

# DOWNLOAD PDF NAMING PATTERNS IN THE LATIN KINGDOM OF JERUSALEM

## Chapter 1 : The Latin Kingdom of Jerusalem – Islamic religion -Propagation Forum-Bambam

*The University of Chicago Press. Books Division. Chicago Distribution Center.*

To echo his own description of this project--investigating Frankish rural settlement patterns in Palestine--Ronnie Ellenblum has indeed here taken on a Sisyphean task, a task that requires lengthy discussions of data and argumentation based on a broad chronological context. To a great extent, however, he has increased the burden of his task by discussing Frankish settlement within the context of the "Islamization" of Palestine; unfortunately, his discussion of this wider context falters and the project does not reach its figurative summit. In spite of these difficulties, Frankish Rural Settlement raises interesting questions about Frankish society in the Latin East. The book has three main objectives. The first is to prove that Frankish settlements existed in several regions of the Frankish Kingdom of Jerusalem, to reveal the complexity of their settlement patterns, and to compare and contrast them to contemporary settlement patterns in Europe. The second objective is to prove that the network of relations between the Frankish community and the Palestinian Christian community was based on the loyalty of the eastern Christians to the Franks. The third is to investigate new fields of research regarding the process of the Islamization of Palestine. In other words, Ellenblum sees the history of the Crusades as an "important and perhaps crucial" stage in "the process of the Islamization and Turkicization of the Levantine world" p. In addition, the author believes that the history of the Crusades bears significantly on the "Arabization" of Palestine. Ellenblum doubts the extent of the "absorption of Arabic amongst all classes and in all regions already during the period of Frankish conquest" p. An appreciation of the wider context is welcome in any archaeological or historical study and this one is both, commendably relying on the results of both archaeological excavation and survey and European and Middle Eastern historical sources. Ellenblum sets his study within the context of previous models of Frankish society in the Latin East. Regarding his second objective, he proposes a synthesis of two earlier models. The older, which he calls the "French" or the "previous" model, was promoted by scholars such as E. Grousset in the nineteenth and first half of the twentieth centuries. These scholars characterized Crusader society as one founded on an "unprecedented atmosphere of law, order, and tolerance" p. Smail that described a segregated Latin East. In the ir view, the Franks had an exclusively urban lifestyle, completely separate from all indigenous confessional groups, Christians and Muslims alike, who regarded their Frankish overlords with hostility. Ellenblum argues that the Franks and local Christians were integrated, while being segregated from the Muslim population. He characterizes his synthesis as "Christian under Frankish hegemony" p. Thus the author has a clear vision of the ramifications of his research; however, the wider context lacks conceptual and methodological clarity, particularly in relation to his third objective, which enables him to explain why Palestine was divided along confessional lines before the Crusaders arrived. Ellenblum refers to the Levant being both Turkicized and Arabized p. Do these expressions mean political or linguistic domination, or both? Did the Turks actually succeed "in gradually uniting the whole of the Islamic world under their control" p. This was simply not the case. Neither does Ellenblum provide the methodological basis for his interpretation of archaeological evidence. It would also seem that of the archaeological data only Frankish architecture can be dated. This is fine for Frankish archaeology, but the contextual nature of this study requires a similar capability regarding contemporary non-Frankish material evidence. Using the Galilee and Samaria as case studies, Ellenblum argues that the Franks intensively settled rural areas of Palestine, resulting in settlement patterns that resembled contemporary settlement in southern Europe. More significantly, he argues that the Franks settled only in those regions of Palestine in which there was a majority of local Christians. The Franks undertook this settlement, he believes, because they "preferred to settle in an Orthodox Christian environment" and they desired to fulfill the original call for the crusades to protect eastern Christians from the Muslims pp. Ellenblum uses a variety of evidence, including archaeological and historical evidence dating from the Byzantine and Ottoman periods, to argue that the regions immediately to the north of Jerusalem and western

## DOWNLOAD PDF NAMING PATTERNS IN THE LATIN KINGDOM OF JERUSALEM

Galilee were largely Christian, and consequently became areas of Frankish rural settlement. In contrast, central Samaria and eastern Galilee were largely Muslim, he argues, and the Franks, accordingly, did not settle in these areas. The existence of the Muslim regions of eastern Galilee and central Samaria is based on the conclusion that the former was predominantly Jewish and that the latter was predominantly Samaritan during the Byzantine period. Ellenblum cites historical evidence mentioning only Muslim inhabitants identified by name of villages in these regions during the Islamic period. In addition, there is an absence of Frankish archaeological remains in those regions he identifies as Muslim. However, the use of Frankish remains as an indicator of a predominantly Christian village is hardly a foolproof indicator of the predominant religious community, given the case of Bayt Surik, "the only example of a construction of a Frankish village settlement in a Muslim village" p. Why does the exception occur? Cogent conclusions of his results in these parts of the book would have been welcome. These regions of Palestine, he explains in chapter twenty, were "Islamized" through the "double process of nomadization and sedentarization"--actually a sequential process. His evidence for this process, however, is fleeting and does little more than reflect a view of nomadism as stereotyped as the view about the Franks that he rightfully cautions us to abandon p. Nomads are viewed in rigid opposition to sedentary communities and to centralized government. Such logic rests on the presumed association of sedentariness with law and order and nomadism with unlawfulness. Nomadic tribes, for example, were "certainly stronger during the early Muslim period than during the Frankish periods" p. After all, if the conventional view is correct that the Franks entered a "power vacuum" p. His argument is rendered less tenable by flimsy assertions and logical contradictions. For example, he asserts that robbers and lawless elements, who William of Tyre states were active in Galilee in the twelfth century, must have been Muslim "as they were supported by Damascus" p. He states that the central government, presumably Byzantine, exercised "excessive power" over Samaritan communities, which led to the Samaritan revolt of against the Byzantines. Severe reprisals against the community prompted the flight of the sedentary population and the subsequent entry of nomads, who "dominated the country politically and religiously" p. Did the nomads dominate the country or did the Byzantines? If the former, of what religion were they? In the eastern Galilee, Ellen blum argues that the region went through "a partial process of nomadization and desertion" p. He assumes that the Jewish inhabitants of the region fled in the seventh century because they "did not enjoy the protection of the central government" p. Here he apparently means the Byzantine government, given his opinion of the early Muslims. The settlement pattern does indeed seem to have changed: Nonetheless, "the Jews continued to live in the region and many settlements still retained their Jewish character in the Frankish period" p. Why would as much as half the Jewish population flee? Indeed, what is the evidence for mass flight? What is the evidence for nomadism in the region? Ellenblum forces his theory of nomadization and sedentarization onto the data and he makes no effort to consider the impact of the newly founded Islamic state or the transformation of trade patterns in the seventh century. Scholars should be encouraged to push the limits of their knowledge, but simplistic views of seventh-century history or different economic strategies are hardly the basis for plausible hypotheses. Latin passages are quoted throughout the text but not translated. Editing errors are so rife as to irritate all but the most patient reader. The reference to the "appendix" on p. Obsolete and bizarre usages and sentences abound, for example: The reader expects much more from such a distinguished press. Ellenblum does succeed in demonstrating the variety of Frankish settlement in the Latin Kingdom. His discussion of the regionalization of Crusader villages and structures adds a compelling dimension to our view of that society, and thus he accomplishes his first objective. However, his second and third objectives are not fully met. Regarding the second, he recognizes, to his credit, "collaboration" and "treason" as "oversimplified terms" in describing relations between Franks and local Christians p. While Frankish society was both an urban and rural phenomenon, this fact, however, should not obscure the fact that Frankish land ownership extended beyond the bounds of religious communities. Consequently, this study does not refute the existence of city-bound Frankish absentee landlords alienated from their Palestinian tenants.

