, a large ditch surrounded the church, crossed by a drawbridge.

The church remained a property of the Order of St. John until the French revolution in 1798.

Woad

is the name of a blue dye produced from the leaves of the *Isatis tinctoria* plant also, called dyer's woad, or glastum. It is occasionally known as Asp of Jerusalem. Since ancient times, woad was an important source of blue dye and was cultivated throughout Europe, especially in Western and Southern Europe. In medieval times there were important woad-growing regions in England, Germany and France. Towns such as Toulouse became prosperous from the woad trade.

Lautrec

The Templars maintained a Commandry and house in the fortified city of Lautrec in southern France. Lautrec is a Medieval walled city located in the heart of the former Viscounty of Toulouse-Lautrec. The village spreads on the slopes and at the foot of the Colline de la Salette. The hill's strategic situation attracted men since the earliest times and was inhabited without interruption. Archaeological excavations indeed uncovered traces of a Neolithic settlement in the lower village.

The Romans developed the village and built a road which is still in use, by the old wash-house in the lower village. It also seems that during the Middle-Ages people had to pay a toll when entering or passing through the village. The name Lautrec evolved from the Occitan word L'autreg meaning toll.

The cultivation of pastel woad, introduced in the region in the 13th century, brought constant prosperity to the village throughout the Middle Ages. As a result Lautrec and its region became known as Pays de Cocagne - Land of Plenty.



Figure 56 Lautrec



Sovereign Military Order of the Temple of Jerusalem

Autonomous Grand Priory of the United States of America

Non Nobis, Domine, Non Nobis, Sed Nomini Tuo Da Glorium