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*Memoirs of the crusades [Geoffroi de Villehardouin, Jean Joinville, Frank T. Marzials] on www.enganchecubano.com
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Chronicles of the Crusades is a Penguin Classics book collecting two medieval chronicles. Though neither of these are events I cover in my novel, I was in the market for details on thirteenth-century Outremer, and this book had been sitting on our shelves for years. So, as a matter of fact, was the Sixth. One of these envoys--and therefore one of the men indirectly responsible for the whole fiasco--was Villehardouin himself. When the date came for the crusaders to set out from Venice, it was found that the envoys had significantly overestimated their expected numbers: After a couple of other attempts to make up the money, the son of a deposed Byzantine emperor no, really! With no other options, the crusaders and the Venetians went off to Constantinople and restored the deposed emperor. When the Greeks revolted and chose a new emperor, who promptly had the optimistic prince executed, the crusade felt they had no choice but to attack the city its ruler having seized it by treachery and recover the funds promised them from its ghastly, smoking ruins. Having done so, they elected one of themselves emperor and thus began a precarious year Frankish regime in Byzantium. The sack of Byzantium is commonly referred to in school-level textbooks as the crowning absurdity of the Crusades. At the same time, the Fourth Crusade basically destroyed a city of staggering antiquity and value, and its sack was accompanied by unspeakable atrocities and blasphemies. Given this extremely complicated historical context, I was fascinated to see what Villehardouin would say about the expedition of which he was such a prominent member. I ended up even more confused about the Fourth Crusade than I had been. How did Enrico Dandolo, the possibly scheming Doge of Venice, so firmly win the respect of a man like Villehardouin? Was the sudden influx of battle-hardened Frankish warriors actually a good thing for an empire being viciously attacked by Hungarians? But most of all, I was intrigued by Villehardouin himself. That was what made the book such a weird experience for me: As a historian, he is detached, terse, and sparse in his details; though he takes care to let us know where he approves or disapproves of people. And he is a very difficult man to disrespect: This is not the propaganda of a romanticist, but the history of a soldier. I came away from Villehardouin with more questions than answers. But it would have been hard to find a more radically different personality than the biographer of Louis IX. The Life of Saint Louis John of Joinville shares little in common with Villehardouin beyond noble rank and physical courage. Turning the page to his chronicle was like being buttonholed by a garrulous but witty conversationalist. The count, who was a very ingenious fellow, had rigged up a miniature ballistic machine with which he could throw stones into my tent. He would watch us as we were having our meal, adjust his machine to suit the length of our table, and then let fly at us, breaking our pots and glasses. Joinville, in other words, is immense fun to read, and since he constantly runs off on tangents and anecdotes, he provides a wealth of invaluable historical detail to the starving novelist squirrel fur, he sent the Empress. Following the loss of Jerusalem to Saladin in , Christendom had been galvanised into action in the Third Crusade, which was dominated by the personality of Richard I of England. From that time on it was an axiom of crusading that you focused on Egypt. Egypt had been the intended destination of the Fourth Crusade, and the theatre of the Fifth. It ended with the ignominious capture of the whole Christian army; nevertheless, its leader, Saint Louis, was so revered both as a knight and as a Christian that when he had arranged his ransom and arrived in Acre, he was able to remain for several years, fortifying various strongholds and more or less ruling Outremer by simple merit. Though he never misses an opportunity to describe his own feats of arms, Joinville is no more a romantic or a propagandist than Villehardouin. A good thirty of the Saracens now boarded our ship, with drawn swords in their hands, and Danish axes hanging at their necks. He told me they were saying that they had come to cut off our heads. At once a great number of people crowded round to confess their sins to a monk of the Holy Trinity. Actually, one of the entertaining things about the Crusades as a whole was how shocked the Saracens always were by the freedom and authority enjoyed by Frankish women. The king had replied that if the sultan was willing to accept a reasonable sum he would send and advise the queen to pay that amount for their ransom.

MEMOIRS OF THE CRUSADES pdf

This results in popular stories set in the medieval era which assume noblewomen had nothing to do with their lives but embroider. One almost wonders why anyone bothers with modern history books when the originals are so much more interesting--and give you so much better an idea of the people and personalities of the times. Original sources are undoubtedly the most colourful, helpful, and entertaining resources I use; and Chronicles of the Crusades was a favourite. I read the translation by MRB Shaw.

