The Siege of Antioch Project

Simon Parsons (King’s College London)
The Siege of Antioch Project: Digital Approaches

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Carol Sweetenham (Independent Scholar)
Introduction to the project

The crusades have left a profound and disturbing legacy in inter-cultural and inter-faith relations nationally and worldwide. They continue to be of compelling interest and relevance to students, scholars and the wider public, with crusading rhetoric alive in the global political discourse transmitted daily in the media. The songs of the troubadours and trouvères include scores of original sources that bring to life medieval, up-to-the-minute responses to the crusades.
Internet Medieval Sourcebook

Editor: Paul Halsall

The Internet Medieval Sourcebook is located at the Fordham University Center for Medieval Studies.

Sourcebook Contents

The Internet Medieval Sourcebook is organized as three main index pages, with a number of supplementary indices. Each individual section is still large - an organizational goal here is to avoid incessant "clicking" to get between pages and to information.

- **Selected Sources**
  This is the main entry to the resources here. It consists of an links to an organized "index of selected and excerpted texts for teaching purposes." For teachers who wish to refer students to the Sourcebook, this page is the best starting point.

- **Full Text Sources**
  Full texts of medieval sources arranged according to type.

- **Saints' Lives**
  Devoted to Ancient, Medieval and Byzantine hagiographical sources.

Bad Links

1. This project is both very large and fairly old in Internet terms. At the time it was begun (1996), it was not clear that web sites [and the documents made available there] would often turn out to be transient. As a result there is a process called "link rot" - which means that a "broken link" is a result of someone having taken down a web page. In some cases some websites have simply reorganized sub-directories without creating forwarding links. Since 2000, very few links to external sites have been made. An effort is under way to remove bad links.
The First Crusade and subsequent crusading expeditions to the East saw the establishment of permanent settlements by crusaders and their Latin European allies in the territories they had conquered. These settlements were known generally in the West as “the land across the sea,” or in the French vernacular, Outremer. In the lands of Outremer, crusaders introduced a new political presence and a novel cultural construct where the French language was used on a daily basis, and where French texts were created, circulated, and amended in much the same manner and at times in direct correlation with French texts produced in areas traditionally associated with early French-language development.

[Outre-mer (“Over the sea”): European term for the crusading frontier in the eastern Mediterranean]
Siege of Antioch Project Team

Fordham Team
Dr. Nicholas L. Paul, Supervising Scholar
Katherina Fostano, Digital Resource Coordinator
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John Glennan, TEI Editor
Katy McCombs, TEI Editor
Dr. Christine Axen, TEI Editor
Methods
71: Seignors, quant li paen | virent Franciès venir
Trestoz comunality | se sunt pris au fuir,
Et Franciès les enchaueuent | qu’a doel les font morrir
Tut droit a Antioche | ou cil quiuent guarir;
Onc desi qu’a la vile | ne se porent tenir.
Illoc fud Garsion | od merveilOS empr
Pur succurre les soens | s’il i poet avenir;
[B. fol 2r b] Ignelement apele | Satadoc de Vausir:
‘Car sonez vostre graile; | sis alom assailir.’
Il lui ad respondu, | ‘Tut a vostre plaisir.’
[S. fol. 38v b] Puis le met a la buche; | sil sona si d’air
Donc peissiez voier | estor bien maintenir
Et ces paens huchier | et criès et glatir,
Et ces riches destriers | tant durement hennir
Qu’enfre | une jorney | ne poet len gute oir.
Mais nostre Crestien | sunt mult duit del ferir
Qui les sunt a grant honte | devier et fenir:

---

1 The form enfre, clearly attested by HS, appears to be Occitan: see FEW, IV, 679-80 s.v. INTRA, which discusses the development of Latin infra and intra, and indicates that enfre is only found in Occitan, Catalan, or Jewish sources of OF. It is unclear whether it is authorial or scribal, though appears difficilior.

In B’s ‘Kentre une bone lise’ the sense of entre (normally ‘among, between’) would need to be ‘for within’ [the space of] a good league’, but this spatial sense is not supported by the translations and examples in AND, TL or DMF. Occitan enfra can mean ‘during, in under’ + a temporal expression: see LR, VI, 13 ‘Sian preferidas enfra un mes’ (also III, 24 denfra: ‘Denfra est an’) and cf. Levy’s translation in PSW II, 436.4 ‘in innerhalb (örtlich und zeitlich)’
## Workflow Spreadsheet

### Laisse Editing Workflow

<table>
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Siege of Antioch Project Team Meeting to check TEI encodings
Laisse 133

