

**Chapter 1 : Massacre at Montségur: A History of the Albigensian Crusade by Zoltan Oldenbourg**

*Massacre at Montsegur is a very well-written account of a difficult period in history. The book is extremely detailed and would be best for the student of the Albigensian Crusade rather than the general reader. Nevertheless, this book illustrates the dominance-at-all-cost of the Catholic Church, which is frightening, illuminating and important.*

It was also occupied by the Romans. Evidence of Roman occupation, including Roman currency and tools have been found around the site. Little is known about the fortification until the time of the Albigensian Crusade. Archaeologists call this early castle Montsegur I. This as a prescient act in view of the Crusade launched against the people of the Languedoc just a few years later. Rebuilt, the castle became a centre of Cathar activities, and home to Guilhabert de Castres, a Cathar bishop. This castle is known to archaeologists as Montsegur II and has the strongest claim of any castle to the title "Cathar Castle". In the first half of the thirteenth century, the fortress at Montsegur was the object of four sieges. In 1210, the Lateran Council cited the fortress at Montsegur as a den of heretics. It became a refuge for dispossessed Cathar families "faidits" seeking shelter from the depredations of the Catholic Crusaders. In Montsegur became "the seat and head" domicilium et caput of the Cathar church. It provided a refuge for more "faidits" - lords who had been stripped of their lands and goods by the Roman Church. These faidits, counterparts of the more recent maquis, continued to wage a guerilla war against the invaders. This was the third unsuccessful siege of Montsegur since Together they represented the Pope and the French King joining forces once again to eliminate heretics. Hugues Des Arcis led about 10, royal troops against Montsegur which was held by about faidit fighters. Also inside were around others - around parfaits and parfaites who as pacifists took no part in the fighting, and or so other refugees, generally family members non-Parfait women and children. The initial strategy was to besiege the castle in expectation that water and supplies would run out, a strategy that had worked well for the crusaders at Carcassonne, Minerve and Termes. The defenders at Montsegur were well supplied and in spite of the presence of 10, - 20, besiegers, kept their support lines open, supported by many of the local population. For months, defenders were free to come and go, allowing reinforcements into the castle. Throughout the Summer and Autumn, the siege was unsuccessful. Eventually the French forces decided to attack the castle directly, a difficult task due to its well protected location high on a massive limestone rock. After many failures, Basque mercenaries skilled in mountain climbing, scaled a cliff face on the eastern side of the summit during the night. The climb had seemed impossible so the position on top had not even been provided with a look-out. From here it was possible to haul up further men and weapons - enough to take the strategically critical nearby post at a tower French tower, Occitan tower at a point known as the Roc de la Tour. From the Roc de la Tour the French slowly fought their way a mile or so up a slope towards the castle. By mid February the French had taken the barbican, allegedly facilitated by the treachery of a local. They now dismantled their trebuchets, reconstructed them on the barbican, and started to bombard the castle itself. Meanwhile, the refugees living in houses outside the walls of the castle were forced to move inside, making living conditions even more difficult. Two weeks later the crusaders made an attack which only just failed. The defenders accepted that their position was impossible. They surrendered on 2 March having negotiated a truce of two weeks, after which the Parfaits would have to abjure their faith or burn alive. During this two week truce, two to four perfects sources disagree about the number escaped over the castle walls, taking with them the Cathar "treasure". Nothing more is known about the nature of this treasure, a lacuna that has been filled by a large amount of fanciful speculation, mainly on the part of mystics whose knowledge of Catharism is less than comprehensive. For the perfects at Montsegur, these last two weeks were spent praying and fasting. A number of the garrison and others decided to join the ranks of the or so perfects, and received their Consolamentum on 13th March, bringing the total number of Cathar believers destined to burn to around The most moving part of later Inquisition records about this period recount the parfaites giving away their personal possessions to their non-parfait friends and relatives - clothing, jewellery, spices and so on. At the end of the two-week truce, all those trapped in the castle were allowed to leave except those who would not adopt the Catholic faith, which, as at other defeated Cathar strongholds, meant all of the Perfects. On 16 March all of the parfaits, led by

