

Martyrs Monks Crusaders History Of Christianity C 100 To C

A unique, illustrated book that will change the way you see medieval history. The Middle Ages: A Graphic History busts the myth of the 'Dark Ages', shedding light on the medieval period's present-day relevance in a unique illustrated style. This history takes us through the rise and fall of empires, papacies, caliphates and kingdoms; through the violence and death of the Crusades, Viking raids, the Hundred Years War and the Plague; to the curious practices of monks, martyrs and iconoclasts. We'll see how the foundations of the modern West were established, influencing our art, cultures, religious practices and ways of thinking. And we'll explore the lives of those seen as 'Other' – women, Jews, homosexuals, lepers, sex workers and heretics. Join historian Eleanor Janega and illustrator Neil Max Emmanuel on a romp across continents and kingdoms as we discover the Middle Ages to be a time of huge change, inquiry and development – not unlike our own.

In this compilation of newspaper columns of the same title, Kanigel offers his reviews of eighty books, thirty-three of which are fiction, the rest nonfiction.

A comprehensive history of the Crusades ranges from the eleventh century to modern times, and includes commentary on the art and architecture associated with the Crusades and insights into the history of the knightly orders.

How are martyrs made, and how do the memories of martyrs express, nourish, and mold the ideals of the community? Sanctifying the Name of God wrestles with these questions against the background of the massacres of Jews in the Rhineland during the outbreak of the First Crusade. Marking the first extensive wave of anti-Jewish violence in medieval Christian Europe, these "Persecutions of 1096" exerted a profound influence on the course of European Jewish history. When the crusaders demanded that Jews choose between Christianity and death, many opted for baptism. Many others, however, chose to die as Jews rather than to live as Christians, and of these, many actually inflicted death upon themselves and their loved ones. Stories of their self-sacrifice ushered the Jewish ideal of martyrdom—kiddush ha-Shem, the sanctification of God's holy name—into a new phase, conditioning the collective memory and mindset of Ashkenazic Jewry for centuries to come, during the Holocaust, and even today. The Jewish survivors of 1096 memorialized the victims as martyrs as they rebuilt their communities during the decades following the Crusade. Three twelfth-century Hebrew chronicles of the persecutions preserve their memories of martyrdom and self-sacrifice, tales fraught with symbolic meaning that constitute one of the earliest Jewish attempts at local, contemporary historiography. Reading and analyzing these stories through the prism of Jewish and Christian religious and literary traditions, Jeremy Cohen shows how these persecution chronicles reveal much more about the storytellers, the martyrologists, than about the martyrs themselves. While they extol the glorious heroism of the martyrs, they also air the doubts, guilt, and conflicts of those who, by submitting temporarily to the Christian crusaders, survived.

The Greek speaking Roman empire at the end of the twelfth century was very much smaller than it had once been. It is no part of my purpose to trace the history of its decline, further than to show what were the immediate causes which led to its weakness in 1203, when the Fourth Crusade effected what is generally known as the Latin Conquest of Constantinople. In the year 1200 the territory over which the Roman emperor in the East ruled, no longer included any part of Italy or Sicily. Cyprus had been taken possession of by our Richard the Lion-hearted in 1190, and never again came under the sway of the emperors. The Saracens had captured some of the fairest Asiatic provinces which had owned allegiance to Constantinople. The successes of the Crusaders had for a time established a kingdom of Jerusalem, and had won a considerable number of important places from the enemy, but as the century closed nearly all of them had been lost...

Publisher description

The Crusades: A History is the definitive account of a key topic in medieval and religious history. Jonathan Riley-Smith, a world authority on the subject, explores the organisation of a crusade, the experience of crusading and the crusaders themselves, producing a textbook that is as accessible as it is comprehensive. This exciting new third edition includes: - Substantial new material on crusade theory, historiography and translated texts - An expanded scope that extends the text to cover the decline of crusading in the nineteenth century - Valuable pedagogical features, such as a revised bibliography, maps, illustrations and a brand new chronology This book is essential reading for all students and scholars seeking to understand the Crusades and their significance in world history.