2: Usamah ibn Munqidh | www.enganchecubano.com

To ask other readers questions about Memoirs Of The Crusades, please sign up. Be the first to ask a question about Memoirs Of The Crusades Ce livre a été écrit en ancien français par Geoffroi de Villehardouin, un chevalier franc, entre et Il les événements et propriétés de la.

It describes wealthier society members, including their houses, clothes and valued possessions. There is much detail on military society as Usama was involved in many battles against Christians and fellow Muslims, including attitudes towards the Christian crusaders. It provides an idea of the internal political structure as Usama served under the Fatimid court in Egypt and under Nur al-Din. Usama provides information on medical practices, religion and hunting. Material culture[edit] When Usama moves to Egypt in the caliph provided him with a place to reside, which he describes: The autobiography gives evidence of textiles and clothing: Dimyati brocade was a white linen or silk with added gold threads. Usama describes the things that were plundered from his home when he had to flee from it: From the hall of my home they carried away forty huge camel bags all sewn up and containing great quantities of silver, gold and clothing, and from my stable they marched away thirty-six horses and female saddle mules Usama describes another time when his possessions were stolen when his family are returning from Egypt. On their journey, the King of Jerusalem took all their valuable possessions: Books would be a very valuable item in the era before printing as they must be transcribed by hand by a scribe and only the wealthy would be able to afford them. Usama can cope with the loss of his other possessions but could never forget the loss of his books: They demonstrated prestige as only the rich elite could afford them. For example, Usama describes a quilted gold saddle he owned. He suggests that only someone of his status could afford such an item: Read what is on it. And who else in the days of al-Hafiz could ride in Egypt on a gold saddle but I? The Islamic world was very fragmented and divided at the time, between the Abbasid caliphate of Baghdad and the Fatimid caliphate based on Cairo. By the late 11th century neither caliph held any real power and autonomous rulers were establishing themselves. In reality, the three great powers at the end of the 11th century were the Great Seljuk Sultanate, the Seljuk Sultanate of Rum and the Fatimid Caliphate which was ruled by a military wazirate. By the end of his life, however, Syria and Egypt were united under Saladin and had re-conquered most of the Kingdom of Jerusalem from the crusaders. The Fatimite court was full of conspiracies and feuds. Usama shows how the power of the caliph was limited by the military rulers and how the instability of the government caused feuds and assassinations For example, in the Fatimite caliph tried to kill his vizier: Al-Zafir [the caliph] now planned to put al-Adil his vizier to death. He concerted with a group of young men from his special bodyguard, together with others whom he won over to the scheme by distributing money among them, that they attack al-Adil in his home and put him to death. When al-Adil had gone to sleep, that prefect notified Ibn Abbas who, with six of his attendants, made an assault upon him in the house in which he was sleeping and killed him. Usama gives the example of when the caliph tried to persuade Ibn Abbas to kill his father so that he would succeed to become vizier. The caliph bribes him to do this: He received twenty trays of silver holding twenty thousand dinars. After neglecting him for a few days, the caliph sent him an assortment of clothing of all kinds. Nasr invited the caliph to come to his residence. As soon as the caliph was seated, the band rushed upon him and killed him [11] Attitudes towards the west[edit] The autobiography gives us details of Muslim attitudes towards the Christian crusaders who went to the Middle East. Hitti points out that to a conservative Muslim this must have seemed shocking. Another example is his ridicule of the Frankish system of justice. He gives a couple of examples; The first is a description of a duel to settle a dispute and the second is a man being dropped into a cask of water. If the man drowned he was innocent and if he floated he was guilty: This man did his best to sink when they dropped him into the water, but he could not do it. Usama views Islamic society and learning as superior to that of the Franks. For example, when a Frankish knight offers to take his son to his country to educate him in wisdom and chivalry , he refuses: Thus there fell upon my ears words which would never come out of the head of a sensible man; for even if my son were to be taken captive, his captivity could not bring him a worse misfortune than carrying him into the lands of the Franks. Reverend knight who had just

