

# HIS 101--22 The Crusades ©October 29, 1999

Raymond J. Jirran

## **A. Introduction**

In Topic Twenty-one--The Church, the student evaluated the impact of religion on life. While the Crusades to the Middle East were part of that impact, the course goal for the present topic is **to evaluate the need for giving up the old order when it becomes necessary to accept change** according to a criteria of the people, places, and times involved and the degree of certitude warranted. The Crusades fostered change by commingling Eastern and Western history. The environment for the Crusades is partially developed in Topic Eighteen--Byzantium.

## **B. Cultural Antagonism**

From the second half of the Eleventh Century, Western ambitions were focused on the East. The Crusades began at the end of the Eleventh Century. The Western Normans had alarmed the Eastern Greeks with cause. Contact resulting from the main Crusades, which lasted from 1095 until 1270, aggravated mistrust and hatred. To the sophisticated society of Byzantium, the Latins appeared somewhat dunderheaded, that is, uncouth and ignorant.

Westerners, on their part, were contemptuous of the schismatic Greeks. The Greeks would not recognize the Pope as Pope. In blustering conceit, the Latins failed to be moved by the subtleties and fine shades of Oriental politeness. The Latins, however, did get excited over the great wealth of the Greek capital and did not conceal their greed. This greed continued to give the Greeks good reason to be uneasy.

## **C. Political Antagonism**

On the one hand, Westerners had grounds for resentment against the uneasy Greeks. The Byzantine rulers reserved the title of Emperor for themselves. The highest title they accorded to others was that of king. Byzantium, consequently, long refused to address Charlemagne (800-814) as Emperor and later made the same refusal to Otto the Great (936-973) and Frederick Barbarossa (1152-1190).

The Byzantine Emperors, thereby, continually insulted Western rulers. The Byzantine Court also refused to receive Conrad III (1138-1158) of Germany or Louis VII (1137-1180) of France save with outdated and haughty ceremony. Such arrogance, naturally, caused keen displeasure, and did nothing to win good will for Byzantium.

## **D. The Violent Solution**

Throughout the Twelfth Century, this antagonism increased with each encounter. Early in the Twelfth Century, the Westerners thought of solving the Eastern Byzantine question by force. The Westerners believed violence to be the best and most profitable way of dealing with the shifty Greeks who were doing the Crusades more harm than good. It was thus that the Fourth Crusade (1202-1204)<sup>1</sup> captured Constantinople, rather than Jerusalem. While this accomplishment was later repudiated, the fact of the Fourth Crusade was symptomatic of the difficulties at hand.

HIS 101--22 The Crusades ©October 29, 1999

# HIS 101--22 The Crusades ©October 29, 1999

Raymond J. Jirran

## **E. *Saint Francis of Assisi***

Contemporary with the violent approach to problems at hand, there was a non-violent approach. The geographic focus was in what is now central Italy, at Assisi, the home of Saint Francis. How a person dies is a general indication of how a person has lived. Saint Francis died October 3, 1226, at forty-five years of age, singing a psalm. Two years later, the Church named him a Saint.<sup>2</sup> Chambers offers a rare full page portrait of Saint Francis on page 313 in the seventh edition of Chambers.<sup>3</sup> That portrait is missing from the sixth edition. A listing of other such full page portraits appears in the supplement.

Two other leaders, Innocent III (1198-1216) and Frederick II, dominated the age. Innocent raised the Church to its secular height, from which, in a century, it fell. Frederick raised the Empire to its greatest height from which, in a decade, it also fell. Francis, on the other hand, exaggerated the virtues of poverty and ignorance, but he reinvigorated Christianity by bringing back into it the spirit of Christ.

Today, only scholars know of the Pope and the Emperor, but the simple saint reaches into the hearts of millions of people. Saint Francis was concerned about the little people to whom modern scholarship is beginning to pay considerable attention. While Saint Francis lived during the Crusades, his own crusade turned toward an inward invigoration of the spirit rather than an outward geographic expansion. For Saint Francis, politics only expressed religion. Politics did not determine religion. Religion, in turn, expressed the truth.