# DOWNLOAD PDF NAMING PATTERNS IN THE LATIN KINGDOM OF JERUSALEM

## Chapter 2 : Languages of Palestine - Wikipedia

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

Bring fact-checked results to the top of your browser search. Each state was organized into a pattern of lordships by the ruling Christian minority. The institutions of the kingdom of Jerusalem are best known, partly because its history figures more prominently in both Arab and Christian chronicles but especially because its documents were better preserved. Though this collection reflects a later situation, certain sections and many individual enactments can be traced back to the 12th century, the period known as the First Kingdom. In the first half of the 12th century, the kingdom presented the appearance of a typical European monarchy, with lordships owing military service and subject to fiscal exactions. There were, however, important differences, not only in the large subject population of diverse ethnic origins but also with respect to the governing minority. No great families with extensive domains emerged in the early years, and the typical noble did not, as in Europe, live in a rural castle or manor house. Although castles existed, they were garrisoned by knights and, increasingly as the century advanced, by the religio-military orders. Most barons in the kingdom lived in the fortified towns. The kings, moreover, possessed a considerable domain and retained extensive judicial rights, which made the monarchy a relatively strong institution in early Jerusalem. Toward the middle of the century, this situation changed. Partly as a consequence of increased immigration from the West, the baronial class grew, and a relatively small group of magnates with large domains emerged. As individuals, they were less disposed to brook royal interference, and, as a class and in the court of barons Haute Cour, or High Court , they were capable of presenting a formidable challenge to royal authority. The last of the kings of Jerusalem to exercise effective power was Amalric I in the 12th century. In the final years of the First Kingdom, baronial influence was increasingly evident and dissension among the barons, as a consequence, more serious. The Knights of the Hospital of St. John, or Hospitallers , was founded in the 11th century by the merchants of Amalfi to provide hospital care for pilgrims. But during the 12th century, in response to the military needs of the kingdom, the Hospitallers also became an order of knights, as did the Templars , the Poor Knights of Christ and of the Temple of Solomon, so named because of their headquarters in the former temple of Solomon. The Templars originated as a monastic-military organization dedicated to protecting pilgrims on the way to Jerusalem, and their rule, composed by St. Bernard of Clairvaux , was officially sanctioned by the Council of Troyes Although the Templars and Hospitallers took monastic vows, their principal function was soldiering. TemplarOverview of the Templars also called Knights Templar. They maintained permanent garrisons in these castles and supplemented the otherwise inadequate forces of the barons and king. Moreover, because they were soon established in Europe as well, they became international organizations. Virtually independent, sanctioned and constantly supported by the papacy, and exempt from local ecclesiastical jurisdiction, they aroused the jealousy of the clergy and constituted a serious challenge to royal authority. The Greek patriarch of Antioch was removed, and all subsequent incumbents were Latin except in one brief period before , when imperial pressure brought about the installation of a Greek. The Eastern Orthodox patriarch in Jerusalem left before the conquest and died soon after. All his successors were Latin. Under Latin jurisdiction were the entire Latin population as well as those natives who remained Orthodoxâ€™Greeks in Antioch and Greeks or Syrians Melchites in Jerusalem. Beyond that jurisdiction were a larger number of non-Chalcedonians both Syriac and Armenian and some few members of the Assyrian Church of the East so-called Nestorians , all adherents of doctrines that had deviated from the decisions of 5th-century ecumenical councils. A number of Maronites of the Lebanon region accepted the Latin obedience late in the 12th century. After some initial confusion, the native hierarchies were able to resume their functions. As in the West, the church had its own courts and possessed large properties. But each ecclesiastical domain was required to furnish

