

The Siege of Antioch Project

Simon Parsons (King's College London)



The Siege of Antioch Project: Digital Approaches

Nicholas L. Paul, Director of Medieval Studies
Fordham University



Siege of Antioch Project (UK Team)

Linda Paterson (University of Warwick)

Simon Parsons (King's College London)

Carol Sweetenham (Independent Scholar)



Arts ▶ Modern Languages ▶ Troubadours, Trouvères and the Crusades

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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.



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RT [@Sonja_Drimmer](#):

The astonishing tympanum of Conques, all lit up at night,

IHSP

Medieval History

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Saints' Lives

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Studying History

End of Rome

Byzantium

Islam

Roman Church

Early Germans

Anglo-Saxons

Celtic World

Carolingians

10 C Collapse

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

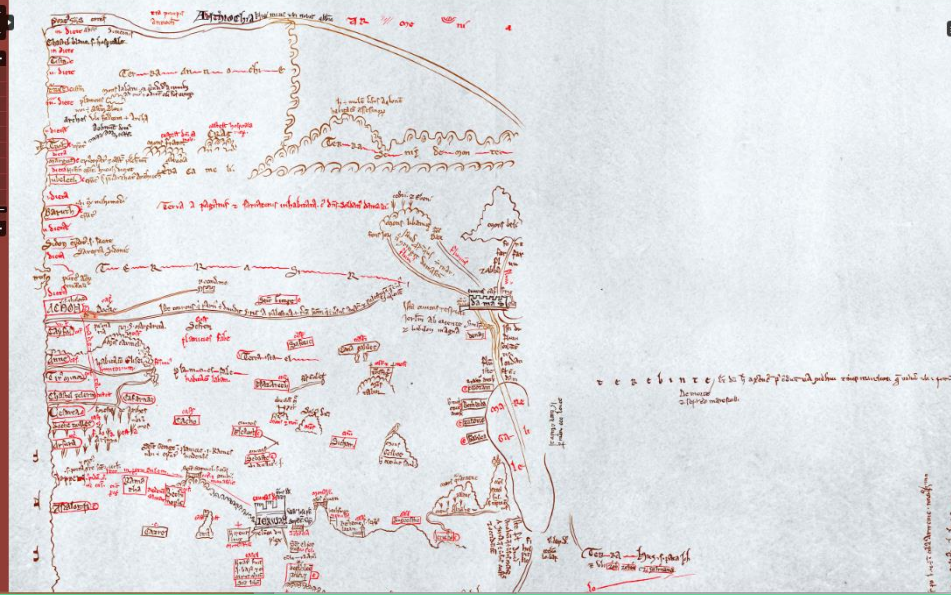
1. This project is both very large and fairly old in Internet terms. At the time it was begun (1996), it was not clear that web sites [and the documents made available there] would often turn out to be transient. As a result there is a process called "link rot" - which means that a "broken link" is a 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.



French of Outremer

Home

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 language 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.



The French of Outremer Project Outremer Map

The Oxford

[*Outre-mer* (“Over the sea”): European term for the crusading frontier in the eastern Mediterranean]



