



ST. MARY THE VIRGIN

Sovereign Military Order of the Temple of Jerusalem

Funerary Customs

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First Edition
2021
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INTRODUCTION

Funerary Customs



Funerary customs comprise the complex of beliefs and practices used by a culture to remember and respect the dead, from interment, to various monuments, prayers, and rituals undertaken in their honor. Customs vary between cultures and religious groups. Common secular motivations for funerals include mourning the deceased, celebrating their life, and offering support and sympathy to the bereaved; additionally, funerals may have religious aspects that are intended to help the soul of the deceased reach the afterlife, resurrection or reincarnation.

The funeral usually includes a ritual through which the corpse receives a final disposition. Depending on culture and religion, these can involve either the destruction of the body or its preservation. Differing beliefs about cleanliness and the relationship between body and soul are reflected in funerary practices. A memorial service (or celebration of life) is a funerary ceremony that is performed without the remains of the deceased person.



Recumbent Effigies

Recumbent effigies were a common tradition in Etruscan funerary art, examples are known in both ceramic and stone. The deceased was typically depicted alive as at a feast, lying sideways, propped up on one arm and sometimes holding a cup. Usually these were rather smaller than life-size. The Romans continued this tradition, though they also created many other types of funerary effigy. Their faces are often clearly portraits of individuals.

Tomb Effigies

For thousands of years, people all over the world placed great importance on burial rites and rituals. Britain has one of the richest histories of burial practices in Europe. They can be most revealing, varying from ceremonial burial inside of a cave, as in case of the famous red ochre dusted Lady of Paviland to even more famous ship burial at Sutton Hoo. However, the greatest body of funerary monuments dates back to the Middle Ages, during which spectacular religious architecture was introduced, both on the Continent and in Britain.

A tomb effigy, usually a recumbent effigy or, in French, *gisant* (French, "lying"), is a sculpted figure on a tomb monument depicting in effigy the deceased. These compositions were developed in Western Europe in the Middle Ages, and continued in use through the Renaissance and early modern period; they are still sometimes used. They typically represent the deceased in a state of "eternal repose", lying with hands folded in prayer and awaiting resurrection. A husband and wife may be depicted lying side by side. An important official or leader may be shown holding his attributes of office or dressed in the formal attire of his official status or social class.

The life-size recumbent effigy was first found in the tombs of royalty and senior clerics, and then spread to the nobility. A particular type of late medieval effigy was the *transi*, or cadaver monument, in which the effigy is in the macabre form of a decomposing corpse, or such a figure lies on a lower level, beneath a more conventional effigy. In the same period small figures of mourners called weepers or *pleurants* were added below the effigy to important tombs. In the Early Modern period European effigies are often shown as alive, and either kneeling or in a more active pose, especially for military figures. During the Renaissance, other non-recumbent types of effigy became more popular. Variations showed the deceased lying on their side as if reading, kneeling in prayer and even standing. The recumbent effigy had something of a vogue during the Gothic revival period of the 19th century, especially for bishops and other clerics.

The first medieval gisants emerged in the 12th century. They were executed in low relief, and were horizontal, but appeared as in life. The faces were generalized rather than portraits. Gradually these became full high-relief effigies, usually recumbent, as in death, and, by the 14th century, with hands together in prayer. In general, such monumental effigies were carved in stone, marble or wood, or cast in bronze or brass.

In Britain the large-scale production of military effigies began in the middle of the 13th century, as the result of the "emergence of a new patron class" of knights, who were fewer in number but wealthier than before.

Often the stone effigies were painted to simulate life, but in the majority of the medieval monuments, this has long since disappeared. The cross-legged attitude of many English armored figures of the late 13th or early 14th centuries was long supposed to imply that the deceased had served in the Crusades, had taken crusading vows, or more specifically had been a Knight Templar; but these theories are now rejected by scholars.