arrived from their land in order to make the holy pilgrimage and then return home. He was of my intimate fellowship and kept such constant company with me that he began to call me "my brother". Between us were mutual bonds of amity and friendship. The Muslims were willing to co-operate with the Franks. Muslim rulers often made alliances with the Crusader states in their own internal struggles against fellow Muslims. There is a difference in the attitude to Franks who were new to the area and those who had been there for a long time. The Franks who have lived there a while have got used to the customs of Islamic society while the newcomers are more hostile: Everyone who is a fresh emigrant from the Frankish lands is ruder in character than those who have become acclimatized and have held long associations with the Muslims [16] Medical practices[edit] Usama gives us details of medical practices by mentioning medical cures he has witnessed. For example, someone who had lost his speech because of dust in his throat from sifting. He was given vinegar by a physician and cured: He drank it and took his seat for an instant, after which he felt nauseated and began to vomit clay in abundance, mixed with the vinegar that he had drunk. Consequently his throat became open again and his speech normal. Cut through his eyebrow, eyelid, cheek, nose and upper lip, making the whole side of his face hang down on his chest. Thabit describes his method of treatment: To the knight I applied a small poultice until the abscess opened and became well; and the woman I put on a diet and made her humour wet. However, Usama also describes examples of successful Frankish medicine. He describes the treatment given to a knight by a Frankish physician: A horse kicked him in the leg, which was subsequently infected and which opened in fourteen different places. Every time one of these cuts would close in one place, another would open in another place Then came to him a Frankish physician and removed from the leg all the ointments which were on it and began to wash it with very strong vinegar. By this treatment all the cuts were healed and the man became well again [21] He gives another example of a boy whose neck was affected with scrofula. Take uncrushed leaves of glasswort, burn them, then soak the ashes in olive oil and sharp vinegar. Treat the scrofula with them until the spot on which it is growing is eaten up. Then take burnt lead, soak it in ghee butter and treat him with it. That will cure him. The father treated the boy accordingly, and the boy was cured. The sores closed and the boy returned to his normal condition of health. I have myself treated with this medicine many who were afflicted with such disease, and the treatment was successful in removing the cause of the complaint. Also, death following an amputation due to an abscess is the same treatment, and fate, suffered by the Ayyubid Sultan as-Salih Ayyub in , miles from any Frankish physician. Warfare[edit] Usama gives us a record of how warfare was conducted. One of the main themes of the book is that the outcome of warfare is pre-determined: Siege warfare was much more common than open battles; Usama describes the practice of mining , digging a tunnel under a castle and then setting light to the wooden supports so the tunnel would collapse taking the tower of the castle with it. The lance was a very important weapon; Usama describes using lances in the battle of Kafartab: We dislodged from them eighteen knights, of whom some received lance blows and died, others received lance blows and fell off their horses and died, and still others received lance blows which fell on their horses and became footmen. The sword cut through the outfit, the silver sandal, a mantle and a wooden shawl which the groom had on, and then cut through the bone of his elbow. The whole forearm fell off. Hunting[edit] Usama devotes a section of his book to his hunting experiences. He describes the hunting practice of Zengi: The falconers would proceed ahead of us with the falcons which would be flown at the waterfowl. The drums would be beaten in accordance with the prevailing custom. The falcons would catch whatever birds they could. My father would draw near the sleeping partridge and throw at it a stick from his hand. The moment the Partridge was flushed he would throw off al- Yahshiir the falcon , who would seize it. The falconer would then descend to it, slay the bird Usama also describes a system of hunting using sakers: At first should be sent the leader which, striking a gazelle, binds on its ear. The auxiliary is sent after the leader, and hits another gazelle The leader, now clutching the gazelle by its ear, isolates it from the herd. It can tell us about the material culture as well as the political and religious customs of the time. It reveals the fragmented and disunited nature of the Muslim world and the internal divisions and rivalries.

3: Usama ibn Munqidh - Wikipedia

Chronicles of the Crusades Being Contemporary Narratives of the Crusade of Richard Cœur De Lion by Richard Devizes The Military Religious Orders of the Middle Ages The Hospitallers, the Templars, the Teutonic Knights, and Others by Frederick Charles Woodhouse.