**ROBERT THE MONK'S
HISTORY OF THE
FIRST CRUSADE**

CAROL SWEETENHAM

The *Historia Ierosolimitana* of
ROBERT THE MONK

Edited by
D. Kempf and M. G. Bull

**THE CHRONICLE
IBN AL-ATHIR FOR THE
CRUSADING PERIOD
AL-KAMIL FI'L-TA'RIKH
PART I**

D.S. RICHARDS

**THE HISTORIA
IEROSOLIMITANA OF
BALDRIC OF BOURGUEIL**

**LA VISA SIMPLI
GISENTE
INTER PRINCIPES**

ED. BY STEVEN I. BIDDLECOMBE



OXFORD MEDIEVAL TEXTS

Albert of Aachen
Historia Ierosolimitana
HISTORY OF THE JOURNEY
TO JERUSALEM

EDITED AND TRANSLATED BY
SUSAN B. EDGINGTON




**THE DEEDS OF THE FRANKS AND
OTHER JERUSALEM-BOUND PILGRIMS**

The Earliest Chronicle of the First Crusade

**Caffaro, Genoa and the
Twelfth-Century Crusades**

Martin Hall and Jonathan Phillips




The Chanson d'Antioche
An Occitan Epic Chronicle of the First Crusade

Carol Sweetenham and
Linda M. Paterson

**The Chanson des Chétifs and
Chanson de Jérusalem**
Completing the Central Trilogy of the
Old French Crusade Cycle

Translated by
Carol Sweetenham



Crusade Texts in Translation 29

**THE CHRONICLE OF
IBN AL-ATHIR FOR THE
CRUSADING PERIOD FROM
AL-KAMIL FI'L-TA'RIKH.
PART I**

D.S. RICHARDS

The Chanson d'Antioche
An Old French Account of the First Crusade

Translated by
Susan B. Edgington and
Carol Sweetenham

Siege of Antioch Project Team

Fordham Team

Dr. Nicholas L. Paul, Supervising Scholar

Katherina Fostano, Digital Resource
Coordinator

Amanda M. Racine, Project Co-Manager

Patrick C. DeBrosse, Project Co-Manager

Ashley Newby, Project Co-Lead

W. Tanner Smoot, Project Co-Lead

Douglass Hamilton, Project Co-Lead

Louis Norred, Senior TEI Editor

Erik Claeson, TEI Editor

Marco Damiano, TEI Editor

UK Team

Prof. Linda Paterson

Dr. Simon Parsons

Dr. Carol Sweetenham

Emeriti

Stephen Powell, Project Co-Manager

Dr. Laura K. Morreale, Supervising
Scholar

John Glennan, TEI Editor

Katy McCombs, TEI Editor

Dr. Christine Axen, TEI Editor



Tools

Methods

| 71: Seignors, quant li paen | virent Franceis venir
Trestoz comunalment | se sunt pris au fuïr,
Et Franceis les enchaucet | qu'a doel les font morrir
Tut droit a Antioche | ou cil quident guarir;
Onc desi qu'a la vile | ne se porent tenir.
Illoc fud Garsion | od merveillous empir
Pur succurre les soens | s'il i poet avenir;
[B. fol 2^v b] Ignelement apele | Satadoc de Vausir:
'Car sonez vostre graille; | sis alom assaillir.'
Il lui ad respondu, | 'Tut a vostre plaisir.'
[S. fol. 38' b] Puis le met a la buche; | sil sona si d'aïr
[H. p. 176] Que tute la contree | en fait li Turc fremir.
Donc peüssiez voier | estor bien maintenir
Et ces paens huchier | et crïer et glatir,
Et ces riches destriers | tant durement hennir
Qu'enfre¹ une journee | ne poet len gute oïr.
Mais nostre Crestien | sunt mult duit del ferir
Qui les funt a grant honte | devïer et fenir:

¹ The form *enfren*, 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 *enfren* is only found in Occitan, Catalan, or Jewish sources of OF. It is unclear whether it is authorial or scribal, though appears *difficillior*.

In B's 'Kentre une bone liue' 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 *enfren* 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 406.4 'in innerhalb (räumlich und zeitlich)'