## DOWNLOAD PDF NAMING PATTERNS IN THE LATIN KINGDOM OF JERUSALEM

soldiers, and there were considerable charitable foundations. The hierarchy of the Latin states was an integral part of the church of the West. Papal legates regularly visited the East, and bishops from the Crusader states attended the third Lateran Council in Western monastic orders also appeared in the Crusader states. In addition to the nobles and their families who had settled in the kingdom, a substantially larger number of persons were classified as bourgeois. A small number had arrived with the First Crusade; however, most were later immigrants from Europe, representing nearly every nationality but predominantly from rural southern France. In the East they became town dwellers, though a few were agriculturalists—proprietors of small estates, rarely themselves tillers of the soil, inhabiting the more modest towns. It appears some immigrants, perhaps poor pilgrims who remained, failed to obtain a reasonably settled status and could not afford the relatively small ransom offered by Saladin in The townspeople of the First Kingdom did not, like their counterparts in Europe, aspire to political autonomy. There were no communal movements in the 12th century. The bourgeois were, therefore, subject to a king or seigneur. Some did military service as sergeants—i. The Italians had acquired exceptional privileges in the ports because they supplied the indispensable naval aid and shipping essential to regular contact with Europe. These privileges usually included a quarter that they maintained as a virtually independent enclave. European settlers in the Crusader states, however, were only a small minority of the population. If the early Crusaders were ruthless, their successors, except for occasional outbursts during campaigns, were remarkably tolerant and flexible in dealing with the diverse sectors of the local population. Muslim town dwellers who had not fled were captured and put to menial tasks. Baptism brought with it immediate freedom. Few Muslims were slaves. Most of those who remained were peasants who for centuries had been a large part of the rural population and who were permitted to retain their holdings, subject to fiscal impositions not unlike those of the European serf and usually identical to those originally levied by their former proprietors on all non-Muslims. Muslim nomads, or Bedouin, who from time immemorial had moved their herds with the changing seasons, were granted their traditional rights of pasturage by the king. Most mosques were appropriated during the conquest, but some were restored, and no attempt was made to restrict Muslim religious observance. Occasionally a mihrab prayer niche was retained for Muslim worshipers in a church that had formerly been a mosque. The tolerance of the Franks, noted by Arab visitors, often surprised and disturbed newcomers from the West. Legal practices Native Christians were governed according to the Assizes of the Court of the Bourgeois. Each national group retained its institutions. The principle of personality of law applied to all: The Jewish community of Palestine, which had declined in the 11th century, was drastically reduced by the First Crusade. As the Latin kingdom settled into a routine of government, however, the situation improved. Indeed, there is reason to believe that the later, more stable regime made possible a not-inconsiderable Jewish immigration—not, it seems, as in earlier times, from the neighbouring lands of the Middle East but from Europe. Thus, by the s the Crusader states of Outremer, as the area of Latin settlement came to be called, had developed well-established governments. With allowance made for regional differences e. The governing class of Franks was no longer made up of foreign conquerors but comprised local residents who had learned to adjust to a new environment and were concerned with administration. A few—such as Reginald of Sidon and William of Tyre, the archbishop and chancellor, respectively—were fluent in Arabic. Many others knew enough of the language to deal with the local inhabitants. Franks adopted native dress, ate native food, employed native physicians, and married Syrian, Armenian, or converted Muslim women. The Assizes were in French, and other documents were drawn up in Latin. William of Tyre, born in the East but educated in Europe, wrote a celebrated *Historia rerum in partibus transmarinis gestarum* History of Deeds Done Beyond the Sea in the Latin style of the 12th century. Artists and architects were influenced by Byzantine and Arab craftsmen, but Oriental motifs were usually limited to details, such as doorway carvings. A psalter for Queen Melisende in the 12th century, for example, shows certain Byzantine characteristics, and the artist may have lived in Constantinople, but the manuscript is in the then current tradition of French art. Castles followed Byzantine models and were often built on the old foundations, though Western ideas were also incorporated. New churches were built or

## DOWNLOAD PDF NAMING PATTERNS IN THE LATIN KINGDOM OF JERUSALEM

additions made to existing structures, as, for example, the Church of the Holy Sepulchre , in the Romanesque style of the homeland. All in all, the Franks of the First Kingdom developed a distinctive culture and achieved a sense of identity. Until baronial dissensions weakened the monarchy in later years, the Latin kingdom showed remarkable vitality and ingenuity. It was one of the more sophisticated governmental achievements of the Middle Ages.

# DOWNLOAD PDF NAMING PATTERNS IN THE LATIN KINGDOM OF JERUSALEM

## Chapter 3 : Crusades - The institutions of the First Kingdom | [www.nxgvision.com](http://www.nxgvision.com)

*Naming Patterns in the Latin Kingdom of Jerusalem. by Iris Shagrir. This study examines a central question in the history of the Latin Kingdom of Jerusalem: to what extent did the Frankish settlers in the East preserve European patterns and traditions, and to what extent did they assimilate elements fr.*