Funerary Helmets

Mortuary Helms or Mort Helms were the major element of a suit of armor that was most often placed above or near the carved memorial effigy of the knights or members of the nobility concerned in a tradition that ran from at least the 14th through to the 17th century, particularly when the person concerned had gained a reputation in life as a warrior. These helmets were often brightly painted or otherwise ornamented with floral designs, etc. Largely located within rural churches and other religious buildings the practice was especially common in the south-west English counties and Cornwall with only a few examples known from Scotland. Some merchants sought the right to this honor and this was granted in the late 16th century, thereby recognizing that the person concerned had lived an honorable, chivalric life. This privilege resulted in a greatly increased demand for helms with the reuse and redecoration of old examples and the manufacture of new ones. It was common for funerary helmets to be richly decorated especially with floral designs that were painted in bright colors. The appropriate coats of arms might be added and in addition to reduce corrosion, the inside of the helmet was often painted. Crests may have been added in some instances. In the 17th century it became more common for armor to accompany the funeral procession to the church rather than being permanently left on display at the funerary monument.

Today in England more than 150 military effigies survive from the thirteenth century and almost 200 from the fourteenth. Nowhere else in Europe one stumbles accidentally across a country church only to find a knight resting in peace immortalized in his splendid tomb effigy. They vary. From history's glittering figures to common knights known only by name, such as Jock of Badsaddle buried in St Mary's Church, Olingbury, Northamptonshire, who is said to have killed the last wolf (or boar) in England.



Figure 1 Alabaster effigy of Jock of Badsaddle

Armor effigies first emerged in Europe circa 1240 and were to gain most prominence on English soil. In comparison to the effigies of royalty, clergy and female aristocrats, the knightly ones show intense physical dynamism. Sword-pulling or cross-legged the armor figures are far from lying serenely on their tomb slabs with their hands folded in prayer. Thus such military effigies are identifiable not only by chain mail and surcoats, shields and swords, but also the said vitality. Components of costume denote the figures knightly status, as in case of the famous William Longespee tomb effigy in Salisbury Cathedral.



Figure 2 Effigies of Sir Ralph Greene and his wife Katharine

Another group of tomb effigies is exceptional in different respect. Sir Ralph Greene (d. 1417) and his wife Katharine were buried in St Peter's Church, Lowick, Northamptonshire. Their tomb is unusual in that Ralph is holding Katharine's hand and there are only a few monuments in England of this form (including the famous Arundel Tomb), even fewer on the Continent. In medieval art when a couple was shown holding their right hands, as in case of Sir Ralph and Lady Katharine, it meant their union was sanctioned by God, and they were married. When, however, a couple was holding their left hands the message was clear – their love was an adulterous one.

One of the finest tombs in the country can be found in St Mary and St Barlock's Church in the village of Norbury, Derbyshire. They were made to the family of John Fitzherbert. They are in Chellaston alabaster from Nottingham School. Originally richly decorated and colored, carved with great care and abundant in delightful detail, they date from about 1491.



Figure 3 Effigies of Sir Ralph Fitzherbert and his wife Elizabeth

The most refined monuments were made of alabaster, but the new trend was to emerge. Smaller two-dimensional effigies made of brass and affixed to monumental slabs of stone were introduced. Since they were cheaper they won great popularity among the emerging middle class. One of the finest examples can be found in St at Broughton, Northamptonshire, where Lady Philippa Byschoppesdon was buried. She was one of the five daughters and two sons of Sir William Wilcotes of North Leigh and Headington, who represented Oxfordshire in Parliament and was appointed chief steward of the estates of Richard II's queen, Anne of Bohemia. Philippa's grandson, William Catesby, closely connected with Richard III, was the Cat commemorated on the well-known satire on the favorite ministers of the king which began: "The Cat, the rat and Lovel our dog do rule all England under the hog". He was beheaded after the battle of Bosworth in 1485. Lady Philippa's brass effigy is one of the finest in the country.