Geoffrey de Villehardouin [b. And this said Fulk began to speak of God throughout the Isle-de-France, and the other countries round about; and you must know that by him the Lord wrought many miracles. And afterwards the Pope sent a cardinal of his, Master Peter of Capua, who himself had taken the cross, to proclaim the Indulgence of which I now tell you, viz. Innocent III, elected Pope on the 8th January, at the early age of thirty seven, Innocent III was one of the leading spirits of his time-in every sense a strong man and great Pope. From the beginning of his pontificate he turned his thoughts and policy to the recovery of Jerusalem. And because this indulgence was so great, the hearts of men were much moved, and many took the cross for the greatness of the pardon. Now you must know that this Count Thibaut was but a young man, and not more than twenty-two years of age, and the Count Louis not more than twenty-seven. These two counts were nephews and cousins-german to the King of France, and, on the other part, nephews to the King of England. Great was the fame thereof throughout the land when these two high and puissant men took the cross. Simon de Monfort - the same one who later crushed the Albigensians and the father of the "English" Simon de Montfort who defeated the royal army at Lewes and was killed at Evesham in]. Geoffrey de Joinville - the father of the chronicler Joinville. At the beginning of the following Lent, on the day when folk are marked with ashes 23rd February, the cross was taken at Bruges by Count Baldwin of Flanders and Hainault, and by the Countess Mary his wife, who was sister to the Count Thibaut of Champagne. Afterwards took the cross, Count Hugh of St. But they could come to no agreement, because it did not seem to them that enough people had taken the cross. There met all the counts and barons who had taken the cross. Many were the opinions given and considered; but in the end it was agreed that envoys should be sent, the best that could be found, with full powers, as if they were the lords in person, to settle such matters as needed settlement. To these six envoys the business in hand was fully committed, all the barons delivering to them valid charters, with seals attached, to the effect that they would undertake to maintain and carry out whatever conventions and agreements the envoys might enter into, in all sea ports, and whithersoever else the envoys might fare. Thus were the six envoys despatched, as you have been told; and they took counsel among themselves, and this was their conclusion: So they journeyed day by day, till they came thither in the first week of Lent February That Henry Dandolo was a very old man is certain, but there is doubt as to his precise age, as also as to the cause of his blindness. According to one account he had been blinded, or all but blinded, by the Greeks, and in a treacherous manner, when sent, at an earlier date, on an embassy to Constantinople-whence his bitter hostility to the Greek Empire. I agree, however, with Sir Rennell Rodd that, if this had been so, Villehardouin would scarcely have refrained from mentioning such an act of perfidy on the part of the wicked Greeks. It is hardly to be imagined that he would keep the matter dark because, if he mentioned it, people would think Dandolo acted throughout from motives of personal vengeance. This would be to regard Villehardouin as a very astute controversial historian indeed. For the letters were letters of credence only, and declared no more than that the bearers were to be accredited as if they were the counts in person, and that the said counts would make good whatever the six envoys should undertake. So the Doge replied: Now, therefore, speak, and let us know what is your pleasure. The envoys waited then till the fourth day, as had been appointed them, and entered the palace, which was passing rich and beautiful; and found the Doge and his council in a chamber. There they delivered their message after this manner: We will give you our answer eight days from to-day. And marvel not if the term be long, for it is meet that so great a matter be fully pondered. Many were the words then spoken which I cannot now rehearse. But this was the conclusion of that parliament: And we will agree also to purvey food for these horses and people during nine months. This is what we undertake to do at the least, on condition that you pay us for each horse four marks, and for each man two marks. The old French term is *vuissiers*, and denotes a kind of vessel, flat-bottomed, with large ports, specially constructed for the transport