However, the main objective quickly became the control of the Holy Land. The Byzantines were frequently at war with the Seljuks and other Turkish dynasties for control of Anatolia and Syria. The Sunni Seljuks had formerly ruled the Great Seljuk Empire, but this empire had collapsed into several smaller states after the death of Malik-Shah I in 1092. This disunity among the Anatolian and Syrian emirs allowed the crusaders to overcome any military opposition they faced on the way to Jerusalem. Warfare between the Fatimids and Seljuks caused great disruption for the local Christians and for western pilgrims. The crusaders arrived at Jerusalem in June; a few of the neighbouring towns Ramla, Lydda, Bethlehem, and others were taken first, and Jerusalem itself was captured on July 7, 1099. Raymond IV of Toulouse and Godfrey of Bouillon were recognized as the leaders of the crusade and the siege of Jerusalem. Raymond was the wealthier and more powerful of the two, but at first he refused to become king, perhaps attempting to show his piety and probably hoping that the other nobles would insist upon his election anyway. Although it is widely claimed that he took the title *Advocatus Sancti Sepulchri* "advocate" or "defender" of the Holy Sepulchre, this title is used only in a letter that was not written by Godfrey. Instead, Godfrey himself seems to have used the more ambiguous term *princeps*, or simply retained his title of *dux* from Lower Lorraine. According to William of Tyre, writing in the later 12th century when Godfrey had become a legendary hero, he refused to wear "a crown of gold" where Christ had worn "a crown of thorns". The papal legate Daimbert of Pisa convinced Godfrey to hand over Jerusalem to him as Latin Patriarch, with the intention to set up a theocratic state directly under papal control. He set the foundations for the system of vassalage in the kingdom, establishing the Principality of Galilee and the County of Jaffa. But his reign was short, and he died of an illness in 1112. His brother Baldwin of Boulogne successfully outmanoeuvred Daimbert and claimed Jerusalem for himself as "King of the Latins of Jerusalem". Daimbert compromised by crowning Baldwin in Bethlehem rather than Jerusalem, but the path for a secular state had been laid. Under the Latin Patriarch, there were four suffragan archdioceses and numerous dioceses. The numbers of European inhabitants increased, as the minor crusade of 1101 brought reinforcements to the kingdom. Baldwin repopulated Jerusalem with Franks and native Christians, after his expedition across the Jordan in 1105. He successfully defended against Muslim invasions, from the Fatimids at the numerous battles at Ramla and elsewhere in the southwest of the kingdom, and from Damascus and Mosul at the Battle of al-Sannabra in the northeast in 1107. Baldwin brought with him an Armenian wife, traditionally named Arda although never named such by contemporaries, whom he had married to gain political support from the Armenian population in Edessa, and whom he quickly set aside when he no longer needed Armenian support in Jerusalem. Baldwin II was an able ruler, and he too successfully defended against Fatimid and Seljuk invasions. Although Antioch was severely weakened after the Battle of Ager Sanguinis in 1104, and Baldwin himself was held captive by the emir of Aleppo from 1107 to 1111, Baldwin led the crusader states to victory at the Battle of Azaz in 1111. His reign saw the establishment of the first military orders, the Knights Hospitaller and the Knights Templar; the earliest surviving written laws of the kingdom, compiled at the Council of Nablus in 1120; and the first commercial treaty with the Republic of Venice, the *Pactum Warmundi*, in 1127. The increase of naval and military support from Venice led to the capture of Tyre that year. Hodierna and Alice, who married into the families of the Count of Tripoli and Prince of Antioch; Ioveta, who became an influential abbess; and the eldest, Melisende, who was his heir and succeeded him upon his death in 1163, with her husband Fulk V of Anjou as king-consort. Their son, the future Baldwin III, was named co-heir by his grandfather. Second Crusade Depiction of Crusaders from a edition of Larousse[ clarification needed ] Fulk was an experienced crusader and had brought military support to the kingdom during a pilgrimage in 1113. Not everyone appreciated the

## DOWNLOAD PDF NAMING PATTERNS IN THE LATIN KINGDOM OF JERUSALEM

imposition of a foreigner as king. In Antioch, Tripoli, and Edessa all asserted their independence and conspired to prevent Fulk from exercising the suzerainty of Jerusalem over them. In Hugh II of Jaffa revolted against Fulk, allying with the Muslim garrison at Ascalon, for which he was convicted of treason in absentia. The Latin Patriarch intervened to settle the dispute, but an assassination attempt was then made on Hugh, for which Fulk was blamed. This scandal allowed Melisende and her supporters to gain control of the government, just as her father had intended. Fulk used this time to construct numerous castles, including Ibelin and Kerak. Perhaps remembering attacks launched on Jerusalem from Damascus in previous decades, Damascus seemed to be the best target for the crusade, rather than Aleppo or another city to the north which would have allowed for the recapture of Edessa. The subsequent Siege of Damascus was a complete failure; when the city seemed to be on the verge of collapse, the crusader army suddenly moved against another section of the walls, and were driven back. The crusaders retreated within three days. There were rumours of treachery and bribery, and Conrad III felt betrayed by the nobility of Jerusalem. The West was hesitant to send large-scale expeditions; for the next few decades, only small armies came, headed by minor European nobles who desired to make a pilgrimage. The Muslim states of Syria were meanwhile gradually united by Nur ad-Din, who defeated the Principality of Antioch at the Battle of Inab in and gained control of Damascus in . Nur ad-Din was extremely pious and during his rule the concept of jihad came to be interpreted as a kind of counter-crusade against the kingdom, which was an impediment to Muslim unity, both political and spiritual. Melisende continued to rule as regent long after Baldwin came of age. She was supported by, among others, Manasses of Hierges, who essentially governed for her as constable; her son Amalric , whom she set up as Count of Jaffa ; Philip of Milly ; and the Ibelin family. In Baldwin had himself crowned as sole ruler, and a compromise was reached by which the kingdom was divided in two, with Baldwin taking Acre and Tyre in the north and Melisende remaining in control of Jerusalem and the cities of the south. Baldwin and Melisende knew that this situation was untenable. Melisende surrendered and retired to Nablus, but Baldwin appointed her his regent and chief advisor, and she retained some of her influence, especially in appointing ecclesiastical officials. The fortress was captured and was added to the County of Jaffa, still in the possession of his brother Amalric. With the capture of Ascalon the southern border of the kingdom was now secure, and Egypt, formerly a major threat to the kingdom but now destabilized under the reign of several underaged caliphs, was reduced to a tributary state. Nur ad-Din remained a threat in the east, and Baldwin had to contend with the advances of Byzantine emperor Manuel I Comnenus , who claimed suzerainty over the Principality of Antioch. In the chaotic situation in Egypt led to a refusal to pay tribute to Jerusalem, and requests were sent to Nur ad-Din for assistance; in response, Amalric invaded , but was turned back when the Egyptians flooded the Nile at Bilbeis. The Egyptian vizier Shawar again requested help from Nur ad-Din, who sent his general Shirkuh , but Shawar quickly turned against him and allied with Amalric. It seemed likely that Antioch itself would fall to Nur ad-Din, but he withdrew when Emperor Manuel sent a large Byzantine force to the area. Despite the defeat, both sides withdrew, but Shawar remained in control with a crusader garrison in Cairo. Amalric accomplished nothing else, but his actions prompted Shawar to switch sides again and seek help from Shirkuh. Shawar was promptly assassinated, and when Shirkuh died in , he was succeeded by his nephew Yusuf, better known as Saladin. That year, Manuel sent a large Byzantine fleet of some ships to assist Amalric, and the town of Damietta was placed under siege. However, the Byzantine fleet sailed with enough provisions for only three months. By the time that the crusaders were ready supplies were already running out and the fleet retired. This is the interpretation offered by William of Tyre, who was firmly placed in the "noble" camp, and his view was taken up by subsequent historians; in the 20th century, Marshall W. Baldwin , [36] Steven Runciman , [37] and Hans E. Mayer [38] favoured this interpretation. It is highly probable that Raymond or his supporters engineered the assassination. Since Raymond was his nearest relative in the male line with a strong claim to the throne, there was concern about the extent of his ambitions, although he had no direct heirs of his own. To balance this, the king turned from time to time to his uncle, Joscelin III of Edessa , who was appointed seneschal in ; Joscelin was more closely related to Baldwin than Raymond was, but had no