Another famous brass effigy has been preserved in St Margaret's Church in Felbrigg, Norfolk. It shows Sir Simon Felbrigg and his wife Margaret, the duchess of Cieszyn [Teschen], today's Poland. Lady Margaret came to England as one of the maids of honour to the future queen, Anne of Bohemia. King Richard II saw fitting to arrange her marriage with his standard-bearer. Lady Margaret and Sir Simon married and had three daughters together. She predeceased her husband and was buried in the aforementioned church in her husband's family estates. Sir Simon commissioned their joint effigy. He was to be buried next to her, but remarried and was buried with his second wife in the choir of the Norwich Blackfriar's church. The tomb inscription is in Latin. Blanks were left for Sir Simon to be filled in upon his death. They never were. Due to the aforementioned circumstances. The effigy is full of royal symbols of Richard II. His arms appear on the left shield at the

Knights Templar in England

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. 1185 Hospital for Knights Templars In 1185 a hospital granted to the Knights Templars, for the use of sick persons, was this year founded at Newark, Nottinghamshire. By 1185, the Order of the Knights Templar had extensive holdings in London, Hertfordshire, Essex, Kent, Warwickshire, Worcestershire, Salop, Oxfordshire, Cornwall, Lincolnshire and Yorkshire.

top, next to another shield with the arms of his queen, Anne of Bohemia. Below these, is the shield with the arms of Sir Simon and his wife Margaret, her half being the arms of her father, Przemyslaw I, the Duke of Teschen. Below these again is the Felbrigg badge of a fetterlock, used twice. Below the shields is Richard II's personal badge of the white hart. Sir Simon himself is shown carrying the personal standard of Richard II. Just below his left knee he wears the Order of the Garter. The inscription on the tomb reads:

"Here lie Simon Felbrigg, knight, former Standard bearer to the most illustrious lord, our lord the King Richard the Second. He died on the ... day of the month of ... in the year of our Lord 14.. and the lady Margaret formerly his wife, of the nation and noble blood of Bohemia and formerly maid of honour to the most noble lady Anne, Queen of England; she died on the 27th day of June in the year of our Lord 1416; upon whose souls may God have mercy; Amen."

Temple Church Effigies

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.

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.



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.

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.

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.

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.



Figure 4 Temple Church, London



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



Heart Burials

After Henry I's death in Normandy in 1135 from eating poisonous eels, his heart was sewn into the hide of a bull for preservation and transported back to England to be buried, while the rest of him was interred where it was. The heart of England's Richard I — whose nickname, Couer de Lion (Lionheart), is rumored to have come from his ripping out and consuming the heart of a lion to acquire its courage — had his legendary cardiac muscle buried separately from his other remains. The brave heart of Richard — a king who may or may not have eaten a lion heart in front of his court, per the 13th century legend — was buried in Rouen, France. The heart rested there from 1199 until it was exhumed in 2012 and analyzed by scientists. While they weren't able to find out much about his death, they did find out a lot about heart embalming, including the use of frankincense for a biblical tone along with spices, vegetables, myrtle, daisy, mint, and even some mercury. Sir Roger of Leybourne who died in 1271 during the Crusades, has his heart in a tiny casket alongside one for his wife in a niche in Leybourne Church in Kent. Reportedly, Victorians opened the caskets during a restoration, and found his heart enclosed in lead. However, the second for his wife was found to be empty, likely because she remarried.

Mos Teutonicus

Nobles during the middle ages often had specific burial locations that were far away from their place of death due to the mobile nature of the middle ages. They often wanted their hearts to be buried at their homes, thus their bodies had to travel far distances. King Charlemagne outlawed cremation, deeming destruction of the bones as destruction of the soul. Anyone who cremated a person's bones was subject to the death penalty. Thus, the practice of *Mos Teutonicus* came about as a way to preserve the bones over long distances without destroying them. Mos Teutonicus can even be seen being practiced in the 10th and 11th centuries during the rule of the Holy Roman Empire. Examples of this include rulers from the Ottonian and Salian dynasties in which the rulers were transported to burial locations far from their place of death.

During the Second Crusade for the Holy Land it was not thought fit for aristocrats who fell in battle, or died of natural causes, to be buried away from their homeland in Muslim territory. The transportation of the whole body back from foreign parts over long distances was impractical and unhygienic due to decomposition, which was often accelerated by the climate. Mos Teutonicus was especially important in warmer climates since the body was subject to faster decay. In the Mediterranean, bodies were often subject to Mos Teutonicus to preserve the body from decay because of warmer temperatures.