## **F. *Conclusion***

While the Byzantines were willing to change with the times, they were unwilling to make the radical changes necessary for success in the modern era. Politics had too much influence over truth. The Latins were barbarians to be rejected rather than understood. To think of learning anything from Western culture in the Twelfth and Thirteenth centuries was relatively abhorrent to high Byzantine culture. Students have seen how the Byzantines did not adequately prepare for giving up the old order when it became necessary to accept change. Students are reminded to keep this course goal for the topic in mind as they read and prepare a comment.<sup>4</sup>

Supplement

## **G. *Introduction***

Much of the material in this supplement was first included with the August 22, 1990 rendition. The June 7, 1992 rendition called for a further explanation, particularly with regard to Section J. Saint Maurice. This explanation continued through the January 3, 1999 and August 1999 renditions. Religion is severely criticized for condoning racism in Western civilization. The Black Magi strike Dr. Jirran as exemplars of how Western religion was trying to cope with racism. Dr. Jirran is concerned that he is not trying to excuse Western religion from sinful complicity in racism. Dr. Jirran is also concerned that he does not substitute the history of scandal for the history of religion.

# HIS 101--22 The Crusades ©October 29, 1999

# HIS 101--22 The Crusades ©October 29, 1999

Raymond J. Jirran

The implications for contemporary society in this supplement make the supplement useful for evaluating the need for giving up the old order when it becomes necessary to accept change.

## **H. *Saint Francis of Assisi (continued) Saint Clare of Assisi***

Saint Clare of Assisi was a contemporary admirer of Saint Francis. Saint Clare founded the Poor Clare nuns. While Benedictine and Beguines women have enjoyed scholarly interest since about 1975, their Franciscan counterparts had not until three scholarly works appeared in 1993.<sup>5</sup> The Beguines are indexed in the seventh edition of Chambers on pages 343-344, 345, 367, and 419. Scholars are beginning to realize that Clare was more than a passive aspect of the story of Saint Francis. Collaborative governance strikes the professor as the distinguishing characteristic of the rule of Saint Clare. Before Clare met Francis, she had already developed a devout penitential life, similar to the Beguines. At least one scholar, Ingrid J. Peterson, wonders whether Francis was imitating Clare, rather than the other way around.

## **I. *Tourism***

Tourists can still find the architectural remains of the Crusades. Massive fortresses and churches, more than any other remains, symbolize and attest to the skills of the Crusaders. The art and architecture of the Latin kingdoms are basically French. See "Map 8.6 Crusader States at their Height" on page 271 in the seventh edition of Chambers.<sup>6</sup> Note: Antioch, Edessa, Damascus, Caesarea, Kingdoms of Armenia and Jerusalem. The influence of the Byzantines and Arabs has not yet been adequately considered by scholars.<sup>7</sup>

## **J. *Emergence***

In the year 1000, there were five civilizations in contention: East Asian, Indic, Islamic, Byzantine-Russian, and Western Europe. When nomads, like the Mongols, struck, the Western Europeans were able to take advantage of their weakened neighbors. Without explaining why, Archibald R. Lewis, the historian of this thesis, regards natural resources and technological inventiveness, rather than culture, as the reason for Western success.<sup>8</sup> Dr. Jirran regards culture as the main reason for success because placing truth before politics is a cultural phenomena.

When the Mongol Empire disintegrated in the Fourteenth Century, Western Europe was racked by internal crises, thereby permitting the East Asian, Indic, and Russian civilizations to reassert themselves. Islam expanded. About a hundred years after the Black Death, Europe reasserted itself throughout Eurasia.<sup>9</sup>

## **K. *Saint Maurice***

Saint Maurice, the Queen of Sheba, and the youngest of the Magi constituted the three Black figures to enter Western art. According to legend, Maurice was sent by Maximian, co-emperor with Diocletian in the late Third Century to fight in Gaul. Maurice and his troops were executed for refusing to offer sacrifice to the Roman gods before a battle. The troops had originated in Thebes in the upper Nile Valley. The group is known as the Theban Martyrs.<sup>10</sup>

# HIS 101--22 The Crusades ©October 29, 1999

Raymond J. Jirran

By the late Fourth or Fifth Century, the cult and veneration of the Theban martyrs began to spread out over Europe from Switzerland. Maurice was a patron saint of fighting men. Maurice, therefore, was particularly appealing to the nobility and especially to Otto the Great, mentioned above. In the Thirteenth Century, the oldest surviving representation of Maurice as a Moor was placed in the Magdeburg cathedral. The Saint appeared in chain mail.