In *Living Letters of the Law*, Jeremy Cohen investigates the images of Jews and Judaism in the works of medieval Christian theologians from Augustine to Thomas Aquinas. He reveals how—and why—medieval Christianity fashioned a Jew on the basis of its reading of the Bible, and how this hermeneutically crafted Jew assumed distinctive character and power in Christian thought and culture. Augustine's doctrine of Jewish witness, which constructed the Jews so as to mandate their survival in a properly ordered Christian world, is the starting point for this illuminating study. Cohen demonstrates how adaptations of this doctrine reflected change in the self-consciousness of early medieval civilization. After exploring the effect of twelfth-century Europe's encounter with Islam on the value of Augustine's Jewish witnesses, he concludes with a new assessment of the reception of Augustine's ideas among thirteenth-century popes and friars. Consistently linking the medieval idea of the Jew with broader issues of textual criticism, anthropology, and the philosophy of history, this book demonstrates the complex significance of Christianity's "hermeneutical Jew" not only in the history of antisemitism but also in the broad scope of Western intellectual history.

"This wide-ranging study includes such topics as the background to the First Crusade, the Knights Templar, Bernard of Clairvaux, the Cistercian Order, the works of Peter the Venerable, apocalyptic hopes and fears, and martyrdom in the context of Christian conflicts with Islam. The book also examines papal documents, Spanish polemics, crusade chronicles, and other works"--Provided by publisher.

Let history come to life - just the way it should be. Read the stories of Gregory the Great, Boniface, Charlemagne, Constantine Methodius, Vladimir, Anselm of Canterbury, Bernard of Clairvaux, Francis of Assisi, Thomas Aquinas, Catherine of Sienna, John Wyclif and John Hus. From people of the Medieval church you can discover how the young Christian church moved on into another era of time. From Gregory I through to Wyclif and Hus you can discover about the crusades and the spread of Islam as well as the beginnings of universities and the Reformation. As the church moves on through the centuries you can see its people struggling against persecution and problems from inside and out. Learn from their mistakes and errors but more importantly learn from their amazing strengths and gifts. Marvel at God's wonderful care of his people - the church - the Christian church. Written in a modern and relaxed style this is a book that will introduce you to history without the tears and with all the wonder. Extra features throughout

this book include looking deeper into issues such as Islam; Division; The crusades; the first university; Creeds and Councils and the Renaissance.

Is the language of mission clearly evident across the broad reaches of time? Or has the modern missionary enterprise distorted our view of the past? Michael Stroope investigates how the modern church has come to understand, speak of, and engage in the global expansion of Christianity, offering a hopeful way forward in this pressing conversation.

For many, the medieval world seems dark and foreign—a miraculous, brutal, and irrational time of superstition and strange relics. The pursuit of heretics, the Inquisition, the Crusades and the domination of the “Holy Land” come to mind. Yet the medieval world produced much that is part of our world today, including universities, the passion for Roman architecture and the emergence of the gothic style, pilgrimage, the emergence of capitalism, and female saints. This new narrative history of medieval Christianity, spanning from A.D. 500 to 1500, attempts to combine both what is unfamiliar and what is familiar to readers. Elements of novelty in the book include a steady focus on the role of women in Christianity; the relationships among Christians, Jews, and Muslims; the experience of ordinary parishioners; the adventure of asceticism, devotion and worship, and instruction through drama, architecture, and art. Madigan expertly integrates these areas of focus with more traditional themes, such as the evolution and decline of papal power, the nature and repression of heresy, sanctity and pilgrimage, the conciliar movement, and the break between the old Western church and its reformers. Illustrated with more than forty photographs of physical remains, this book promises to become an essential guide to a historical era of profound influence.