directory

new-document 1

LondonBeta.xml

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907 Que ta
908 <addName ref="#GA327">mollier</addName>
909 <app>
910   <lem wit="#Hatton77">ardra</lem>
911   <rdg wit="#Spalding">ardera</rdg>
912 </app>, I ja
913 <app>
914   <lem wit="#ConjEmend">n'en iert pris</lem>
915   <rdg wit="#Hatton77">niert pris
916     </rdg>
917   <rdg wit="#Spalding">nen iert</rdg>
918 </app> respiez,
919 </l>
920 <l n="33">
921   Et
922   <app>
923     <lem wit="#Hatton77">ses</lem>
924     <rdg wit="#Spalding">tes</rdg>
925   </app>
926   dous fiz od tut I que tu as engendrez.
927 </l>
928 <l n="34">
929   Ja
930   <app>
931     <lem wit="#Hatton77">par moi ne</lem>
932     <rdg wit="#Spalding">por moi nen</rdg>
933   </app> porra I nis uns estre tensez.
934 </l>
935 <l n="35">
936   <persName ref="#DA601">Diva</persName>!
937   car te porpense, I chaitif
938 <ann>
```


Laisse 133

[Seignurs](#), quant li [paens](#) | vint la ou estoit [Thancrez](#),
 De la mule descent | ou il estoit montez.
 Del [Taffor](#) qu'ot veü | fud si espoentez
 Qu'a paine pot mot dire, | tant fud [esalenez](#) .
[Saracon](#) l'ad veü, | s'est [contre](#) lui alez;
 Les braz li mist al col, | car mult fud sis amez.
[Pirrus](#) le velt baisier, | mais cil [s'en est](#) virez;
 Tel doel en ot li [Turc](#) | por poi n'est forsenez;
 Ou il volsist [ou](#) non, | s'est a terre pasmez.
 De plus de quatre [foiz](#) | en fud sempres levez;
 Sor un paille la sistrent | qui a or fud ovrez.
 Joste lui s'est asis | [Saracons](#) et [Thancrez](#);
 De tuz les autres homes | fud li tref [delivrez](#)
 Fors sul [de Buiamond](#) | qui fud sempres mandez,
 Qui iert au [Sarazin](#) | amis et afiez.
 Li premiers qui parla, | ce [fud dan Deudonez](#) ¹
 Qui demanda [Pirrom](#): | 'Biau sire, que querez?
[Voldriez vos \[or\]](#) estre | o nos [crestienez](#)?
 Ne porrez mielz faire: | si [soie ge](#) sauvez.'
 'Par ma [foi](#),' dist [Pirrus](#), | 'aillurs est mis pensez.
[Paens](#) forent et sunt | [trestut](#) mis parentez
 Fors [tu qui](#) as ma [fille](#) | dont sui mult corresciez;
 Mult en est [Garsion](#), | l'[amirailz](#) abosmez,
 Et tuit cil d'[Antioche](#), | ou est ta richetez.
 A toi m'ont envoié | que tu faces [lur](#) 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 get a word out
 because he was hyperventilating. [Saracon](#) caught
 sight of him and went up to him; he embraced
 him as one of his close friends. [Pirrus](#) made to kiss
 him but [Saracon](#) 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. [Saracon](#) and [Tancred](#) sat down
 next to him. Everybody else was dismissed from
 the tent with the sole exception of [Bohemond](#) who
 was sent for immediately in his capacity as the
[Saracen](#)'s sworn friend and ally. The first to speak
 was [Sir Dieudoné](#) 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 isn't what I
 had in mind. My whole family was and is [pagan](#)
 other than you who have my [daughter](#), something



Siege of Antioch Project

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CONFERENCES AND PUBLICATIONS

People

[Bohemond of Taranto](#)

[Pirrus](#)

[Ralph of Beaugency](#)

[Ridwan of Aleppo](#)

[Tancred Manchisus](#)



Contact Us

medievals@fordham.edu

Digital Resources Director

Katherina Fostano

kfostano@fordham.edu

Webmaster

Maryanne Kowaleski

kowaleski@fordham.edu

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.¹ Bohemond’s father was Robert Guiscard, the Norman founder of the Duchy of Apulia and Calabria. In 1058, 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.² 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.³