Seignurs, quant li paens | vint la ou estoit Thancrez,
De la mule descens | ou il estoit montez.
Del Taflor qu'ot veu | fus si espoentez
Qu'a paine pot mot dire, | tant fus esalenez .
Saracen | l'ad veu, | s'est contre lui alez;
Les braz li mist al col, | car mult fus sis amez.
Pirrus | le velt baiser, | mais cil s'en est virez;
Tel delo en ot li Turc | por poi n'est forsenez;
Ou il voisit ou non, | s'est a terre pasmez.
De plus de quatre foiz | en fus semprez levez;
Sor un paie la sistrenz | qui a or fus ovarz.
Joste lui s'est asis | Saracens et Thancrez;
De tuz les autres homes | fus li tref delivrez
Fors sul de Bulamond | qui fus semprez mandez,
Qui iert au Sarazin | amis et afiez.
Li premiers qui parla, | ce fus dan Deudonez 1
Qui demanda Pirrom. | 'Biau sire, que querez?
Voldrez vos [or] estre | o nos crestienz?
Ne porrez mielz faire: | si soie ge sauvez.'
'Par ma foi,' dist Pirrus, | 'ailleurs est mis penseez.
Paes forsen et sunt | trestut mis parentez
Fors tu qui as ma fille | dont sui mult corressiez;
Mult en est Garsion, | l'amiraliz absomnez,
Et tuit cil d'Antioche, | ou est ta richez.
A toi m'ont envoie | que tu faces l'un grez

My lords, when the pagan had found his way to Tancred he dismounted from the mule he had ridden. He was so petrified by his encounter with the Tafur that he could hardly set a word out because he was hyperventilating. Saracen caught sight of him and went up to him; he embraced him as one of his close friends. Pirrus made to kiss him but Saracen turned away. This upset the Turk so much that he nearly lost his wits: unable to help himself he keeled over in a dead faint from which he was promptly lifted up more than four times. They sat him down on a silken cloth worked in gold. Saracen and Tancred sat down next to him. Everybody else was dismissed from the tent with the sole exception of Bohermond who was sent for immediately in his capacity as the Saracen's sworn friend and ally. The first to speak was Sir Dieudonné who asked Pirrus: 'Noble lord, what are you after? Are you seeking to become a Christian and one of us? You could not make a better choice: that is how I myself found salvation.' 'In faith,' said Pirrus, 'that's what I had in mind. My whole family was and is pagan other than you who have my daughter, something...
Siege of Antioch Project

People

Bodemon of Taranto
Pirrus
Ralph of Beaugency
Ridwan of Aleppo
Tancred Manchisus

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Bohemond of Taranto

**Bohemond** (Latin Christian, c. 1050–1111) was one of the most important leaders of the First Crusade. Although his baptismal name was **Mark**, almost all contemporary documents refer to him as “Bohemond,” a childhood nickname that his father assigned to him in reference to a legendary giant. Bohemond’s father was Robert Guiscard, the Norman founder of the Duchy of Apulia and Calabria. In 1096, Robert divorced Bohemond’s mother, the Norman Alberada, and married a Lombard princess, in order to solidify his position in Italy. This divorce was to Bohemond’s detriment, as it deprived him of his paternal inheritance. Bohemond therefore seized control of Taranto and Bari from his half-brother, Roger Borsa, and sought further conquests in Byzantine territories, in a series of invasions that, although unsuccessful, earned him the ire of the Byzantine imperial family. After taking the cross in 1096, Bohemond led a small army to Constantinople, where he joined forces with the other First Crusaders. He became one of the expedition’s most influential leaders, and he played a particularly important role during the Siege of Antioch (1097–1098); the city ultimately fell to the crusaders through a betrayal arranged by him. After contentious political maneuvering, Bohemond was able to gain sole control over Antioch, where he remained as the the other crusaders marched on Jerusalem. Bohemond did not, however, stay in his nascent Principality of Antioch for long. In 1100, Turkish forces captured the prince, and he remained their prisoner until 1103. Soon after his ransom, Bohemond departed for Europe to solicit support for a crusade against the Byzantine Empire, in response to Byzantine attempts to regain Antioch. Bohemond launched an invasion of Byzantine territory in 1107, but soon suffered defeat. He spent out his remaining years in Italy. Bohemond II, his son by Constance, daughter of King Philip I of France, succeeded him as Prince of Antioch.