The history of the middle ages presents no spectacle more imposing than the Crusades, in which are to be seen the nations of Asia and of Europe armed against each other, two religions contending for superiority, and disputing the empire of the world. After having been several times threatened by the Mussulmans, and a long time exposed to their invasions, all at once the West arouses itself, and appears, according to the expression of a Greek historia, to tear itself from its foundation, in order to precipitate itself upon Asia. All nations abandon their interests and their rivalries, and see upon the face of the earth but one single country worthy of the ambition of conquerors. One would believe that there no longer exists in the universe any other city but Jerusalem, or any other habitable spot of earth but that which contains the tomb of Jesus Christ. All the roads which lead to the holy city are deluged with blood, and present nothing but the scattered spoils and wrecks of empires. In this general confusion we may contemplate the sublimest virtues mixed with all the disorders of the wildest passions. The Christian soldiers have at the same time to contend against famine, the influence of climate, and enemies the most formidable; in the greatest dangers, in the midst of their successes and their constant discords, nothing can exhaust either their perseverance or their resignation. After four years of fatigue, of miseries, and of victories, Jerusalem is taken by the Crusaders; but as their conquests are not the work of wisdom and prudence, but the fruit of blind enthusiasm and ill-directed heroism, they create nothing but a transient power. The banner of the cross soon passes from the hands of Godfrey de Bouillon into those of his weak and imbecile successors. Jerusalem, now a Christian city, is obliged again to apply for succour to the West. At the voice of St. Bernard, the Christians take arms. Conducted by an emperor of Germany and a king of France, they fly to the defence of the Holy Land; but they have no longer great captains among them; they have none of the magnanimity or heroic resignation of their fathers. Asia, which beholds their coming without terror, already presents a new spectacle. The disciples of Mahomet awaken from their apathy; they are at once seized with a frenzy equal to that which had armed their enemies; they oppose enthusiasm to enthusiasm, fanaticism to fanaticism, and in their turn burn with a desire to shed their blood in a religious war.

While hagiographies tell of Christian martyrs who have died in an astonishing number of ways and places, slain by members of many different groups, martyrdom in a Franciscan context generally meant death at Muslim hands; indeed, in Franciscan discourse, “death by Saracen” came to rival or even surpass other definitions of what made a martyr. The centrality of Islam to Franciscan conceptions of martyrdom becomes even more apparent—and problematic—when we realize that many of the martyr narratives were largely invented. Franciscan authors were free to choose the antagonist they wanted, Christopher MacEvitt observes, and they almost always chose Muslims. However, martyrdom in Franciscan accounts rarely leads to conversion of the infidel, nor is it accompanied, as is so often the case in earlier hagiographical accounts, by any miraculous manifestation. If the importance of preaching to infidels was written into the official Franciscan Rule of Order, the Order did not demonstrate much interest in conversion, and the primary efforts of friars in Muslim lands were devoted to preaching not to the native populations but to the Latin Christians—mercenaries, merchants, and captives—living there. Franciscan attitudes toward conversion and martyrdom changed dramatically in the beginning of the fourteenth century, however, when accounts of the martyrdom of four Franciscans said to have died while preaching in India were written. The speed with which the accounts of their martyrdom spread had less to do with the world beyond Christendom than with ecclesiastical affairs within, MacEvitt contends. The Martyrdom of the Franciscans shows how, for Franciscans, martyrdom accounts could at once offer veiled critique of papal policies toward the Order, a substitute for the rigorous pursuit of poverty, and a symbolic way to overcome Islam by denying Muslims the solace of conversion.

