

crucial point that has not been recognised before. It demonstrates that the „main“ text of *Iustus Dominus* which appears in the register addressed to the king of France is not the text that was sent throughout Christendom as an encyclical. The letters sent to the kings were not meant to be circulated and preached throughout the West – the lack of information about crusader privileges reveals that they were personal letters intended to be consumed at the royal courts and not designed for distribution. By presenting the letter to Philip Augustus as the base text of *Iustus Dominus*, and recording the other versions below it as in eundem modum copies, the register is misleading here. It is only through close textual analysis and the fortunate survival of the copy sent to Flanders and Brabant that we are able finally to identify the latter text as the genuine encyclical.

The letter to Tarentaise recorded in the register preserves the same text as that sent to Flanders and Brabant – thus confirming that this text is the original encyclical – but with an extra closing section concerning peacemaking in Christendom and the preaching of the crusade. Honorius wrote that the princes and the people of Christendom ought to rejoice in the unity of peace and that the prelates of the Church were attempting to lead quarrelling parties back to the observation of peace or a firm truce. The pope then announced the dispatch of two unnamed representatives who were to preach the crusade and make peace in the region and ordered that they be well received, citing the biblical example of Mattathias who, seeing the Lord prophaned, sprang to His defence. Although this text is only recorded in the register as being sent to Tarentaise, it is probable that this addition would have been dispatched to all regions of Christendom that were suffering from internecine Christian warfare.

Once again, we can draw a link between *Iustus Dominus* and *Quantum praedecessores* and the Second Crusade, this time through the Old Testament figure of Mattathias. A member of the Jewish Maccabees tribe, Mattathias successfully resisted the Romans, despite being outnumbered<sup>72</sup>. Maccabees' imagery was extremely popular in the promotion of the crusading movement, and Honorius had used it a number of times in his other letters<sup>73</sup>. But as William Purkis argues, in *Quantum praedecessores* the figure of Mattathias was invoked „not as an example of a warrior who had fought with divine approval“, but as someone

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72) PHILLIPS, *Second Crusade* (see n. 31) p. 56.

73) SMITH, *Curia and Crusade* (see n. 2) pp. 225–228, 230–231, 235.