## DOWNLOAD PDF NAMING PATTERNS IN THE LATIN KINGDOM OF JERUSALEM

claim to the throne himself. Baldwin and his advisors recognised that it was essential for Sibylla to be married to a Western nobleman in order to access support from European states in a military crisis; while Raymond was still regent, a marriage was arranged for Sibylla and William of Montferrat, a cousin of Louis VII of France and of Frederick Barbarossa, Holy Roman Emperor. Raynald was then named regent. In addition, Philip seemed to think he could carve out a territory of his own in Egypt, but he refused to participate with the planned Byzantine-Jerusalem expedition. The expedition was delayed and finally cancelled, and Philip took his army away to the north. Baldwin proved to be an effective and energetic king as well as being a brilliant military commander: Before Raymond and Bohemond arrived, Agnes and King Baldwin arranged for Sibylla to be married to a Poitevin newcomer, Guy of Lusignan, whose older brother Amalric of Lusignan was already an established figure at court. When Patriarch Amalric died on 6 October, the two most obvious choices for his successor were William of Tyre and Heraclius of Caesarea. It was probably around this time that Raynald also attacked a Muslim caravan. King Baldwin, although quite ill, was still able to command the army in person. Saladin attempted to besiege Beirut from land and sea, and Baldwin raided Damascene territory, but neither side did significant damage. In December, Raynald launched a naval expedition on the Red Sea, which made it as far south as Rabigh. The tax helped pay for larger armies for the next few years. More troops were certainly needed, since Saladin was finally able to gain control of Aleppo, and with peace in his northern territories he could focus on Jerusalem in the south. King Baldwin himself then went to relieve the castle, carried on a litter, and attended by his mother. He was reconciled with Raymond of Tripoli and appointed him military commander. The siege was lifted in December and Saladin retreated to Damascus. At the same time, King Baldwin contracted his final illness and Raymond of Tripoli, rather than Guy, was appointed as his regent. His nephew Baldwin was paraded in public, wearing his crown as Baldwin V. Baldwin IV finally succumbed to his leprosy in May. In, Patriarch Heraclius travelled throughout the courts of Europe, but no help was forthcoming. Heraclius offered the "keys of the Holy Sepulchre, those of the Tower of David and the banner of the Kingdom of Jerusalem", but not the crown itself, to both Philip II of France and Henry II of England; the latter, as a grandson of Fulk, was a first cousin of the royal family of Jerusalem, and had promised to go on crusade after the murder of Thomas Becket. Both kings preferred to remain at home to defend their own territories, rather than act as regent for a child in Jerusalem. The few European knights who did travel to Jerusalem did not even see any combat, since the truce with Saladin had been re-established. He was a sickly child and died in the summer of. Raymond and his supporters went to Nablus, presumably in an attempt to prevent Sibylla from claiming the throne, but Sibylla and her supporters went to Jerusalem, where it was decided that the kingdom should pass to her, on the condition that her marriage to Guy be annulled. She agreed but only if she could choose her own husband and king, and after being crowned, she immediately crowned Guy with her own hands. Raymond had refused to attend the coronation, and in Nablus he suggested that Isabella and Humphrey should be crowned instead, but Humphrey refused to agree to this plan which would have certainly started a civil war. Raymond himself refused to do so and left for Tripoli; Baldwin of Ibelin also refused, gave up his fiefs, and left for Antioch. Third Crusade 17th-century interpretation of Guy of Lusignan right being held captive by Saladin left, clad in a traditional Islamic royal garment, painted by Jan Lievens. The Near East, c. Raymond of Tripoli allied with Saladin against Guy and allowed a Muslim garrison to occupy his fief in Tiberias, probably hoping that Saladin would help him overthrow Guy. Saladin, meanwhile, had pacified his Mesopotamian territories, and was now eager to attack the crusader kingdom; he did not intend to renew the truce when it expired in. Guy was on the verge of attacking Raymond, but realized that the kingdom would need to be united in the face of the threat from Saladin, and Balian of Ibelin effected a reconciliation between the two during Easter in. Saladin attacked Kerak again in April, and in May, a Muslim raiding party ran into the much smaller embassy on its way to negotiate with Raymond, and defeated it at the Battle of Cresson near Nazareth. Raymond and Guy finally agreed to attack Saladin at Tiberias, but could not agree on a plan; Raymond thought a pitched battle should be avoided, but Guy probably remembered the criticism he faced for avoiding battle in, and it was decided to

# DOWNLOAD PDF NAMING PATTERNS IN THE LATIN KINGDOM OF JERUSALEM

march out against Saladin directly.