Bishop Bertrand Marty, left the castle and went down to a field where a pyre had been erected. There were too many victims for individual stakes so a pen had been built with piles of firewood inside. The perfects mounted the pyre and perished, passing, according to one Catholic source, from the flames of this world directly to the flames of the next. The nobles among the victims were all related to each other. They included three generations of the seigneurial family - grandmother, mother and daughter. As always on such occasions, churchmen sang hymns of joy and gave thanks to God. Under the terms of the surrender, the remainder of the defenders, including some who had participated in the murder of the inquisitors at Avignonet two years earlier, were allowed to leave. Among them was Raymond de Pereille. Like all other survivors he was questioned by the Inquisition one reason we know as much as we do about events here. Catharism continued in the Languedoc for many decades but it had lost its head and seat, and, under the pressure of the Inquisition, adherents moved to other places, notably Aragon or what is northern Italy, where conditions were less oppressive, at least for the time being. Montsegur II was destroyed and a new French castle, a royal fortress, was built on the site. Despite this, you may well hear alleged experts on the Cathars expounding theories not only that the Cathars built this castle, but that for religious reasons they built it as a solar temple, in a perfect alignment with the rising sun. At the base of the mountain, in the "Prat dels Cremats" "Field of the Burned" in Occitan a modern stele commemorates the death of the victims. It is inscribed "Als catars, als martirs del pur amor crestian. Another monument stone by the road reads in French:

**Chapter 2 : Editions of Massacre at Montségur: A History of the Albigensian Crusade by Zoltan Oldenbou**

*A motley militia led by warlords professing extreme religious views rampages across land legitimately held by others, murdering, torturing, and dispossessing the inhabitants in the name of a narrow, intolerant version of a religion whose basis is supposedly peace and universal brotherhood.*

Massacre at Montsegur The Knights Templar were subconsciously programmed to be ruthless tactical fighters and to purify the world of the evil Pagan trance and the heretics that used it, even though they themselves used it. The hypocrisy could be justified with fear. The Cathars of Montsegur were massacred by crusaders in the employ of the Church of Rome. The Templar quest for knowledge was supreme and there are implications that say the Templars may have enabled the church to end up with knowledge of Jesus and the Grail that the Cathars carried. One account says two hundred and four Cathar Knights were given a choice to jump into a raging fire at the base of the fortress of Montsegur or die fighting with the guarantee that their women and children would be slain as well. Another is that were burned at the stake. Some credence is given to this by the mention of cremation camps in use in those days to make a proper spectacle of the atrocity. The horror of that sacrifice, keeps today, the Cathars silent of their rich and beautiful understanding of the unconscious mind. A hundred years later nearly the same thing happened to the Templars diminished to an inquisition although early in the persecutions there was torture and burnings. Masonry originates with the guilds of ancient Mediterranean cultures. It derives its basic knowledge from a myriad of sources. In speculation I present the possibility that the ancient Egyptian knowledge creates the present veil of secrecy that appears, for all intents and purposes, impenetrable. The veil is a mandate of the unconscious mind that has a basis in something which I suspect is fairly beyond contemporary belief systems. The pyramids and the mystery of their construction are the great supporter of this hypothesis. Due to the inability of the modern field of engineering to adequately explain how the great pyramids were built, my theory gains some credibility. The other supporting fact is that Masons are unable to know of the hypnosis that perpetuates their order and the unconscious communications enabled by the hypnosis. My theory is that psycho kinetic concentrations derived from large groups of people can be focused to perform the movement of massive material objects and that force increases when less conscious awareness is involved so secrecy is natural. The basic knowledge could be alien and based in what we call fear. Possibly explaining why it is only a function of the unconscious as the conscious would become fearful in trying to understand the events although it is unable to comprehend the activity even though the eyes may have witnessed it. The Cities of Europe had large Obelisks at the southeast ends of long streets running through them. Circles and crosses formed the streets. Paris France still bears many of the circular lot shapes in some old areas that were built upon after the circular streets were abandoned because they "adhered" to the "heretical" "shameful" past. Here is a little history on the The Arc de Triomphe has been the site of many patriotic remembrances. The body of Victor Hugo lay in state all night under the Arch on May 22, , before being buried at the Pantheon. On July 14, , the victorious battle troops marched under the Arc de Triomphe, and the Unknown Soldier who died during the war was buried here November 11, Three years later, a flame was lit in memory of all who died in the war. The Cathars, a long time before Montsegur, knew of the Church of Rome. The government of Rome had known about the Christians and attempted to "borrow" the structure of discipline the Cathars actually. Still bitter enemies without being sure of why.