German aristocrats were particularly concerned that burial should not take place in the Holy Land, but rather on home soil. The Florentine chronicler Boncompagno was the first to connect the procedure specifically with German aristocrats, and coins the phrase Mos Teutonicus, meaning 'the Germanic custom'.

English and French aristocrats generally preferred embalming to Mos Teutonicus, involving the burial of the entrails and heart in a separate location from the corpse. One of the advantages of Mos Teutonicus was that it was relatively economical in comparison with embalming, and was more hygienic.

Corpse preservation was very popular in mediaeval society. The decaying body was seen as a representative of something sinful and evil. Embalming and Mos Teutonicus, along with tomb effigies, were a way of giving the corpse an illusion of stasis and removed the uneasy image of putrefaction and decay.

In 1270, the body of King Louis IX, who died in Tunis, which was Muslim territory, was subject to the process of Mos Teutonicus for its transportation back to France.

The process of Mos Teutonicus began with the cadaver being dismembered to facilitate the next stage in the process, in which the body parts were boiled in water, wine, milk, or vinegar for several hours. The boiling had the effect of separating the flesh from the bone. The heart and intestines needed to be removed in order to allow for proper transfer of the bones. Any residual was scraped from the bones, leaving a completely clean skeleton. Both the flesh and internal organs could be buried immediately, or preserved with salt in the same manner as animal meat. The

bones could then be sprinkled with perfumes or fragrances. The bones, and any preserved flesh, would then be transported back to the deceased's home for ceremonial interment.

Mediaeval society generally regarded entrails as ignoble and there was no great solemnity attached to their disposal, especially among German aristocrats.

Although the Church had a high regard for the practice, Pope Boniface VIII was known to have an especial repugnance of *Mos Teutonicus* because of his ideal of bodily integrity. In his bull of 1300, *De Sepulturis*, Boniface forbade the practice. The papal bull issued which banned this practice was often misinterpreted as prohibition against human dissection. This may have hindered anatomical research, if anatomists feared repercussions and punishment as a result of medical autopsies, but *De Sepulturis* only prohibited the act of *Mos Teutonicus*, not dissection in general (medieval physicians were known to have widely practiced dissection and autopsy, though most had an assistant perform the actual incisions and manipulations of cadavers). The practice of *Mos Teutonicus* eventually stopped in the 15th century.

Atlit Castle Cemetery



Figure 5 Atlit Castle, Israel

Château Pèlerin, also known as Atlit Castle and Pilgrim Castle, is a Crusader fortress located near Atlit on the northern coast of Israel, about eight miles south of Haifa. The ancient city of Atlit has been identified with Kartha, a city of Zebulun, mentioned in some Greek versions of Joshua 21:34. Excavations have shown that the site was inhabited in the Iron Age, probably by Phoenicians. A colony of Greek mercenaries with Egyptian and native wives settled at Atlit in Persian-Hellenistic times.

Construction of the castle at Atlit began in early spring 1218 during the period of the Fifth Crusade by the Knights Templar, replacing the earlier castle of Le Destroit which was situated slightly back from the coast. The castle was built on a promontory, with two main walls cutting the citadel off from the land. The outer wall was approximately 15 meters high and 6 meters thick, with three square towers situated about 44 meters apart, projecting out by 36 feet with a level platform on the roof probably for artillery. In front ran a shallow ditch dug at sea level cut into the bedrock. The inner wall was approximately 90 feet high by 36 feet, with two square towers, the north and south each approximately 34 meters tall. As the inner wall was taller than the outer wall, defenders were able to shoot at targets over the first wall allowing greater protection from return fire by the besiegers. Part of the design of the castle included a protected harbor on the south side of the promontory. It also had three fresh water wells within its enclosure. The castle was capable of supporting up to 4000 troops during a siege, as it did in 1220.



Figure 6 Artist rendition of Atlit Castle ca.1220

The settlement of Atlit developed outside the castle's outer wall and was later fortified. The castle's position dominated the north-south coastal route, and surrounding countryside allowing it to draw revenue from tolls and rents, going some way to pay for the running costs of the castle; as well as providing protection for pilgrims. The castle probably got its name from pilgrims who volunteered their labor during its construction.