# DOWNLOAD PDF NAMING PATTERNS IN THE LATIN KINGDOM OF JERUSALEM

## Chapter 4 : Frankish Rural Settlement in the Latin Kingdom of Jerusalem | John L. Meloy | Academic Room

*Naming Patterns in the Latin Kingdom of Jerusalem [Iris Shagrir] on www.nxgvision.com \*FREE\* shipping on qualifying offers. Anthroponymy, or the study of personal names, is used here to investigate the extent to which Frankish settlers in the Latin kingdom of Jerusalem assimilated the practices and traditions of their hosts.*

During these two centuries it was for Western Europe a genuine centre of colonization. As the common property of Christendom it retained its international character to the end, although the French element predominated among the feudal lords and the government officials, and the Italians acquired the economic preponderance in the cities. Kings and succession to the throne The succession of kings is as follows: Godfrey of Bouillon, elected Lord of Jerusalem, 22 July, did not assume the royal crown and died 18 July, having strengthened the new conquest by his victory over the Egyptians at Ascalon 12 August. After his death the barons invited his brother Baldwin, Count of Edessa, to assume the lordship of Jerusalem. Baldwin accepted and had himself crowned King of Jerusalem by the Patriarch Daimbert in the basilica of Bethlehem 25 December. Baldwin I was the real founder of the kingdom. With the aid of new crusaders, and more especially the help afforded by the Genoese, Pisan, and Venetian fleets he took possession of the principal cities on the coast of Syria. Besides, the Countship of Tripoli and the Principality of Edessa became fiefs of the new kingdom, but the Principality of Antioch preserved its independence. Baldwin I attacked even the Caliphate of Egypt but died at El-Arish in the course of this expedition. His cousin, Baldwin du Bourg, Count of Edessa, was chosen by the barons to succeed him. Baldwin II, who had followed Godfrey of Bouillon to the crusade, was a valiant knight and, in 1187, took possession of Tyre. Fulc succeeded his father-in-law. Under his son, Baldwin III, who married Theodora Comnena, the kingdom attained its greatest dimensions after the capture of Ascalon, but the principality of Edessa was wrested from it in 1187. Amaury died prematurely in 1191, leaving as his successor his son Baldwin IV, a very gifted young man, who had been the pupil of William of Tyre, but who was attacked with leprosy and rendered incapable of taking charge of affairs. By the dreadful disease had gained such headway that the unfortunate Baldwin "the Leprous" "le Mesel" had the son of his sister Sibylla by the Count of Montferrat crowned under the name of Baldwin V. However, as Guy seemed incompetent, the barons took the regency away from him and confided it to Raymond, Count of Tripoli. Baldwin IV died in 1195, at the age of twenty-five, without having married, and left the kingdom a prey to discord and exposed to the attacks of Saladin. The young Baldwin V, his nephew, died in 1198, supposedly of poisoning. Incapable of defending his kingdom against Saladin, Guy was made prisoner at the battle of Tiberias 4 July, 1187, which was followed by the capture of Jerusalem 2 October, and purchased his liberty by yielding Ascalon to Saladin. The Kingdom of Jerusalem was destroyed. On 28 July, Richard Coeur de Lion, King of England, imposed his arbitration upon the two rivals and decided that Guy should be king during his lifetime and have Conrad for his successor, the latter to receive Beirut, Tyre, and Sidon as guarantees; but on 29 April, 1193, Conrad was assassinated by emissaries of the "Old Man of the Mountain". Guy, on his side, renounced the title of king May, and purchased the Island of Cyprus from the Templars. He died in 1194 and his widow named Henry I, Count of Champagne, who was elected king, but in 1198 Henry died from an accident. Isabella married a fourth husband, Amaury of Lusignan, brother of Guy and already King of Cyprus. The turning of the course of the crusade to Constantinople obliged him to conclude a truce with the Moslems. Amaury died in 1205. However, it was to Mary, daughter of Isabella and Conrad of Montferrat, that the barons gave the preference, and they requested the King of France to provide her with a husband. Philip Augustus accordingly selected John of Brienne, who hesitated for a long time before accepting and did not arrive in Palestine until 1213, having first obtained from the pope a considerable loan of money. He directed the Crusade of Egypt in 1217 and, after his defeat, came to the West to solicit help. Immediately after the ceremony the emperor declared that his father-in-law must renounce the title of King of Jerusalem, and he himself adopted it in all his acts. By a treaty concluded with the Sultan of Egypt, Frederick regained Jerusalem, and on 18 March, 1229, without any religious