**Chapter 3 : Massacre at Montsegur: A History of the Albigensian Crusade by Oldenbourg, Zoë | eBay**

*In May , the seneschal Hugues des Arcis led the military command of about 10, royal troops against the castle that was held by about fighters and was home to perfecti (who as pacifists did not participate in combat) and civilian refugees.*

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Pope Innocent III excommunicating the Albigensians left , Massacre against the Albigensians by the crusaders right

In January the papal legate, Pierre de Castelnau –a Cistercian monk, theologian and canon lawyer– was sent to meet the ruler of the area, Raymond VI, Count of Toulouse. His body was returned and laid to rest in the Abbey at Saint Gilles. As soon as he heard of the murder, the Pope ordered the legates to preach a crusade against the Cathars and wrote a letter to Philip Augustus, King of France , appealing for his intervention–or an intervention led by his son, Louis. This was not the first appeal but some see the murder of the legate as a turning point in papal policy. Others claim it as a fortuitous event in allowing the Pope to excite popular opinion and to renew his pleas for intervention in the south. The chronicler of the crusade which followed, Peter of Vaux de Cernay , portrays the sequence of events in such a way that, having failed in his effort to peaceably demonstrate the errors of Catharism, the Pope then called a formal crusade, appointing a series of leaders to head the assault. The French King refused to lead the crusade himself, and could not spare his son to do so either–despite his victory against John, King of England , there were still pressing issues with Flanders and the empire and the threat of an Angevin revival. Philip did however sanction the participation of some of his more bellicose and ambitious–some might say dangerous–barons, notably Simon de Montfort and Bouchard de Marly. There followed twenty years of war against the Cathars and their allies in the Languedoc: The widespread northern enthusiasm for the Crusade was partially inspired by a papal decree permitting the confiscation of lands owned by Cathars and their supporters. This not only angered the lords of the south but also the French King, who was at least nominally the suzerain of the lords whose lands were now open to despoliation and seizure. Philip Augustus wrote to Pope Innocent in strong terms to point this out–but the Pope did not change his policy. As the Languedoc was supposedly teeming with Cathars and Cathar sympathisers, this made the region a target for northern French noblemen looking to acquire new fiefs. The barons of the north headed south to do battle. Little was done to form a regional coalition and the crusading army was able to take Carcassonne, the Trencavel capital, incarcerating Raymond Roger Trencavel in his own citadel where he died within three months; champions of the Occitan cause claimed that he was murdered. Simon de Montfort was granted the Trencavel lands by the Pope and did homage for them to the King of France, thus incurring the enmity of Peter II of Aragon who had held aloof from the conflict, even acting as a mediator at the time of the siege of Carcassonne. Summer campaigns saw him not only retake, sometimes with brutal reprisals, what he had lost in the "close" season, but also seek to widen his sphere of operation–and we see him in action in the Aveyron at St. Antonin and on the banks of the Rhone at Beaucaire. This was in the medium and longer term of much greater significance to the royal house of France than it was to de Montfort–and with the battle of Bouvines was to secure the position of Philip Augustus vis a vis England and the Empire. The Battle of Muret was a massive step in the creation of the unified French kingdom and the country we know today–although Edward III, the Black Prince and Henry V would threaten later to shake these foundations. The Catholic inhabitants of the city were granted the freedom to leave unharmed, but many refused and opted to stay and fight alongside the Cathars. The Cathars spent much of fending off the crusaders. Arnaud-Amaury, the Cistercian abbot-commander, is supposed to have been asked how to tell Cathars from Catholics. His reply, recalled by Caesarius of Heisterbach , a fellow Cistercian , thirty years later was " Caedite eos. Novit enim Dominus qui sunt eius "–"Kill them all, the Lord will recognise His own". Reportedly at least 7, innocent men, women and children were killed there by Catholic forces. Elsewhere in the town, many more thousands were mutilated and killed. Prisoners were blinded, dragged behind horses, and used for target practice. Prominent opponents of the Crusaders were Raymond Roger Trencavel , viscount of Carcassonne, and his feudal overlord Peter II ,