of horses. Now the sum total of the expenses above named amounts to 85, marks. For the love of God, we will add to the fleet fifty armed galleys on condition that, so long as we act in company, of all conquests in land or money, whether at sea or on dry ground, we shall have the half, and you the other half. Now consult together to see if you, on your parts, can accept and fulfil these covenants. They consulted, and talked together that night, and agreed to accept the terms offered. So the next day they appeared before the Doge, and said: On the morning of the third day, the Doge, who was very wise and valiant, assembled his great council, and the council was of forty men of the wisest that were in the land. And the Doge, by his wisdom and wit, that were very clear and very good, brought them to agreement and approval. Thus he wrought with them; and then with a hundred others, then two hundred, then a thousand, so that at last all consented and approved. Then he assembled well ten thousand of the people in the church of St. Mark, the most beautiful church that there is, and bade them hear a mass of the Holy Ghost, and pray to God for counsel on the request and messages that had been addressed to them. And the people did so right willingly. The envoys came into the church. Curiously were they looked upon by many who had not before had sight of them. Geoffry of Villehardouin, the Marshal of Champagne, by will and consent of the other envoys, acted as spokesman and said unto them: And for this end they have elected to come to you, because they know full well that there is none other people having so great power on the seas, as you and your people. And they commanded us to fall at your feet, and not to rise till you consent to take pity on the Holy Land which is beyond the seas. And the Doge and all the others burst into tears of pity and compassion, and cried with one voice, and lifted up their hands, saying: And when this great tumult and passion of pity - greater did never any man see-were appeased, the good Doge of Venice, who was very wise and valiant, went up into the reading-desk, and spoke to the people, and said to them: All the good and beautiful words that the Doge then spoke, I cannot repeat to you. But the end of the matter was, that the covenants were to be made on the following day; and made they were, and devised accordingly. When they were concluded, it was notified to the council that we should go to Babylon Cairo , because the Turks could better be destroyed in Babylon than in any other land; but to the folk at large it was only told that we were bound to go overseass. We were then in Lent March , and by St. When the treaties were duly indited and sealed, they were brought to the Doge in the grand palace, where had been assembled the great and the little council. And when the Doge delivered the treaties to the envoys, he knelt greatly weeping, and swore on holy relics faithfully to observe the conditions thereof, and so did all his council, which numbered fifty-six persons. And the envoys, on their side, swore to observe the treaties, and in all good faith to maintain their oaths and the oaths of their lords; and be it known to you that for great pity many a tear was there shed. And forthwith were messengers sent to Rome, to the Pope Innocent, that he might confirm this covenant-the which he did right willingly. Then did the envoys borrow five thousand marks of silver, and gave them to the Doge so that the building of the ships 9 might be begun. And taking leave to return to their own land, they journeyed day by day till they came to Placentia in Lombardy. Geoffry, the Marshal of Champagne and Alard Maquereau went straight to France, and the others went to Genoa and Pisa to learn what help might there be had for the land overseass When Geoffry, the Marshal of Champagne. And when he told them the news how the envoys had fared, great was their joy, and much did they prize the arrangements made. And they said, " We are already on our way; and when you come, you will find us ready. This was much to our loss; for they were of great prowess and valiant. And thus they parted, and each went on his way. So rode Geoffry the Marshal, day by day, that he came to Troyes in Champagne, and found his lord the Count Thibaut sick and languishing, and right glad was the count of his coming. And when he had told the count how he had fared, the count was so rejoiced that he said he would mount horse, a thing he had not done of a long time. So he rose from his bed and rode forth. But alas, how great the pity! For never again did he bestride horse but that once. His sickness waxed and grew worse, so that at the last he made his will and testament, and divided the money which he would have taken with him on pilgrimage among his followers and companions, of whom he had many that were very good men and true-no one at that time had more. And he ordered that each one, on receiving his money, should swear on holy relics, to join the host at Venice, according as he had promised. Many there were who kept that oath badly, and so incurred great blame. The count ordered that another portion of his treasure should be retained, and taken to the host, and there expended as might seem best. Thus

died the count; and no man in this world made a better end. And there were present at that time a very 10 great assemblage of men of his lineage and of his vassals. But of the mourning and funeral pomp it is unmeet that I should here speak. Never was more honour paid to any man. And right well that it was so, for never was man of his age more beloved by his own men, nor by other folk. Buried he was beside his father in the church of our lord St. He left behind him the Countess, Ws wife, whose name was Blanche, very fair, very good, the daughter of the King of Navarre. She had borne him a little daughter, and was then about to bear a son. You see what evil has befallen the land overseass We pray you by God that you take the cross, and succour the land overseass in his stead. And we will cause you to have all his treasure, and will swear on holy relics, and make the others swear also, to serve you in all good faith, even as we should have served him. And be it known to you that he might have done much better. The envoys charged Geoffry of Joinville to make the self-same offer to the Count of Bar-le-Duc, Thibaut, who was cousin to the dead count, and he refused also. Geoffry the Marshal spake to them and told them of the offer made to the Duke of Burgundy, and to the Count of Bar-le-Duc, and how they had refused it. If you asked him to come here, and take the sign of the cross and put himself in place of the Count of Champagne, and you gave him the lordship of the host, full soon would he accept thereof. Boniface, Marquis of Montferrat, was one of the most accomplished men of the time, and an approved soldier. His little court at Montferrat was the resort of artist and troubadour. His family was a family of Crusaders. The father, William of Montferrat, had gone overseass and fought valiantly against the infidel. Another brother, Conrad, starting for the Holy Land, stopped at Constantinople, and did there such good service that the Greek emperor gave his sister to him in marriage; but afterwards fearing the perfidy of his brother-in-law, Conrad fled to Syria, and there battled against Saladin. Boniface himself had fought valiantly against Saladin, been made prisoner, and afterwards liberated on exchange. It was no mean and nameless knight that Villehardouin was proposing as chief to the assembled Crusaders, but a princely noble, the patron of poets, versed in state affairs, and possessing personal experience of Eastern warfare.