## DOWNLOAD PDF NAMING PATTERNS IN THE LATIN KINGDOM OF JERUSALEM

ceremony whatever, assumed the royal crown in the church of the Holy Sepulchre. The new regent combated the influence of the Ibelins and tried to secure possession of the Island of Cyprus, but was conquered and had to content himself with placing an imperial garrison at Tyre. In Conrad, son of Frederick II, having attained his majority, the court of barons declared that the regency of the emperor must cease, and invited the legitimate king to come in person and exercise his rights. On the death of Alix her son Henry of Lusignan, King of Cyprus, assumed the regency but, in the month of September, a troop of Kharizmians seized Jerusalem, whilst the Mongols threatened Antioch. After his Crusade of Egypt, St. However, just at the time that the Christian states were menaced by the Mongols and the Mamelukes of Egypt, interior strife was at its height. In , Henry of Lusignan having died, some of the barons acknowledged Queen Plaisance regent in the name of her son Hugh II, whereas others would give their allegiance to none other than Conradin, grandson of Frederick II. Moreover, civil war broke out at Acre between the Genoese and the Venetians, between the Hospitallers and the Templars, and on 31 July, the Venetians destroyed the Genoese fleet before Acre. After the Sicilian Vespers, which ruined the projects of Charles of Anjou, the inhabitants of Acre expelled his seneschal and proclaimed Henry II of Cyprus 15 August, their king. But at this time the remnants of the Christian possessions were hard pressed by the Mamelukes. The Kingdom of Jerusalem no longer existed, and none of the expeditions of the fourteenth century succeeded in re-establishing it. The title of King of Jerusalem continued to be borne in a spirit of rivalry: Institutions and civilization Towards the middle of the twelfth century, when the Kingdom of Jerusalem had attained its greatest dimensions, it comprised the entire coast of Syria from Beirut on the north to Raphia on the south. In the north the Countship of Tripoli was under the suzerainty of the King of Jerusalem. But in the very interior of the kingdom the power of the king was checked by numerous obstacles, and the sovereignty belonged less to the king than to the body of feudatories whose power was centered in the High Court, composed of vassals and rear-vassals. Its authority governed even the succession to the throne, in event of dispute between two members of the royal family; it alone was empowered to make laws or "assizes", and to its initiative was due the compilation of the "Assizes of Jerusalem", erroneously ascribed to Godfrey of Bouillon. The king took an oath in presence of this court and had no right to confiscate a fief unless in accordance with the regular judgment of that assembly. Moreover, if the king were to violate his oaths, the assizes formally proclaimed the right of the lieges to resist. The High Court, presided over by the constable or marshal, assembled only when convoked by the king; in judicial matters it constituted the supreme tribunal and its judgments were without appeal: A "Court of the Burgesses", organized in the twelfth century, had analogous jurisdiction over the burgesses and could sentence to exile or even condemn to death. In the great fiefs mixed courts of knights and burgesses had similar control independently of the liege. Even within these limits the king was incapable of compelling vassals to fulfill their feudal obligations. Domiciled in impregnable castles, the architecture of which had been perfected after Moslem models, the nobles led an almost independent life. The Church, at this period, was also a power independent of the kings, and, with the exception of the king, the Patriarch of Jerusalem was the most important personage in the realm. After the First Crusade a very powerful Latin Church was established in Palestine; numerous monasteries were founded and received large donations of landed property in Palestine as well as in Europe. Some patriarchs, especially Daimbert, who was at enmity with Baldwin I, even endeavoured to found a power thoroughly independent of royalty; nevertheless, both of these powers generally lived in harmony. The Patriarch of Jerusalem, who was elected by the clergy and acclaimed by the people, had his powers confirmed by the pope, who continued to exercise great authority in Palestine. Moreover, the orders of religious knighthood, the Hospitallers of St. John, organized in , the Templars founded by Hugh of Payens in , and the Teutonic Knights created in , formed regular powers, equally independent of Church and State. Most lavishly endowed, they soon owned an incalculable number of fiefs and castles in Palestine and in Europe. In spiritual matters they were directly subject to the pope; but the king could not interfere in their temporal affairs, and each of the three orders had its own army and exercised the right of concluding treaties with the Moslems. Although royal authority was restricted to rather narrow limits by these various powers, it

## DOWNLOAD PDF NAMING PATTERNS IN THE LATIN KINGDOM OF JERUSALEM

nevertheless succeeded in having at its disposal resources adequate to the defence of the Christian states. Its financial revenues were more considerable than those of the majority of the European princes of the twelfth century, amongst the most profitable sources of income being the customs duties enforced at all the ports and of which the register was kept by natives who wrote in Arabic. The king also levied toll upon caravans, had the monopoly of certain industries, and the exclusive right to coin money. At times he obtained from the court of barons authority to levy extraordinary taxes; and in , in order to meet the invasion of Saladin all revenues, even those of the Church were subjected to a tax of 2 per cent. Although the kings of the twelfth century were surrounded by high officials, and kept a sufficiently grand court, at which Byzantine etiquette ruled, they devoted most of their income to the defence of their kingdom. Their vassals owed military service, unlimited as to time, unlike the prevailing Western customs, but in exchange they received pay. To these regular resources already mentioned we must add the bands of crusaders constantly arriving from Europe , but whose turbulence and lack of discipline often rendered them more of an encumbrance than a help; besides, many considered that, having once engaged in combat with the Moslems , they had accomplished their vows and therefore returned to Europe , thus making continuous warfare well nigh impossible. This explains why with the well-organized Moslem states arrayed against it, the Kingdom of Jerusalem could only dispute the ground foot by foot for two centuries. Nevertheless, despite its imperfect organization, the economic prosperity of the Latin kingdom attained an extraordinary height of development in the twelfth century. In order to repopulate the country, Baldwin I held out inducements to the Christian communities dwelling beyond the Jordan ; in the Maronites of the Lebanon abjured their Monothelite heresy. Most of the natives did likewise, and constituted the influential middle class or burgesses of the various cities, having the right to own land and an autonomous administration under magistrates called reis. Each of these colonies had lands or casaux on the outskirts of the city, where cotton and sugar-cane were cultivated; the colonial merchants had the monopoly of commerce between Europe and the East, and freighted their out-going ships with costly merchandise, spices, China silk, precious stones, etc. Industries peculiar to Syria , the manufacture of silk and cotton materials, the dye-works and glass factories of Tyre , etc. In exchange, the Western ships brought to Palestine such European products as were necessary to the colonists; two flotillas sailed yearly from Western ports, at Easter and about the feast of St. John, thus ensuring communication between Palestine and Europe. Thanks to this commerce, during the twelfth century the Kingdom of Jerusalem became one of the most prosperous states in Christendom. In the castles, as in the cities, the Western knights loved to surround themselves with gorgeous equipments and choice furniture, the latter often of Arabian workmanship. In Palestine there was a marked development along artistic lines, and churches were erected in the towns according to the rules of Roman architecture. Even now, the cathedral of St. John at Beirut , built about and transformed into a mosque, shows us the style of edifice reared by Western architects, its structure recalling that of the monuments of Limousin and Languedoc. But it was military architecture that reached the greatest development and probably furnished models to the West; even today the ruins of the Crac of the Knights, built by the Hospitallers , astonish the beholder by their double gallery, their massive towers, and elegant halls. The Kingdom of Jerusalem , established as a result of the First Crusade , was thus one of the first attempts made by Europeans at colonization. About this page APA citation. Latin Kingdom of Jerusalem In The Catholic Encyclopedia. Robert Appleton Company, This article was transcribed for New Advent by Donald J. The editor of New Advent is Kevin Knight. My email address is webmaster at newadvent. Dedicated to the Immaculate Heart of Mary.