the king of Aragon , who held fiefdoms and had a number of vassals in the region. Peter died fighting against the crusade on 12 September at the Battle of Muret. Simon de Montfort was killed on 25 June after maintaining a siege of Toulouse for nine months. The independence of the princes of the Languedoc was at an end. But in spite of the wholesale massacre of Cathars during the war, Catharism was not yet extinguished and Catholic forces would continue to pursue Cathars. Augustine , bishop of Hippo, had expelled from the city a Fortunatus who had fled Africa in ; he is a Fortunatus who is reported as a monk from Africa and protected by the lord of Widomarum. What this treasure consisted of has been a matter of considerable speculation: Hunted by the Inquisition and deserted by the nobles of their districts, the Cathars became more and more scattered fugitives: But by this time the Inquisition had grown very powerful. Consequently, many presumed to be Cathars were summoned to appear before it. Repentant lay believers were punished, but their lives were spared as long as they did not relapse. Having recanted, they were obliged to sew yellow crosses onto their outdoor clothing and to live apart from other Catholics, at least for a while. Annihilation[ edit ] After several decades of harassment and re-proselytising, and, perhaps even more important, the systematic destruction of their religious texts, the sect was exhausted and could find no more adepts. The leader of a Cathar revival in the Pyrenean foothills, Peire Autier was captured and executed in April in Toulouse. Some Waldensian ideas were absorbed into other proto-Protestant sects, such as the Hussites , Lollards , and the Moravian Church Herrnhuters of Germany. Cathars were in no way Protestant, and very few if any Protestants consider them as their forerunners as opposed to groups like Waldensians , Hussites , Lollards , and Arnoldists. Later history[ edit ] After the suppression of Catharism, the descendants of Cathars were at times required to live outside towns and their defences. They thus retained a certain Cathar identity, despite having returned to the Catholic religion. Any use of the term "Cathar" to refer to people after the suppression of Catharism in the 14th century is a cultural or ancestral reference, and has no religious implication[ citation needed ]. Nevertheless, interest in the Cathars, their history, legacy and beliefs continues. The current fortress follows French military architecture of the 17th century. The term Pays Cathare, French meaning "Cathar Country", is used to highlight the Cathar heritage and history of the region where Catharism was traditionally strongest. Many of the promoted Cathar castles were not built by Cathars but by local lords and later many of them were rebuilt and extended for strategic purposes. They were for several hundred years frontier fortresses belonging to the French crown and most of what is still there dates from a post-Cathar era. Many consider the County of Foix to be the actual historical centre of Catharism. Interrogation of heretics[ edit ] In an effort to find the few remaining heretics in and around the village of Montailhou , Jacques Fournier, Bishop of Pamiers , future Pope Benedict XII , had those suspected of heresy interrogated in the presence of scribes who recorded their conversations. The Promised Land of Error. Rahn was convinced that the 13th-century work Parzival by Wolfram von Eschenbach was a veiled account of the Cathars. Moore have radically challenged the extent to which Catharism, as an institutionalized religion, actually existed. Catharism, along with other Christian movements including Fraticelli , Waldensianism , and Lollardy , is featured in the grand strategy game Crusader Kings II , which is notable as being the only Catholic heresy in-game that allows female priests; it also grants the option of absolute cognatic succession laws such as absolute primogeniture and the appointment of female generals and councilors.