Bohemond appears in all the major prose accounts of the First Crusade. He is particularly prominent in the *Gesta Francorum* and in narratives derived from it—including Baldric of Bourgueil’s *Historia Ierosolimitana*, the source for much of the *Siège d’Antioche*. Some scholars have suggested that Bohemond himself was responsible for the creation and dissemination of the early, favorable accounts of his deeds, but this theory is controversial. Similarly, since an Occitan poetic tradition recounting the First Crusade, the so-called *Cantar d’Antioca*, seems to have emerged around the same time as the second-generation prose narratives, scholars, impressed by Bohemond’s prominence in the extant fragments, have proposed that his tour of Europe inspired the tradition’s beginnings. In contrast, the Bohemond of the parallel Old French poetic tradition, the *Chanson d’Antioche*, cuts a less impressive figure. In Gilo of Paris’s great Latin verse account of the crusade, Bohemond is the hero, but Gilo’s continuator reduced Bohemond to a periphery character.

Written by Patrick C. DeBrosse
The Project as Advanced Medieval and Digital Pedagogy
“this Project allowed me to engage with the mind of an editor, as we attempted to understand their choices on a level that we could translate into a digital format. All the same, as a very junior scholar, it is incredible to be able to communicate with such brilliant and respected scholars from a position of relative confidence.”

“we really had to think about why and what we’re placing in each category”

“[we needed to] get a sense of what talents each person had that we could draw upon, and to foster confidence in our own visions for the project.”
Fordham PhD Students Patrick DeBrosse and Amanda Racine use the Siege of Antioch Project to teach about TEI at Fordham’s annual Digital Day (2018)
Siege of Antioch Project team Presents the Project at the Pearl Kibre Medieval Study Conference, City University of New York, May 2018

(I-r Dr. Simon Parsons, Stephen Powell, Patrick DeBrosse, Amanda Racine)
Outcomes, Resources, and Being a Digital Medievalist
Siege of Antioch Project Team

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Katy McCombs, TEI Editor
Dr. Christine Axen, TEI Editor
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**Amanda M. Racine** (Consultant 2019- ; Project Manager 2017-19): PhD student in History at Fordham University. Her research focuses on social and cultural issues in France and the Levant during the High Middle Ages.

**Ashley N. Newby** (Project Lead 2018-19): MA student in Medieval Studies, Fordham University. Her research focuses upon women’s participation in late medieval medical practice.

**Douglass W. Hamilton** (Project Manager 2019- ; Project Lead 2018-9): PhD student in History at Fordham University. His research looks at the intersection of history and literature during the Crusades with a particular interest in Old French Literature in the twelfth and thirteenth centuries.

**W. Tanner Smoot** (Project Manager 2019- ; Project Lead 2018-9): PhD student in History at Fordham University. His research interests center upon monastic culture and religious history in early medieval England.

**Louis Norred** (XML Senior Editor 2019- ): Undergraduate student in History and Medieval Studies at Fordham University. He has done coursework in math and computer science as well as introductory courses in Western and Islamic medieval histories.

**Emeriti:**

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George Powell (Project Manager 2017-18)

John Glennen (XML Editor 2017-18)

Katy McCombs (XML Editor 2017-18)

Dr. Christine Axen (XML Editor 2017-18)
Mais pre-nous ce qui est de le sevrellement.

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et en seurur leur de se neucern le plateur
Laisse 132

Ore ont tut sor Pirrot | lor messagie chargié;
C'est par nostre Seignor? | qu'il i ont envoié,
Car la vile en auront | Francies li afitié.
Pirrot s'en est alé | quant ad pris le congiié
Tut droit a sa maison | dont haît sunt li planchié.
Son cors ad richeament | de dras appareillié;
Plus valent de doux mars | les solers qu'ot chaucié;
Un riche mul d'Espaigne | ad li Turc chevalchié.
Droit en l'est des Francies | vait le chemin chaucié;
Onc ne mena od soi | c'un garçonet a pié.
Un Tafor encontra | qui semblot enragié
Tut eft ensanglanté | d'un lou qu'ot escorcié
Un grant cutel tienoi | od un manche ploié.
Quant li paen le vit | forment s'ad esmaié;
Ultre s'en est passé | qu'il ne l'ad arensié.
Li Tafor le reguardé | qui oc le coer irié;
Muit felunessament | ad Pirrot manascié:
'Si Deus le glorios | me face jame lié
Mun qui ams soi a gré en los rives manacié!

So now everyone had settled on Pirrus as their envoy. It was thanks to Our Lord that the choice fell on him, because as a result the French, capable as they are, will gain the city. Pirrus said his farewells and set off, heading straight for his high-storeyd house. He dressed himself in rich clothes: the shoes he put on were worth more than two marks. He mounted a superb Spanish mule and headed straight down the paved road towards the French army, taking with him no-one but a young boy trotting alongside. En route he encountered a Tafor. The Tafor seemed rabidly angry: he was dripping with blood from a wolf he had flayed and was clasping a huge knife with a curved handle. The pagan was appalled at this apparition. He sidled past, without trying to exchange courtesies with