Under Emperor Charles IV (1346-1378), the cult spread into Bohemia and Austria, and along the Baltic coast. By the Fifteenth Century, Black representations of Maurice predominated in central and eastern Europe. In Switzerland, France, and Italy, the Saint always appeared as White.

The cult of Saint Maurice reached its zenith in the Sixteenth Century. Artistic interest peaked between 1490 and 1530. The problem was that the chief promoter of Saint Maurice at that time was Albert of Brandenburg, simultaneously Bishop of Halberstadt, Archbishop of Magdeburg, and Elector-Archbishop of Mainz. This was the operator against whom Luther revolted for the sale of indulgences. Northern Germany went Protestant and Maurice lost both his stature and his Black skin, somehow at the same time. Students have already seen with the case of King John of England and of Joan of Arc, how historians change identities over the course of time. By the Seventeenth Century, Saint Maurice was but rarely represented as a Moor.

Maurice was not the popular Saint George, the dragon slayer. Maurice was uppity, appealing almost exclusively to the nobility. Maurice was honored from Magdeburg, to be located on "Map 15.4. Areas of Fighting 1618-1660," on page 524 in the seventh edition of Chambers,<sup>11</sup> northward to the eastern Baltic Sea, southward toward Austria.<sup>12</sup> Why there? Who knows? More research is needed.

First and foremost, the Eastern emperors were Greeks. They regarded the Westerners as foreigners who overran their provinces as mercenaries ready to sell their services at a price; or, as potential vassals willing to do homage and swear fidelity to the Lord of Byzantium. These assumptions hurt Latin pride and emphasized the distance between them and the Greeks.

The almost inexhaustible patience of the emperors, on the other hand, was often sorely tried by the tactless, proud, grasping Latins. Anna Commena, wife of the emperor, described these Latins with the following words: "by nature brazen-faced and insolent, greedy for money, incapable of resisting any whim, and above all more talkative than any other men on earth." She meant that they were acting like women. No agreement between East and West would be sincere or lasting under such circumstances.

## **L. Parameters**

One of the scandals of the First Crusade was the persecution of the Jews, certainly in the Rhineland, and perhaps throughout Europe. The Jews reacted with martyrdom to attempts at forcible conversion. Some of the Jews chose suicide; others were killed as parts of whole communities. Christians like to deny that this was the First Holocaust and assert that what happened was the act of a limited number of simple peasants. Historians are still debating the

# HIS 101--22 The Crusades ©October 29, 1999

# HIS 101--22 The Crusades ©October 29, 1999

Raymond J. Jirran

extent of the persecution. That debate is starting to examine how the Jews themselves were influenced by the Crusading thoughts of the Christians. The issue is how deeply did religious ideas and attitudes penetrate through the levels of medieval society and how wide was the attraction of these ideas in the late Eleventh Century.<sup>13</sup>

While isolated peasants got out of hand, so did the First Crusade. The First Crusade got out of hand because it left Europe prematurely. Organization and leadership were lacking. The very notion of crusade took centuries to develop from the relatively inchoate expression of Urban II right through the rest of the Middle Ages. While the main Crusades ended in 1270, lesser aspects of the Crusades did not end until the fall of Malta to Napoleon in 1798.<sup>14</sup>

Earlier, in 1565, the Knights of Saint John and the Maltese people withstood an Ottoman invasion and, as a result, the Knights ruled Malta until 1798. When Napoleon arrived on his way to Egypt, the Knights had become rich and bloated, unable to cope with the likes of either the French or the British. Malta's only natural resource was fine harbors in a key area of the Mediterranean. The Maltese people realized they needed protection from larger powers, at the same time they sought independence. Important for the professor is the fact that with the arrival of Napoleon and the French Revolution, slavery ended on Malta.<sup>15</sup>

As inchoate as that sermon of Urban II may have been, preachers used that sermon as the model for the other major Crusades. Preaching was the principal means of recruiting Crusaders. Crusade preaching is divided into two phases, before and after 1200. Before the beginning of the Thirteenth Century, Crusades were personal, with individuals setting up their own itineraries. Then came that Fourth Crusade and Pope Innocent III.<sup>16</sup>

Successive popes wanted preachers who would recruit Crusaders who would redeem their vows by sending the proceeds required for the journey to Rome instead. Politics was impinging upon truth. The church itself is still shaking from the repercussions.