What is jihad? Does it mean violence, as many non-Muslims assume? Or does it mean peace, as some Muslims insist? Because jihad is closely associated with the early spread of Islam, today's debate about the origin and meaning of jihad is nothing less than a struggle over Islam itself. In *Jihad in Islamic History*, Michael Bonner provides the first study in English that focuses on the early history of jihad, shedding much-needed light on the most recent controversies over jihad. To some, jihad is the essence of radical Islamist ideology, a synonym for terrorism, and even proof of Islam's innate violence. To others, jihad means a peaceful, individual, and internal spiritual striving. Bonner, however, shows that those who argue that jihad means only violence or only peace are both wrong. Jihad is a complex set of doctrines and practices that have changed over time and continue to evolve today. The Quran's messages about fighting and jihad are inseparable from its requirements of generosity and care for the poor. Jihad has often been a constructive and creative force, the key to building new Islamic societies and states. Jihad has regulated relations between Muslims and non-Muslims, in peace as well as in war. And while today's “jihadists” are in some ways following the “classical” jihad tradition, they have in other ways completely broken with it. Written for general readers who want to understand jihad and its controversies, *Jihad in Islamic History* will also interest specialists because of its original arguments.

Crusading in the twelfth century was less a series of discrete events than a manifestation of an endemic phenomenon that touched almost every aspect of life at that time. The defense of Christendom and the recovery of the Holy Land were widely-shared objectives. Thousands of men, and not a few women, participated in the crusades, including not only those who took the cross but many others who shared the costs and losses, as well as the triumphs of the crusaders. This volume contains not a narrative

account of the crusades in the twelfth century, but a group of studies illustrating many aspects of crusading that are often passed over in narrative histories, including the courses and historiography of the crusades, their background, ideology, and finances, and how they were seen in Europe. Included are revised and updated versions of Giles Constable's classic essays on medieval crusading, along with two major new studies on the cross of the crusaders and the Fourth Crusade, and two excursions on the terminology of crusading and the numbering of the crusades. They provide an opportunity to meet some individual crusaders, such as Odo Arpinus, whose remarkable career carried him from France to the east and back again, and whose legendary exploits in the Holy Land were recorded in the Old French crusade cycle. Other studies take the reader to the boundaries of Christendom in Spain and Portugal and in eastern Germany, where the campaigns against the Wends formed part of the wider crusading movement. Together they show the range and depth of crusading at that time and its influence on the broader history of the period.

The *Historia Ierosolimitana*, attributed to Albert of Aachen, is the most complete, detailed and colourful of the contemporary narratives of the First Crusade, and of the careers of the first generation of Latin settlers in Outremer. This English translation, with original Latin text, has been prepared from a critical study of the manuscripts. Generating interest in previously disregarded aspects of crusade and settlement in the first decades of the twelfth century, it is set to alter the focus of crusades studies.

Prayer and Thought in Monastic Tradition presents a chronological picture of the development of monastic thought and prayer from the early English Church (Bede, Adomnan) through to the 17th Century and William Law's religious community at King's Cliffe. Essays interact with different facets of monastic life, assessing the development and contribution of figures such as Boniface, the Venerable Bede, Anselm of Canterbury and Bernard of Clairvaux. The varying modes and outputs of the monastic life of prayer are considered, with focus on the use of different literary techniques in the creation of monastic documents, the interaction between monks and the laity, the creation of prayers and the purpose and structure of prayer in different contexts. The volume also discusses the nature of translation of classic monastic works, and the difficulties the translator faces. The highly distinguished contributors include; G.R. Evans, Sarah Foot, Henry Mayr-Harting, Brian McGuire, Henry Wansbrough and Rowan Williams.

The monastic life, traditionally considered as an area of withdrawal from the world, is here shown to be shaped by metaphors of war, and to be actively engaged with battle in the world outside.

"History of the Christian Church" is an eight volume account of Christian history written by Philip Schaff. In this great work Schaff covers the history of Christianity from the time of the apostles to the Reformation period. "Ecclesiastical History" of Eusebius, the bishop of Caesarea, was a 4th-century pioneer work giving a chronological account of the development of Early Christianity from the 1st century to the 4th century. The result was the first full-length historical narrative written from a Christian point of view. It was written in Koine Greek, and survives also in Latin, Syriac and Armenian manuscripts.

Where Heaven and Earth Meet is an interdisciplinary collection that focuses on the writings of Ademar of Chabannes, Western religious history and early Islamic Jerusalem.