The castle was under the control of the Knights Templar and was never taken in siege due to its excellent location and design and its ability to be resupplied by sea. It was besieged in 1220 by the Ayyubids, under the command of al-Malik al-Mu'azzam. In 1250, King Louis IX of France spent time in the castle of Atlit and fortified its walls; and one of his sons was born there. In 1256, the Mamelukes, attacked the city of Atlit, whose residents fled to the castle. The castle walls held. It came under siege again by the Mamluks under Sultan Baybars in 1265, during which the settlement of Atlit was destroyed. In 1283 an armistice was signed between the Crusaders and the Mamelukes. The agreement allowed the Crusaders to keep the city of Atlit and the castle, in return for half the estate's revenue. The castle of Atlit was not attacked, but after the fall of Acre, its defenders fled secretly (to Cyprus), on the night of August 14, 1291. The stronghold's downfall would come six weeks later, at the hands of the Mamelukes.

The castle was not demolished by the Mamluks as was their normal practice after capturing a crusader fortification and remained in good condition until it suffered severe damage during the Galilee earthquake of 1837, and was also further damaged by Ibrahim Pasha in 1840, who used it as a source of stone for Acre.

The modern village of Atlit was founded in 1903 by Baron Edmond de Rothschild. Most of its lands were bought from Arab fishermen who had built their shacks among the Crusader ruins. In 1911, an agricultural station was founded there by Aaron Aaronsohn. In World War I, it became a center of Nili, the clandestine pro-British intelligence organization. During the Mandatory period, the British set up a prison in Atlit and a detention camp for "illegal" immigrants.

Today, it sits inside the perimeter of an Israeli Defense Force training camp on the coast between Haifa and Tel Aviv. Its cemetery, the largest known Crusader resting place in the Middle East, lies just outside the camp's fence. Here, over a period of about eight decades, the remains of thousands of people were buried in an orderly rectangular space a football field long, and almost as wide.



Figure 7 A stone slab decorated with a sword marks one of the thousands of Crusader-era burials recently discovered at the cemetery associated with Atlit Castle

There are many unusual features of the Atlit cemetery that seem to contradict conventional thinking about European burial practices of the time. In the thirteenth century, the castle stood above a thriving town to the east and the fertile countryside beyond, but, unusually, the cemetery was located some distance away, close to the beach. Furthermore, all other known Crusader cemeteries, with the exception of one against Jerusalem's walls, include a church or chapel—but not Atlit. It is speculated that the cemetery was in use before the town and its church, which may never have been completed, and remained the sole place for burial through the life of the community.

And while Crusaders in other locations—like most medieval Christians—typically were interred with their feet facing east, in anticipation of Christ’s return from that direction, the Atlit burials are generally oriented with their heads to the castle and their feet to the northeast.

It is the number of burials, however, that is most exceptional. British archaeologist C.N. Johns, who excavated the site in the 1930s, counted 1,700 graves, but Gleize puts the number at a minimum of 5,000, and perhaps as many as 8,000. That means an average of five or so dead per month, which is too many for just the castle or even town inhabitants.

There is little doubt the graves are from the brief period between 1218 and 1291, given the thirteenth-century coins and potsherds Gleize has uncovered, but where all those people came from remains unclear. They were almost certainly Europeans, as Gleize has determined that the Atlit dead were primarily buried in shrouds and lowered into pits that then were covered with a lid anchored with stones, the common method in France in that period. Some may have been pilgrims who chose to be buried at Atlit, perhaps due to the proximity to relics in the castle’s chapel, as might be the case of a man in his 50s found with his arms folded over his chest and his hands in what may have been an attitude of prayer. Metal pieces found next to his skeleton likely were part of a staff, a common accessory for pilgrims and the first example found in the region. Others may have been victims of violence, such as a man with a bashed skull and an arm injury that seems to have been inflicted by a heavy sword. Gleize speculates he could have been a Templar victim of a Muslim siege.

ST. MARY THE VIRGIN

Funerary Customs