What was a crusade? The best textbook on the matter limits a Crusade to an expedition to the Holy Land. The Popes, notwithstanding, frequently called campaigns against European heretics, Muslims, and other pagans Crusades. Crusade privileges were bestowed upon participants. Dr. Jirran thinks of a crusade primarily as an expedition to the Holy Land.<sup>17</sup>

## ***M. Trade***

Eventually, in 1453, the Byzantine Empire fell. Scholars have examined something of the trade between Venice and the Eastern Mediterranean. Genoa, the chief rival of Venice, cut off the Venetians from Constantinople. Because there was a Venetian colony on Crete, Venetians found it easier to continue on to places like Ephesus in western Asia Minor. Slavery was one of the most lucrative trading activities, as was the selling of soap which was just beginning to be used outside of Italy.<sup>18</sup>

# HIS 101--22 The Crusades ©October 29, 1999

# HIS 101--22 The Crusades ©October 29, 1999

Raymond J. Jirran

The bigger issue here is the rise of capitalism. The great Atlantic and Pacific adventures of the Fifteenth Century were sponsored by the monarchies, rather than the mercantile republics. These were feudal endeavors with Crusade models. European expansion overseas derived from the values, habits of warfare, and territorial ambitions of feudal nobility and their monarchs. Merchants followed the kings around the globe. During the Seventeenth Century the Dutch turned that enterprise into a more capitalistic mode of production and trade rather than crusade and conquest.<sup>19</sup> Columbus portrayed himself as a Crusader.

## **N. Pictures**

The following pictures took a whole page in the fifth edition. To be eligible, the caption appeared on the page facing the picture.

Page	Title
100	Athena leaning on her spear, ca. 450 B.C.
120	A Sixth-Century Etruscan chariot, done in bronze sheathing over a wood frame.
364	Fresco from the basilica of Saint Francis at Assisi.
876	Students, burghers, and common folk at Wartburg in 1848.
936	French illustrations from the 1840s of work in an English coal mine.
1012	Launching an early version of a French airplane.
1129	Poverty in Berlin, 1922; a family begging.

These pictures illustrate major themes in Western civilization. Ancient times were violent and brutal. The middle ages brought a realization that violence was not necessary for civilization. The French revolution freed the common people at the price of terrible conditions. The text is biased in favor of the French, portrayed as launching the airplane. The Germans brought poverty to Europe.

A reexamination of those pictures in the seventh edition also revealing. In the seventh edition specific themes are mentioned even in the index. Sometimes illustrations are used more for decoration than explanation of the text. The relationship between the declared authors of the text and the illustrations is not specified. What happened to the pictures, nonetheless is interesting.

Athena leaning on her spear has moved from page 100 to page 79. This is the only picture fitting the criteria of the caption appearing on the page facing the full page picture. Athena is significant for representing Athens, the city which stressed learning over violence. Athena leans on her spear. Dr. Jirran likes the idea that this picture represents the ideal of truth determining politics, or how power is used.

While Chambers lists seven themes, Dr. Jirran thinks one will do, whether truth determines politics or politics determines truth. Dr. Jirran thinks that that theme is what sets Western civilization apart from the rest, an issue Chambers does not address. Dr. Jirran thinks that feminism is more about the relationship between nurturing and competing than about the biological difference between females and males. The truth is that humans require both the ability to nourish and compete, but that power is not distributed equitably between these two realities. With this in mind, Dr. Jirran

# **HIS 101--22 The Crusades ©October 29, 1999**

**Raymond J. Jirran**

classified the pictures according to whether they extolled nourishing or competing. In cases of significant doubt, Dr. Jirran classified the picture as nourishing. Dr. Jirran counted 398 illustrations extolling competing, 248 nourishing. In examining the pictures Dr. Jirran identified seven pictures of Napoleon (pages 726, 735, 738, 741, 743, and 746.) The index identifies 738 and 746. No other individual, except Jesus, seems to be depicted more than twice. Jesus Christ is identified in one way or another twelve times (pages 195, 204, 267, 289, 340, 346, 400, 420, 454, 506, 559, and 561), God twice (pages 278-405).