Dear Traveler, Welcome to the WanderStories™ tour of the Longhua Martyrs Cemetery in Shanghai. We are now ready to take you on your personal tour of this world famous landmark. We, at WanderStories™, are storytellers. We don't tell you where to eat or sleep, we don't intend to replace a typical travel reference guide. Our mission is to be the best local guide that you would wish to have by your side when visiting the sights. So, we meet you at the sight and take you on a tour. WanderStories™ travel guides are unique because our storytelling style puts you alongside the best local guide who tells you fascinating stories and unusual facts recreating the passion and sacrifice that forged the beauty of these places right here in front of you, while a wealth of high quality photos, historic pictures, and illustrations brings your tour vividly to life. Our promise: • when you visit the Longhua Martyrs Cemetery with this travel guide you will have the best local guide at your fingertips • when you read this travel guide in the comfort of your armchair you will feel as if you are actually visiting the Longhua Martyrs Cemetery with the best local guide Let's go! Your guide, WanderStories

In *Christian Antisemitism: A History of Hate*, Professor William Nicholls, a former minister in the Anglican Church and the founder of the Department of Religious Studies at the University of British Columbia, presents his stunning research, stating that Christian teaching is primarily responsible for antisemitism. As Nicholls states, these conclusions 'can now be fully justified by the most up-to-date scholarship, Christian as well as Jewish.' Nicholls writes, 'Many Jewish writers have said, quite simply, that the Nazis chose the Jews as the target of their hate because two thousand years of Christian teaching had accustomed the world to do so. Few Christian historians and theologians have been sufficiently open to the painful truth to accept this explanation without considerable qualification. Nevertheless, it is correct.' *Christian Antisemitism* traces, over two millennia, the growing domination of Western culture by the Christian 'myth' (as Nicholls calls it) about the Jews, and shows how it still exerts a major influence even on the secularized 'post-Christian world.' Nicholls shows, through scrupulous research and documentation, that the myth of the Jews as Christ-killers has powered anti-Judaism and antisemitism throughout the centuries. Nicholls clearly illustrates that this myth is present in the New Testament and that 'it has not yet died under the impact of modern critical history.' Also included in this remarkable volume is Nicholls' research regarding the Jewishness of Jesus. He writes, 'Historical scholarship now permits us to affirm with confidence that Jesus of Nazareth was a faithful and observant Jew who lived by the Torah and taught nothing against his own people and their faith...the Romans, not the Jews, were the Christ-killers.' In Part I, 'Before the Myth,' Nicholls explores the life of Jesus and his teachings as found in the New Testament. Was Jesus the founder of Christianity? Did he offer teachings against his people? Did he believe himself

"History of the Christian Church" is an eight volume account of Christian history which covers the history of Christianity from the time of the apostles to the Reformation period. The book deals with seven periods in the history of the church: The First Period of Church History – Apostolic Christianity; The Second Period of Church History – Ante-Nicene Christianity; The Third Period of Church History – The Church in Union with the Roman Empire; The Fourth Period of Church History – The Church among the Barbarians; The Fifth Period of Church History – From Gregory VII to Boniface VIII A. D. 1049–1294; The Sixth Period of Church History – From Boniface VIII to Martin Luther ; The Seventh Period of Church History – The Reformation. The Bible is a collection of sacred texts or scriptures that Jews and Christians consider to be a product of divine inspiration and a record of the relationship between God and humans. With estimated total sales of over 5 billion copies, it is widely considered to be the most influential and best-selling book of all time. This is the "American Standard Version" (ASV) - a Bible translation into English that was completed in 1901, with the publication of the revision of the Old Testament; the revised New Testament had been released in 1900.