4: Villehardouin and de Joinville: Memoirs of the Crusades - Download link

Bibliography: p. [xlii] Introduction -- Villehardouin's chronicle of the fourth crusade and the conquest of Constantinople -- Joinville's chronicle of the crusade of St. Lewis -- Index 27 31 45 Various printings.

The fortress of Shaizar. Usama was the son of Murshid, and the nephew of Nasr, emir of Shaizar. Shaizar was seen as a strategically important site and the gateway to enter and control inner Syria. The Arabs initially conquered Shaizar during the Muslim conquest of the Levant in . Due to its importance it exchanged hands numerous times between the Arabs and Byzantines, who regained it in . Over time they expanded their lands building fortifications and castles until Usama's grandfather Iz Al-Dawlah Al-Murhif Nasr retook it in . It was struck with siege engines for 10 days in by the Byzantines and the crusaders attempted on many occasions to storm it. However, due to its natural fortifications, it never fell. He spent much of his youth hunting with his family, partly as recreation and certainly as warrior *faris* , training for battle as part of *furusiyya*. He also gathered much direct fighting experience, against the neighbouring crusader County of Tripoli and Principality of Antioch , hostile Muslim neighbours in Hama , Homs , and elsewhere, and against the Hashshashin who had established a base near Shaizar. He even favoured him for personal missions and as a representative. According to Usama, Sultan became jealous after a particularly successful lion-hunt in , when Usama entered the town with a large lion head in his arms as a hunting trophy. When his grandmother saw this she warned him about the effect this could have on his uncle. However, Usama was the last heir of the line left alive when in an earthquake struck the area, killing most of his family. Damascus and Egypt[edit] Usama went to Homs, where he was taken captive in a battle against Zengi , the atabeg of Mosul and Aleppo , who had just captured nearby Hama. Zengi was determined to conquer Damascus, so Usama and Unur turned to the crusader Kingdom of Jerusalem for help. Usama was sent on a preliminary visit to Jerusalem in , and in Zengi captured Baalbek in Damascene territory. In Unur sent Usama back to Jerusalem to conclude a treaty with the crusaders, and both he and Unur visited their new allies numerous times between and . Afterwards, Usama was suspected of being involved in a plot against Unur, and he fled Damascus for Fatimid Cairo in November, . The young *az-Zafir* became caliph in , and Ibn as-Sallar became vizier , with Usama as one of his advisors. Thirteenth-century historian Ibn al-Athir says that Usama was the instigator of this plot. He lost his possessions in Cairo, and on the way to Damascus his retinue was attacked by the crusaders and Bedouin nomads, but in June he safely reached Damascus, which had recently been captured by Nur ad-Din. Ibn Ruzzik tried to persuade him to come back, as the rest of his family was still in Cairo, but Usama was able to bring them to Damascus, through crusader territory, in . The crusaders promised to transport them safely, but they were attacked and pillaged, and Usama lost his entire library. They were there for the circumcision of the son of his cousin Muhammad, who had recently succeeded Sultan as emir. Usama had remained in Damascus, and after the destruction of his homeland he remained there in semi-retirement. He went on pilgrimage to Mecca in , then went on campaign against the crusaders with Nur ad-Din in , and was at the Battle of Harim in . Usama lived in semi-retirement, as he did in Hisn Kayfa, and often met with Saladin to discuss literature and warfare. He may have also taught poetry and hadith in Damascus, and held poetry salons for Saladin and his chief men, including al-Qadi al-Fadl [21] and Imad ad-Din al-Isfahani. He died on November 17, . He had a son, Murhaf, in , and another son, Abu Bakr, who died as a child. He had a daughter, Umm Farwa, in Hisn Kayfa in . He mentions other children, but their names, and the name of his wife or wives, are unknown. He would spend most of his time reading the Quran, fasting and hunting during the day and at night would copy the Quran. He also recounted a few battles his father joined against the crusaders in his autobiography *Kitab al Itibar*. He was very fond of Sufis when he first learned about them late in his life in Damascus. In Damascus in the early s he wrote another anthology, the *Lubab al-Adab* "Kernels of Refinement" , instructions on living a properly cultured life. It is not exactly a "memoir", as Philip Hitti translated the title, although it does include many autobiographical details that are incidental to the main point. Derenbourg was also the first to produce an Arabic edition , a biography of Usama , and a French translation . In , Hitti produced an improved Arabic edition, and an English translation. Qasim as-Samarrai produced another Arabic edition in . As the