The emphasis on Napoleon is an emphasis on the need to compete. The emphasis on Jesus is an emphasis on the need to nourish. Dr. Jirran regards the search for truth as fundamentally a nourishing activity and the search to dominate as fundamentally competitive. What distinguishes Western Civilization is the value system whereby truth is to determine politics, rather than politics truth.

Chambers does not distribute the nourishing and competing pictures evenly throughout the text. In pages 1-100 there are 37 competing pictures, 43 nourishing. In pages 1001-1100 there are 29 competing pictures against 8 nourishing. Dr. Jirran recognizes that even he, upon further reflection, may not agree with his division of pictures. For that reason, the breakdown follows:

Competing: 8, 11, 13, 17, 19, 22, 28, 30, 31, 34, 37, 41, 42, 43, 48, 49, 57, 61, 64, 67, 73, 79 (in both lists), 88, 88, 92, 93, 103, 117, 130, 134, 135, 141, 145, 146, 158, 159, 168, 174, 174, 180, 183, 190, 196, 200, 204, 207, 221, 228 (in both lists), 230, 238, 245, 247, 249, 250, 256, 260, 264, 267, 269, 269, 270, 272, 273, 274, 283, 284, 289, 295, 296, 297, 299, 301, 304, 308, 311, 318, 321, 323, 335, 337, 348, 352, 357, 362, 369, 372, 373, 377, 380, 381, 386, 388, 402, 402, 407, 409, 414, 423, 427, 433, 435, 440, 441, 443, 445, 448, 453, 454, 462, 472, 476, 481, 485, 493, 497, 499, 500, 503, 506, 507, 509, 510, 512, 515, 516, 517, 518, 521, 523, 529, 534, 537, 560, 562, 575, 578, 580, 589, 597, 600, 605, 609, 610, 613, 617, 618, 633, 638, 640, 647, 648, 651, 653, 661, 669, 678, 679, 688, 691, 694, 699, 701, 702, 706, 710, 711, 712, 714, 715, 719, 720, 721, 726, 728, 729, 731, 735, 738, 741, 743, 745, 746, 747, 748, 753, 762, 763, 767, 769, 773, 782, 783, 793, 801, 816, 824, 825, 828, 834, 837, 838, 839, 840, 851 (in both lists), 853, 855, 857, 862, 869, 881, 893, 899, 903, 914, 927, 930, 931, 932, 934, 937, 942, 944, 949, 950, 951, 952, 953, 955, 957, 961, 961, 965, 968, 970, 973, 974, 978, 982, 996, 1000, 1003, 1004, 1007, 1008, 1009, 1012, 1016, 1019, 1032, 1033, 1036, 1039, 1042, 1043, 1044, 1048, 1051, 1058, 1060, 1061, 1063, 1065, 1066, 1071, 1078, 1080, 1084, 1103, 1104, 1108, 1112, 1114, 1117, 1118, 1122, 1144, 1145.

Nourishing or sharing: 7, 12, 15, 18, 26, 37, 38, 39, 39, 40, 43, 54, 63, 63, 75, 76, 79 (in both lists), 80, 81, 84, 87, 98, 100, 101, 102, 106, 108, 120, 123, 125, 136, 139, 143, 155, 161, 163, 165, 171, 179, 186, 191, 193, 193, 194, 196, 207, 208, 213, 214, 217, 219, 219, 220, 226, 227, 228 (in both lists), 232, 234, 242, 243, 278, 282, 288, 290, 291, 292, 292, 305, 307, 313, 322, 323, 326, 327, 329, 330, 340, 341, 346, 361, 363, 365, 366, 368, 392, 397, 400, 403, 404, 405, 406, 408, 409, 420, 428, 429, 430, 431, 434, 457, 465, 466, 467, 468, 469, 492, 494, 531, 542, 545, 546, 548, 550, 556, 554, 559, 561, 563, 564, 566, 567, 573, 582, 599, 606, 612, 624, 629, 634, 635, 642,

# **HIS 101--22 The Crusades ©October 29, 1999**

# HIS 101--22 The Crusades ©October 29, 1999

Raymond J. Jirran

644, 656, 659, 659, 664, 666, 672, 675, 677, 680, 682, 683, 700, 718, 760, 774, 776, 778, 780, 781, 784, 788, 796, 799, 803, 806, 810, 812, 813, 815, 819, 820, 846, 847, 849, 851 (in both lists), 866, 873, 879, 884, 886, 888, 891, 892, 897, 906, 910, 912, 914, 915, 916, 917, 918, 918, 919, 985, 988, 990, 992, 993, 1022, 1023, 1024, 1093, 1096, 1097, 1098, 1100, 1106, 1110, 1124, 1125, 1126.