A unique, wide-ranging volume exploring the historical, religious, cultural, political, and social aspects of Christian martyrdom. Although a well-studied and researched topic in early Christianity, martyrdom had become a relatively neglected subject of scholarship by the latter half of the 20th century. However, in the years following the attack on the Twin Towers on September 11, 2001, the study of martyrdom has experienced a remarkable resurgence. Heightened cultural, religious, and political debates about Islamic martyrdom have, in a large part, prompted increased interest in the role of martyrdom in the Christian tradition. The Wiley Blackwell Companion to Christian Martyrdom is a comprehensive

examination of the phenomenon from its beginnings to its role in the present day. This timely volume presents essays written by 30 prominent scholars that explore the fundamental concepts, key questions, and contemporary debates surrounding martyrdom in Christianity. Broad in scope, this volume explores topics ranging from the origins, influences, and theology of martyrdom in the early church, with particular emphasis placed on the Martyr Acts, to contemporary issues of gender, identity construction, and the place of martyrdom in the modern church. Essays address the role of martyrdom after the establishment of Christendom, especially its crucial contribution during and after the Reformation period in the development of Christian and European national-building, as well as its role in forming Christian identities in Asia, Africa, and the Americas. This important contribution to Christian scholarship: Offers the first comprehensive reference work to examine the topic of martyrdom throughout Christian history Includes an exploration of martyrdom and its links to traditions in Judaism and Islam Covers extensive geographical zones, time periods, and perspectives Provides topical commentary on Islamic martyrdom and its parallels to the Christian church Discusses hotly debated topics such as the extent of the Roman persecution of early Christians The Wiley Blackwell Companion to Christian Martyrdom is an invaluable resource for scholars and students of religious studies, theology, and Christian history, as well as readers with interest in the topic of Christian martyrdom.

"A cross-cultural study of how religious practices--particular attitudes toward the dead seen in funerary rites, mortuary practices, and pilgrimage patterns-- have influenced the formation of cultural identity and social structures throughout world history

The Uses of the Bible in Crusader Sources seeks to understand the ideology and spirituality of crusading by exploring the biblical imagery and exegetical interpretations that were woven together to form its philosophical basis.

An examination of Jewish martyrdom in the context of Christianity revealing their martyrological interaction.

In Warfare and the Miraculous in the Chronicles of the First Crusade, Elizabeth Lapina examines a variety of these chronicles, written both by participants in the crusade and by those who stayed behind. Her goal is to understand the enterprise from the perspective of its contemporaries and near contemporaries. Lapina analyzes the diversity of ways in which the chroniclers tried to justify the First Crusade as a "holy war," where physical violence could be not just sinless, but salvific. The book focuses on accounts of miracles reported to have happened in the course of the crusade, especially the miracle of the intervention of saints in the Battle of Antioch. Lapina shows why and how chroniclers used these miracles to provide historical precedent and to reconcile the messiness of history with the conviction that history was ordered by divine will. In doing so, she provides an important glimpse into the intellectual efforts of the chronicles and their authors, illuminating their perspectives toward the concepts of history, salvation, and the East. Warfare and the Miraculous in the Chronicles of the First Crusade demonstrates how these narratives sought to position the crusade as an event in the time line of sacred history. Lapina offers original insights into the effects of the crusade on the Western imaginary as well as how medieval authors thought about and represented history.