Encyclopaedia of Islam says, "his career was a troubled one, and for this his own actions were surely responsible in large part. Ibn al-Athir described him as "the ultimate of bravery", regarding his presence at the Battle of Harim. The disjointed nature of the work has given him a reputation as a senile rambler, although it is actually written with an anthological structure, with humorous or moralistic tales that are not meant to proceed chronologically, as a true autobiography would.

5: Memoirs Of The Crusades by Geoffrey de Villehardouin

Memoirs of the crusades. [Geoffroi de Villehardouin; Jean Joinville, sire de] -- *The Memoirs of Villehardouin and Joinville, here reproduced in an English form, are the first in date, those of Villehardouin having been written probably in the days of our King John, early in the.*

Damascus, Syria Arab lord, soldier, and writer "When one comes to recount cases regarding the Franks [Christian crusaders], he cannot but glorify Allah Memoirs of Usamah ibn Munqidh. Usamah ibn Munqidh, a Syrian nobleman and soldier of the twelfth century, sat down at the end of his long and adventurous life and composed his memoirs, known in English as *An Arab-Syrian Gentleman and Warrior in the Period of the Crusades*. This autobiography presents a colorful picture of daily life in many parts of the Middle East and North Africa from roughly the time of the First Crusade 1099, when European Christians first came into conflict with the Islamic world over control of Jerusalem and the Holy Land, through the Second Crusade 1149, when Muslim fighters began to take back parts of the Middle East from the Crusaders, to just before the Third Crusade 1192, when the great military leader Saladin 1193; see entry took back Jerusalem from the Christians. Usamah provides eyewitness accounts for many of the major events of the time and also presents detailed and often very critical, or negative, pictures of the Crusaders, whom the Arab world called Franks. A Syrian Gentleman Born on July 4, 1134, into the noble family of Munqidh, in northern Syria, Usamah grew up in the ancestral castle of Shayzar, not far from the city of Hama. Usamah came into the world months before Pope Urban II see entry delivered his famous speech demanding a holy war against the Muslim world to recapture Jerusalem for Christianity. It was one of the most powerful speeches in all of history, for it started what became almost a two-hundred-year conflict between East and West, Christianity and Islam. He was born into a powerful family in a small town on the Tigris River, located north of Mosul in modern-day Iraq. In addition to owning land, his father was a government official in the ruling Zangid dynasty, which controlled much of Iraq and Syria at the time. His long life was spent recording the events of his time, for he was an eyewitness to many of the main incidents of the Third Crusade 1192 as well as some of the later Crusades. Thanks to his well-placed family members, he had inside information about political affairs. Although he did not list his sources, his "Perfect History" remains an invaluable source for events during the Crusades. Like Usamah, he mixes firsthand experience and occasionally even secondhand gossip with other written texts to paint a picture of the Islamic world during the Crusades. His work has been praised for its detailed survey of Islamic history and its many rulers and leaders as well as for the global, or wider, view he takes of events not just in the Middle East but also in Spain and southern Italy. Comb and was protected by the Orontes River on three sides. Since anyone who occupied this castle controlled the major inland route going north and south in Syria, it was often attacked by enemy armies. It was so perfectly located and designed that the invading Crusaders were never able to capture it, although they eventually established their own military outposts nearby. Usamah was greatly influenced by his father, Murshid, who was of noble Arab blood and was both a man of action and of intellect brains. During his lifetime Murshid copied the Koran forty-three times in black, red, and blue ink. He did so because he hated politics and feared the damaging effects of power. As Usamah noted in his memoirs, since his family "never felt secure on account of the Franks, whose territory was adjacent," this education focused on military skills as well as more academic subjects. For ten years Usamah studied science, languages, religion, and philosophy in addition to mastering the bow and arrow and sword. Above all, Usamah loved studying literature and reciting poetry. In his memoirs he tells how he and his teacher would often ride along the nearby Orontes River, find a quiet spot under the trees, and recite poetry to each other. He encouraged his favorite son to engage in physical activities and taught him courage by his own example. In his memoirs Usamah recalled one boyhood incident that occurred at Shayzar following the capture of some Franks. When an agreement had been reached with other Franks, these prisoners were released. However, soon after they left the castle several Muslim thieves attacked them. Encouraged by his father, Usamah rode out to save these former enemies and took some of the Muslim thieves prisoner. From an early age Usamah saw the horrible effects of war. As a young boy he accompanied his father to battlefields