To complete the comparison with the fifth edition, the pictures for page 363 in the fifth edition is on page 313 in the seventh; page 876 may be on page 769. The pictures on pages 120, 936, 1012, and 1129 no longer appear in the seventh edition. What Dr. Jirran thinks has been happening is that Chambers has been developing themes which become specified for the first time in the seventh edition. In parallel, Dr. Jirran has also been developing a unifying theme, as explained above.

## O. Conclusion

These supplementary comments have enabled the student to get a better grasp of the issues involved in giving up the old order when it is necessary to accept new arrangements. The issue is not only for the Crusaders or the Papacy, or the Monarchy, or the merchants of time gone by. The reason these issues are still studied is because of their relevance to how Western civilization continues to develop. The fundamental issue contrasts truth with politics, nourishing with competing. Because the Crusades overemphasize politics and competing, the Crusades in 1999 are often regarded as misuses of power.

### Comments on the Seventh Edition of Chambers, pages 0266-0277

In the opinion of the professor, Chambers is the most scholarly textbook on the market. Chambers well represents mainstream thinking in the history profession. The professor, however, disagrees in many significant ways with mainstream thinking. These disagreements are set forth in the following comments.

Page Column

Paragraph  
Line

0276 1 4 1 David Herlihy is a deceased author of Chambers.

0276 2 4<sup>th</sup> last1 David Herlihy is a deceased author of Chambers.

David Herlihy is a deceased author of Chambers.

0277 2 3 3 "... mass ..."

According to *Merriam-Webster's Collegiate (r) Dictionary Tenth Edition* (Springfield, Massachusetts: Merriam-Webster, Incorporated, 1993),

# HIS 101--22 The Crusades ©October 29, 1999



# HIS 101--22 The Crusades ©October 29, 1999

Raymond J. Jirran

page 714, Mass is often capitalized, which is how the professor would spell Mass.

## Endnotes

---

<sup>1</sup>The Concise Columbia Encyclopedia (New York: Columbia University Press, 1983), page 209. The fourth crusade is indexed for pages 365 and 394 in the fifth edition of Chambers. "Fourth Crusade" is not indexed in the sixth edition, but Crusades, Fourth is for page 270. Chambers does not give the dates in those places in the fifth edition, but does offer the 1204 date on the 1200-1350/Timeline on page 374.

<sup>2</sup> Durant, ???

<sup>3</sup> Page 364 in the fifth edition of Chambers; page 269 in the sixth edition of Chambers

<sup>4</sup> The following paragraph is inappropriate for the seventh edition because the map no longer appears.

Students should be able to identify the crusade routes on "Map 10.1 The Crusades" on page 386, as well as the Crusader Kingdoms in the East, the Kingdoms of the Almoravids and Fatimids, Seljuk Domains, and the Sultanate of Rum; Acre, Jerusalem, Manzikert, Tripoli, Venice, Vienna; Islamic, Orthodox, and Roman Catholic areas. While the map shows the Sultanate of Rum in eastern Anatolia, north of Cyprus, the term "Rum" can mean "Byzantine territories" or "from Byzantine sources."

Jere Bacharach, "African Military Slaves in the Medieval Middle East: The Cases of Iraq (869-955) and Egypt (868-1171)" in *International Journal of Middle East Studies*, Vol. XIII (1981), page 477. The professor incorporated this material from a copy held by a rusty paper clip, August 18, 1990. The article contains a reference to Bernard Lewis, Race and Color in Islam, published by Cambridge University Press in 1981.