*Massacre at Montsegur: A History of the Albigensian Crusade* 5 out of 5 based on 0 ratings. 1 reviews.

Many had asked for their consolamentum three days previously, sealing their fate on the stake. Sources differ on the the number of victims between and Records, mostly depositions of survivors given to the Inquisition after the siege, identify sixty-three individuals by name from the estimated total of circa Perfect at Tarascon in and present at Montsegur from Resident at Montsegur from with his wife and three sons. Received consolamentum on the night of March Perfect present at Montsegur from the start of the siege where he was a miller. Crossbowman from Arnaud and seigneur of Usson. Arrived at Monsegur circa May-June Received consolamentum March From Lavelanet, sergeant, wounded end of February , received consolamentum March 4. Dispossessed knight from Caihavel. Present at Montsegur from and received consolamentum on March Perfect arrived at Montsegur circa with his son, a sergeant. Knight and seigneur of Casses. A believer since and a perfect before Present at the seige. Around 13 March is named as having transfered Church treasury into the custody of Pierre-Roger de Mirepoix. Presumably a Cathar perfect. Believed to have accepted consolamentum during the truce. From a seigniorial family at Puivert. Sister or cousin of Berenger, the seigneur of Lavelanet. Perfecta at Lauran in Lived with Corba de Pereille at Montsegur. Arrived to reinforce Montsegur May 21, Received consolamentum on March Sergeant residing at Montsegur since since with his wife. Received consolamentum March 13, A Lady from the Lahille branch of Fanjeaux. Perfecta in and householder on Montsegur. Sergeant at Montsegur in At Montsegur with his brother. Present at Montsegur since and reported "burnt. Condemned by the Inquisition in Moisac in and escaped to Montsegur. Dispossessed knight from Laurac. Defender of Castelnaudary against Amaury de Montfort in At Montsegur from One of the leaders of the massacre of the Inquisitors at Avignonet. Seriously wounded 26 February , and received consolamentum on the night of March Dispossessed knight from Laurac. Cathar bishop at Toulouse. Head of the Cathar Church at the time of the seige. Known to be at Montsegur in and reported "burnt with all the others. Baker at Montsegur and perfect. Related to Arnaud-Roger de Mirepoix. Believer in , and received consolamentum during a grave illness in at Limoux. Arrived as a perfecta at Montsegur in Sergeant, consolamentum with his wife on March 13, Arrived clandestinely at Montsegur in October with a letter from the Cathars of Cremona in Italy. Wife of Raymond de Pereille. A believer who received consolamentum with her daughter on March 13, Received consolamentum with her mother on March 13, and subsequently burnt on March 16, Perfecta, arrived at Montsegur in From Bram or district. Captured at Montsegur and returned for execution by fire at Bram. Arrived at Montsegur on January 1, , bearing a letters from the Cathars of Cremona. Believer since -- arrived at Montsegur Assisted in the consolamentum of Raymond de Ventenac, mortally wounded in Perhaps same individual as No. Brother of sergeant Bernard de Joucou and uncle of the Narbona brothers. Believer in Lavelanet in and a perfect at Montsegur in Believed to have received consolamentum with the mercenary knights Guillaume de Lahill and Brezihac de Cailhavel on March Burned on March Perfect, assistant to Cathar Bishop Bertrand Marty. Mother superior of the perfectae at Montsegur during the siege. Arrived at Montsegur before Feberuary 14, Received consolamentum March 13, and subsequently burnt on March Seamstress to the Cathars at Montsegur. Believer since and ordained a perfecta at Montsegur at Believer at Montsegur from