where Muslims fought the invading Crusaders. He saw men slaughtered in battle and also witnessed what happened to prisoners. Usamah was no stranger to violent behavior himself. As he wrote in his memoirs, when he was only ten years old he killed an older servant at Shayzar who was beating a servant boy. Usamah was as comfortable on a horse as he was at a desk reading his poetry. He became a master hunter by the age of thirteen, using falcons both as aids in hunting and as messenger birds. While he was still a teenager, he was tested in life-and-death situations involving lions, hyenas, and Crusader knights. As Winder noted, "In such an environment Usamah grew to manhood. The years of his long lifetime never tarnished his high standards of honor, honesty, courage, and kindness. In fact, as Philip K. Unfortunately, this situation changed when his uncle had a male child. Suddenly Usamah was no longer in favor. In he left Shayzar for a time and then returned, but when his father died in Usamah left the fortress of Shayzar for good. Meanwhile, Usamah had made his way in the world, traveling first to Damascus, where he stayed until , and then moving on to Cairo, where he served as a high-ranking government official from to He later recorded the jealousies and inside fighting that went on at the court of the Fatimids, who ruled Cairo. During these years he also fought the Franks in the Second Crusade. Usamah later joined the service of the powerful Muslim leader Saladin, who made him a trusted adviser. Saladin also appointed Usamah, by then an old man, governor of Beirut. Throughout his long and distinguished career Usamah came into close contact not only with powerful Islamic leaders of the day but also with the Franks, whom he regarded as enemies but occasionally as friends. During his lifetime he was known to his fellow Arabs primarily as a poet. These memoirs do not follow any chronological order; instead, Usamah jumps from topic to topic. A description of the hunting life might be followed by an account of fighting Franks and other Arabs or a detailed report of his life and works involving various leaders. As Hitti observed, "The author intends his book to be didactic [a tool for teaching]. The favorite theme is that the duration of the life of a man is predetermined [arranged in advance], that its end can neither be retarded [delayed] or advanced by anything man might or might not do. The tone of the book, however, is not preachy. His observations on the behavior of the Franks are especially interesting and often humorous. Usamah is amazed at their medical and legal practices. He watches a Frankish doctor kill two patients that he, Usamah, was trying to save. Usamah found these practices inferior to Islamic medicine and law. He was also shocked by the loose morals of the Crusaders and their women. At the same time, however, he found a common sense of honor among the monk-soldiers of the Teutonic Knights , a fighting religious order, who protected him on various occasions. He found them to be closer to the Arab ideal: Usamah also wrote in his memoirs of the sadness he felt at having reached old age. Usamah did not have long to complain about his old age, for he died in , shortly after finishing his memoirs. His son later had the book copied, and it spread from the Islamic world to the West. Edited by Bernard Hamilton and William G. The Crusades through Arab Eyes. Translated by Philip K. Columbia University Press, Web Sites "Autobiography, Excerpts on the Franks. Available online at <http://> Cite this article Pick a style below, and copy the text for your bibliography.

6: Memoirs of the Crusades

A primary source is a work that is being studied, or that provides first-hand or direct evidence on a topic. Common types of primary sources include works of literature, historical documents, original philosophical writings, and religious texts.

7: Vintage Novels: Chronicles of the Crusades by Joinville and Villehardouin

Page 65 - The booty gained was so great that none could tell you the end of it: gold and silver, and vessels and precious stones, and samite, and cloth of silk, and robes vair and grey, and ermine, and every choicest thing found upon the earth.

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Memoirs or Chronicle of The Fourth Crusade and The Conquest of Constantinople Geoffrey de Villehardouin

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[www.enganchecubano.comc]: *Memoirs or Chronicle of The Fourth Crusade and The Conquest of Constantinople*, trans. Frank T. Marzials, (London: J.M. Dent,).

9: Catalog Record: Memoirs of the crusades | Hathi Trust Digital Library

Chronicles of the Crusades by Joinville and Villehardouin It took a significant exertion of willpower to commit to writing *OUTREMER*. The main reason for this was the truly daunting quantity of research I knew I needed to do, since I'd never before studied the Crusades in any depth.

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