# DOWNLOAD PDF NAMING PATTERNS IN THE LATIN KINGDOM OF JERUSALEM

## Chapter 5 : Kingdom of Jerusalem - Wikipedia

*Of all published articles, the following were the most read within the past 12 months.*

The King of Jerusalem was bound to reconcile them in case of disputes, or between a vassal Prince and the Latin Patriarch of Antioch, and could claim the regency in case of a vacancy or minority in their successions. Edessa was perhaps the most closely tied to the Kingdom, despite its distance. Its first two Counts became kings of Jerusalem, and the county was bestowed as a royal gift on Joscelin I. Antioch was almost independent, for it was founded already before the kingship and its first holder was a rival of kings, the original leader of the crusade. Later in its history, it would at times recognize Byzantine or Armenian suzerainty, or none at all. These states dated their documents by the reigns of their own rulers, carried out their own foreign policy, and sent military aid to the Kingdom of their own will, rather than through feudal obligation; therefore, they are generally recognized as sovereign and are treated more fully under their own articles. Inheritance in the Kingdom of Jerusalem[ edit ] Lordships in the Kingdom of Jerusalem were usually hereditary, in principle, but in practice the circumstances were such that their holders did not form long uninterrupted lines of inheritance, which was contrary to the usual patterns of succession in Europe. Firstly, in the early years of the kingdom, lords sought out their own territories, and lordships changed hands often. Succession from father to son happened more rarely than in more peaceful countries in Europe. A typical succession pattern was a father followed by a daughter, sister, or niece, who was then married to a man worthy of some reward, who then himself succeeded to the territory. This made the succession unpredictable and caused the family holding a particular territory to change once or perhaps even more often in a generation. Sometimes families became extinct, or escaped from Syria, and either a distant relative came to claim their land, or more usually, their liege gave the lordship to another family. Sometimes a lord was condemned for treason, rebellion or some other reason, and he and possibly his descendants were disinherited from the lordship. Occasionally, vacant lordships were put into the royal domain, but more often, another person received the lordship. A less careful observer may think that they were not hereditary, but almost always their succession took place according to feudal rights of inheritance, utilizing the relatively high number of heiresses. Many of these seigneuries ceased to exist after the loss of Jerusalem in 1187, and the rest of them after the fall of Acre in 1291, yet they often had Cypriot or European claimants for decades or centuries afterwards; these claimants, of course, held no actual territory in Syria after the mainland kingdom was lost. County of Jaffa and Ascalon[ edit ] Main article: Afterwards, it was usually held directly by the royal family or one of their relatives. After it was the double County of Jaffa and Ascalon, when the Egyptian fortress of Ascalon was conquered. It passed in and out of direct royal control, and became titular after the fall of Acre in 1291. A number of seigneuries were vassals to the Count of Jaffa: Lordship of Ramla[ edit ] Main article: The castle of Ibelin happened to be located quite near Ramla. It was later a part of the Ibelin possessions, inherited from Helvis of Ramla, daughter of Baldwin of Ramla and wife of Barisan of Ibelin. Lordship of Ibelin[ edit ] Main article: The lordship was given as a reward to Barisan of Ibelin, whose wife Helvis of Ramla already owned lands in the vicinity. Lord Balian of Ibelin married Maria Comnena, widow of King Amalric I, and the Ibelins became the most powerful noble family of the kingdom, later ruling also over Beirut. Lordship of Mirabel[ edit ] Mirabel was separated from Jaffa after the revolt in 1187, and also given to Barisan of Ibelin, although it was separate from Ibelin. Principality of Galilee[ edit ] Main article: The principality became the fief of the families of St. Omer, Montfaucon Falcomberques, and then Bures, and its main seat was in Tiberias; thus it was sometimes also called the Principality of Tiberias or the Tiberiad. The Principality was destroyed by Saladin in 1187, although the title was used by relatives and younger sons of the kings of Cyprus the titular kings of Jerusalem afterwards. The Principality also had its own vassals, the Lordships of Beirut, Nazareth and Haifa, which often had their own sub-vassals. It was one of the longest-lived seigneuries, surviving until the final collapse of the kingdom in 1291, although only as a tiny strip on the Mediterranean coast

# DOWNLOAD PDF NAMING PATTERNS IN THE LATIN KINGDOM OF JERUSALEM

surrounding Beirut. It was important for trade with Europe, and had its own vassals within the Principality of Galilee. The Lords of Beirut were:

## Chapter 6 : "Baldwin I of Jerusalem: Defender of the Latin Kingdom of Jerusalem" by John Francis Lowe

*This study examines a central question in the history of the Latin Kingdom of Jerusalem: to what extent did the Frankish settlers in the East preserve European patterns and traditions, and to what extent did they assimilate elements from their new.*

## Chapter 7 : Naming Patterns in the Latin Kingdom of Jerusalem

*As a 'Medieval Warm Period' prevailed in Western Europe during the tenth and eleventh centuries, the eastern Mediterranean region, from the Nile to the Oxus, was suffering from a series of.*

## Chapter 8 : Vassals of the Kingdom of Jerusalem - Wikipedia

*Iris Shagrir, Naming Patterns in the Latin Kingdom of Jerusalem. (Prosopographica et Genealogica, ) Oxford: Unit for Prosopographical Research, Linacre College,*

## Chapter 9 : Names of Jerusalem - Wikipedia

*Download the latin kingdom of jerusalem or read online here in PDF or EPUB. Please click button to get the latin kingdom of jerusalem book now. All books are in clear copy here, and all files are secure so don't worry about it.*