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And it covers a lot more ground than the last book I read about this stuff. This is really one of the most interesting little corners of history if you are at all curious about the history of France or of the Christian church. Phil A motley militia led by warlords professing extreme religious views rampages across land legitimately held by others, murdering, torturing, and dispossessing the inhabitants in the name of a narrow, intolerant version of a religion whose basis is supposedly peace and universal brotherhood. Don Too scholarly for me. Too much info that was uninteresting to me. Googoojooob A decent, mostly readable account of the Albigensian Crusade and its aftermath, but brought down a ways by a few issues. First, the writing is very dense. The text seems to range back and forth across the same topics many times successively, each time only layering on a thin new patina of meaning and int Reed Zoe Oldenberg stands high among historians of her time for the combination of meticulous research, clear and classy writing, unusual subjects and popular appeal. This book is no exception. Judy We are planning to visit this area of France on our next trip to Europe. This is a history of the Cathars, a Christian religion that was wiped out by the Catholic Church. Religious intolerance has a long history. John Robertson A comprehensive analysis of the Cathar Hersey in southern France; very scholarly work, tonnes of details, covers key characters, battles with a solid background and context to the crusade. Not an introduction but certainly for those who want to get their teeth into the period. Kenneth I registered a book at BookCrossing. Hate the Catholic Church David An excellent read from start to finish. Ron Not for the casual history reader Norm A new chapter in history for me. I never knew what heresy was or how vicious the Catholic church was in suppressing alternative views of Christianity. A Biography The Yellow Cross: A Biography Fathers and Sons: The Autobiography of a Family Browse by Genre.

### Chapter 6 : [www.nxgvision.com](http://www.nxgvision.com): Customer reviews: Massacre at Montsegur: A History of the Albigensian C

*In Massacre at MontsÃ©gur Oldenbourg covers the entire Albigensian crusade, not just the / siege. Her treatment is expansive, narrating the military and political events in detail and providing information about Catharism and about the economic and social background.*

Background[ edit ] Although the Albigensian Crusade had been concluded with the Treaty of Paris-Meaux in , local resistance continued. The Cathar Church was still able to operate and oppose the Inquisition that pervaded the Languedoc. The current fortress follows French military architecture of the 17th century. In May , the seneschal Hugues des Arcis led the military command of about 10, royal troops against the castle that was held by about fighters and was home to perfecti who as pacifists did not participate in combat and civilian refugees. The initial strategy was to besiege the castle in expectation that water and supplies would run out, a strategy that had worked well for the crusaders before. Thus eventually it was decided to attack the place directly, a difficult task due to its well protected location high on a massive limestone rock. After many failures, Basque mercenaries were able to secure a location on the eastern side of the summit across a depression which allowed the construction of a stone-throwing machine, a catapult. Apparently by treachery, a passage was found to get access to the barbican which was conquered in March The stone thrower was moved now closer and the living situation inside deteriorated under the day-and-night bombardment. When an attempt by the garrison failed to dislodge the invaders from the barbican, the defenders gave the signal that they had decided to negotiate for surrender. All the people in the castle were allowed to leave except those who would not renounce their Cathar faith, primarily the perfecti. A two-week truce was declared. The last two weeks were spent praying and fasting. A number of defenders decided to join the about perfecti and received their consolamentum bringing the total number of Cathar believers destined to burn to between and No stakes were needed: Stele commemorating the Cathars from 16 March The remainder of the defenders, including those who had participated in the murder of the inquisitors, were allowed to leave, among them Raymond de Pereille who was later, like others, subjected to the Inquisition. It has been claimed that three or four perfecti survived; they left the castle by a secret route to recover a treasure of the Cathars that had been buried in a nearby forest in the weeks prior to the surrender. Nothing about its whereabouts is known. Aftermath[ edit ] Catharism continued in the Languedoc for many decades but it had lost its organization, and, under the pressure of the Inquisition, adherents if not captured moved to other places, such as Spain and Italy, where conditions were less oppressive. At the base of the mountain, in the "Prat dels Cremats" Occitan for "Field of the Burned" , a modern stele commemorates the death of the victims; it is inscribed "Als catars, als martirs del pur amor crestian.

### Chapter 7 : ChÃ¢teau de MontsÃ©gur - Ruined Medieval Cathar Castle in France

*Massacre at Montsegur is a very well-written account of a difficult period in history. The book is extremely detailed and would be best for the student of the Albigensian Crusade rather than the general reader.*

### Chapter 8 : Massacre at Montsegur-Cathars

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