<sup>5</sup> Marco Bartoli, translated by Sister Frances Teresa, O.S.C., *Clare of Assisi*; Margaret Carney, O.S.F., *The First Franciscan Woman: Clare of Assisi and Her Form of Life*; Ingrid J. Peterson, O.S.F., *Clare of Assisi: A Biographical Study*, reviewed by Dominic V. Monti, O.F.M. in *The Catholic Historical Review*, Vol. 82, No. 1 (January 1996), pages 81-83.

<sup>6</sup> See "Map 10.2 Crusader Kingdoms 12th Century" on page 387 in the fifth edition of Chambers; "Map 10.2 Crusader States at their Height" on page 289 in the sixth edition; "Map 8.6 Crusader States at their Height" on page 271 in the seventh edition from which Dead Sea; Jordan and Euphrates Rivers are missing..

# HIS 101--22 The Crusades ©October 29, 1999

Raymond J. Jirran

---

<sup>7</sup> Yoram Tsafirir, review of A History of the Crusades, Kenneth M. Setton, General Editor; Volume IV: The Art and Architecture of the Crusader State, edited by Harry W. Hazard in The Catholic Historical Review, Vol. 66, No. 4 (October 1980), pages 633-634.

<sup>8</sup> Benjamin Z. Kedar, review of Archibald R. Lewis, Nomads and Crusaders, A.D. 1000-1368 in The American Historical Review, Vol. 95, No. 3 (June 1990), page 799.

<sup>9</sup> Benjamin Z. Kedar, review of Archibald R. Lewis, Nomads and Crusaders, A.D. 1000-1368 in The American Historical Review, Vol. 95, No. 3 (June 1990), page 799.

<sup>10</sup> Steven D. Sargent, review of Gude Suckale-Redlefsen. With the collaboration of Robert Suckale, Mauritius: Der Beilige Mohr. The Black Saint Maurice in The Catholic Historical Review, Vol. 76, No. 2 (April), pages 321-322. Contains a catalogue of artistic representations of Saint Maurice.

<sup>11</sup> To be located on "Map 15.2. Areas of Fighting 1618-1660," on page 582 in the fifth edition of Chambers, "Map 15.4. Areas of Fighting 1618-1660," on page 476 in the sixth edition of Chambers, "Map 15.4. Areas of Fighting 1618-1660," on page 524 in the seventh edition of Chambers,

<sup>12</sup> The 1990 rendition added "and Bohemia, and eastward into Franconia and Bavaria" but that just added confusion to the map.

<sup>13</sup> Jonathan Riley-Smith, review of Robert Chazan, European Jewry and the First Crusade in The Catholic Historical Review, Vol. LXXIV, No. 2 (April 1988), pages 333-334.

<sup>14</sup> James M. Powell, review of Jonathan Riley-Smith, The Crusades: A Short History, in The Catholic Historical Review, Vol. LXXV, No. 1 (January 1989), pages 146-147.

<sup>15</sup> Dennis Castillo, "... The Knights Cannot be Admitted": Maltese Nationalism, the Knights of St. John, and the French Occupation of 1798-1800," *The Catholic Historical Review*, Vol. 79, No. 3 (July 1993), pages 434-435, 442-443.

<sup>16</sup> James A. Brundage, review of Penny J. Cole, The Preaching of the Crusades to the Holy Land, 1095-1270 in The American Historical Review, Vol. 97, No. 1 (February 1991), pages 176-177.

<sup>17</sup> James A. Brundage, review of Hans Eberhard Mayer, second edition, translated by John Gillingham, The Crusades, in The Catholic Historical Review, Vol. LXXV, No. 1 (January 1989), pages 144-145.

HIS 101--22 The Crusades ©October 29, 1999

# **HIS 101--22 The Crusades ©October 29, 1999**

Raymond J. Jirran

---

<sup>18</sup> George T. Dennis, review of Elizabeth A. Zachariadou, Trade and Crusade: Venetian Crete and the Emirates of Mentesche and Aydin (1300-1415) in The American Historical Review, Vol. 79, No. 4 (October 1984), pages 1126-7.

<sup>19</sup> Elizabeth Fox-Genovese and Eugene D. Genovese, Fruits of Merchant Capital: Slavery and Bourgeois Property in the Rise and Expansion of Bourgeois Property in the Rise and Expansion of Capitalism (New York: Oxford University Press, 1983), pages 12-13.