First comprehensive study of miracles in Crusade narrative, showing how and why they were deployed by their authors. The essays collected here have in common the concept of boundaries, which is defined according to discipline, and movement through boundaries. The essays cover a range of topics and periods. The first section consists of literary approaches to boundaries, ranging widely in subject matter from Norman drama to sixteenth-century goodnight ballads. The second section includes mainly historical studies of such topics as social mobility in Geoffrey of Monmouth's twelfth-century History of the Kings of Britain, post-1453 Byzantine identity, and Milanese Renaissance musical genres. Individually and as a group, the essays contribute fresh insights into well-known and some less familiar works of the Middle Ages and the Renaissance. Contributions include: Linda Georgianna, 'Geoffrey of Monmouth's *Historia regum Britanniae*: lessons in self-fashioning for the bastards of Britain'; Robert L.A. Clark, 'Eve and her audience in the Anglo-Norman Adam'; John Damon, 'Seinte Cecile and Cristes owene knyghtes: violence, resignation, and resistance in the Second Nun's Tale'; Elaine R. Miller, 'Linguistic identity in the Middle Ages: the case of the Spanish Jews'; Emily Steiner, 'Medieval documentary poetics and Langland's authorial identity'; Patricia Marby Harrison, 'Religious rhetoric as resistance in Early Modern goodnight ballads'; Jami Ake, 'Mary Wroth's willow poetics: revising female desire in Pamphilia to Amphilanthus'; Annabel Patterson, 'The human face divine: identity and the portrait from Locke to Chaucer'; Jonathan Harris, 'Common language and the common good: aspects of identity among Byzantine emigres in Renaissance Italy'; Nolan Gasser, 'Beata et venerabilis Virgo: music and devotion in Renaissance Milan'; Elspeth Whitney, 'Sex, lies, and depositions: Pierre de Lancre's vision of the witches' sabbath'; Laura Hunt Yungblut, 'Strangers and aliaunts: the un-English among the English in Elizabethan England'.

"Riley-Smith marshals his case lucidly."--Times Literary Supplement "Riley-Smith's analysis of the formation of Crusading ideology offers a provocative new interpretation. . . . [His] scholarship is impeccable, and he supports his contentions with

This volume brings together a selection of the papers on the theme of the Papacy and the Crusades, delivered at the 7th Congress of the Society for the Study of the Crusades and the Latin East. After the introduction by Michel Balard, the first papers examine aspects of crusader terminology. The next section deals with events and perceptions in the West, including papers on the crusades against the Albigensians and Frederick II, and on the situation in the Iberian peninsula. There follow studies on relations between crusaders and the local populations in the Byzantine world after 1204 and Frankish Greece, and in Cilician Armenia, while a final pair looks at papal interventions in Poland and Scandinavia. This collection of eighteen essays focuses on various phases of warfare around the medieval Mediterranean. Topics of these essays range from crusading activity to the increasing use of mercenaries to the spread of gunpowder weaponry. A New York Times Notable Book of 2018 "Searingly passionate...Nixey writes up a storm. Each sentence is rich, textured, evocative, felt...[A] ballista-bolt of a book." —New York Times Book Review In Harran, the locals refused to

convert. They were dismembered, their limbs hung along the town's main street. In Alexandria, zealots pulled the elderly philosopher-mathematician Hypatia from her chariot and flayed her to death with shards of broken pottery. Not long before, their fellow Christians had invaded the city's greatest temple and razed it—smashing its world-famous statues and destroying all that was left of Alexandria's Great Library. Today, we refer to Christianity's conquest of the West as a "triumph." But this victory entailed an orgy of destruction in which Jesus's followers attacked and suppressed classical culture, helping to pitch Western civilization into a thousand-year-long decline. Just one percent of Latin literature would survive the purge; countless antiquities, artworks, and ancient traditions were lost forever. As Catherine Nixey reveals, evidence of early Christians' campaign of terror has been hiding in plain sight: in the palimpsests and shattered statues proudly displayed in churches and museums the world over. In *The Darkening Age*, Nixey resurrects this lost history, offering a wrenching account of the rise of Christianity and its terrible cost.

This is the first English translation of Robert the Monk's *Historia Iherosolimitana*, a Latin prose chronicle describing the First Crusade. In addition to providing new and unique information on the Crusade (Robert claims to have been an eyewitness of the Council of Clermont in 1095), its particular interest lies in the great popularity it enjoyed in the Middle Ages. The text has close links with the vernacular literary tradition and is written in a racy style which would not disgrace a modern tabloid journalist. Its reflection of contemporary legends and anecdotes gives us insights into perceptions of the Crusade at that time and opens up interesting perspectives onto the relationship of history and fiction in the twelfth century. The introduction discusses what we know about Robert, his importance as a historical source and his place in the literary tradition of the First Crusade.

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