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.⁴ Similarly, since an Occitan poetic tradition recounting the First Crusade, the so-called *Canso d’Antioica*, 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.⁵ In contrast, the Bohemond of the parallel Old French poetic tradition, the *Chanson d’Antioche*, cuts a less impressive figure.⁶ 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.⁷

Written by Patrick C. DeBrosse



Contact Us

medievals@fordham.edu

Digital Resources Director

Katherina Fostano

kfostano@fordham.edu

Webmaster

Maryanne Kowaleski

kowaleski@fordham.edu

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

(l-r Dr. Simon Parsons, Stephen Powell, Patrick DeBrosse, Amanda Racine)

Outcomes, Resources, and Being a Digital Medievalist

Siege of Antioch Project Team

Fordham Team

Dr. Nicholas L. Paul, Supervising Scholar

Katherina Fostano, Digital Resource
Coordinator

Amanda M. Racine, Project Co-Manager

Patrick C. DeBrosse, Project Co-Manager

Ashley Newby, Project Co-Lead

W. Tanner Smoot, Project Co-Lead

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Louis Norred, Senior TEI Editor

Erik Claeson, TEI Editor

Marco Damiano, TEI Editor

UK Team

Prof. Linda Paterson

Dr. Simon Parsons

Dr. Carol Sweetenham

Emeriti

Stephen Powell, Project Co-Manager

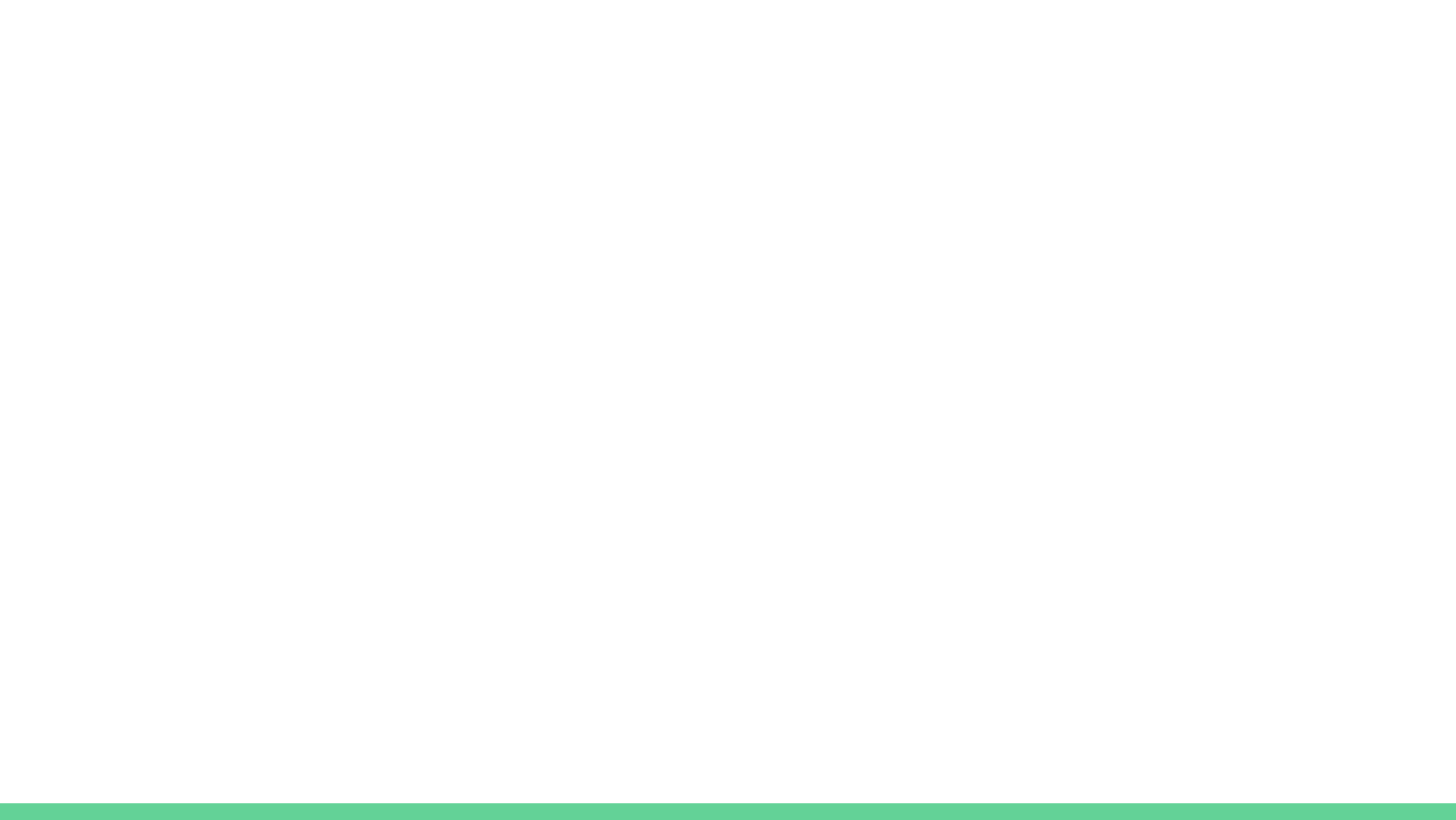
Dr. Laura K. Morreale, Supervising
Scholar

John Glennan, TEI Editor

Katy McCombs, TEI Editor

Dr. Christine Axen, TEI Editor





Patrick DeBrosse (Consultant 2019- ; Project Manager 2017-19): PhD student in History, Fordham University. His research focuses upon France and England in the High Middle Ages.

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:

Laura K. Morreale (Supervising Scholar 2017-18)

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)

The Siege of Jerusalem





...bien est
...er nest
...ungement
...sient en
...vostre seau
...largement
...Qui chanto
...ent les fais
...del ancieu get
...prie lo po
...ten z el ranc

...ais se nous de ce que a se lo no alrement
...l'au... e sunt pris cestuz communement
...chac ad... le que tut le mund s'aprouve
...ne... n'ont n'ont n'ont n'ont
...mes sans le damage remu...
...ut ne... mes doner a cu rien n'...
...ad... le sans ce ne lo...
...ur... que...
...t enseroit... n'ont le p... d'ent





Laisse 132

Ore ont tut sor [Pirron](#) | lor messagie chargié;
C'est par [nostre Seigneur](#)? | **qu'il i** ont envoié,
Car la [vile](#) en auront | [Franceis](#) li afaitié.
[Pirrus](#) s'en est alé | quant ad pris le congié ¹
Tut droit a sa maison | dont halt sunt li planchié.
Son cors ad richement | de dras appareillié;
Plus valent de dous mars | les **solers qu'ot** chaucié;
Un riche mul d' [Espagne](#) | ad li [Turc](#) chevalchié.
Droit en l'ost **des Franceis** | vait le chemin chalcié;
Onc ne mena od soi | c'un **garçonnet** a pié.
Un [Taffor](#) encontra | qui semblot enragié
Tut ert ensanglenté | d'un lou **qu'ot** escorcé
Un grant cutel tenoit | od **un manche ploïé**.
Quant li [paen](#) le vit | **forment s'ad** esmaïé;
Ultre s'en est passé | qu'il **ne l'ad** areisnié.
Li Taffor le **regarde** | qui **ot** le coer irié;
Mult felunessement | ad [Pirron](#) manascié:
'Si [Deus](#) le glorios | **me face james** lié
Mun veïl vos **arvoie** ore | cel viaire mangié

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-storeyed 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 [Tafur](#). The [Tafur](#) 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



sdf