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PORTO

FACULTY OF ARTS AND HUMANITIES  
UNIVERSITY OF PORTO

29<sup>th</sup> June 2026 —  
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BOOK OF ABSTRACTS



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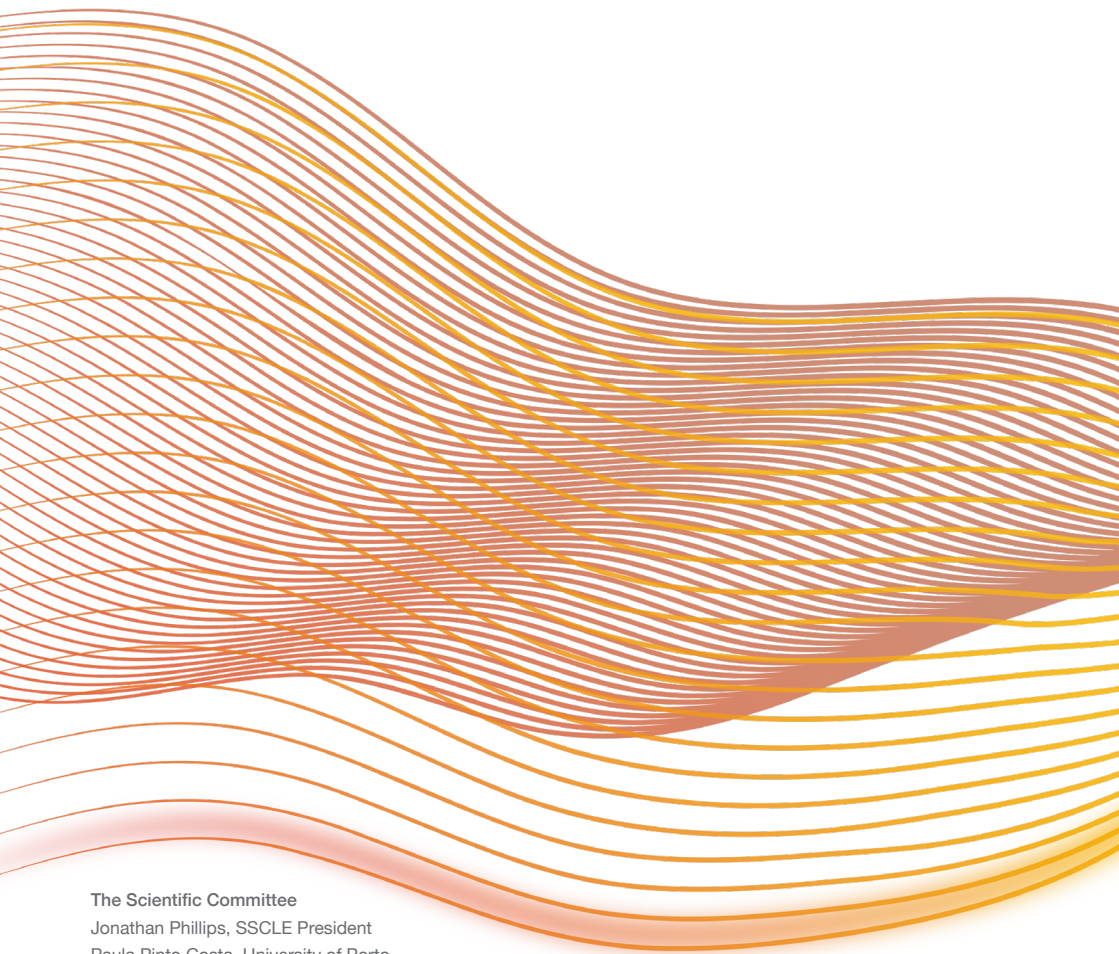
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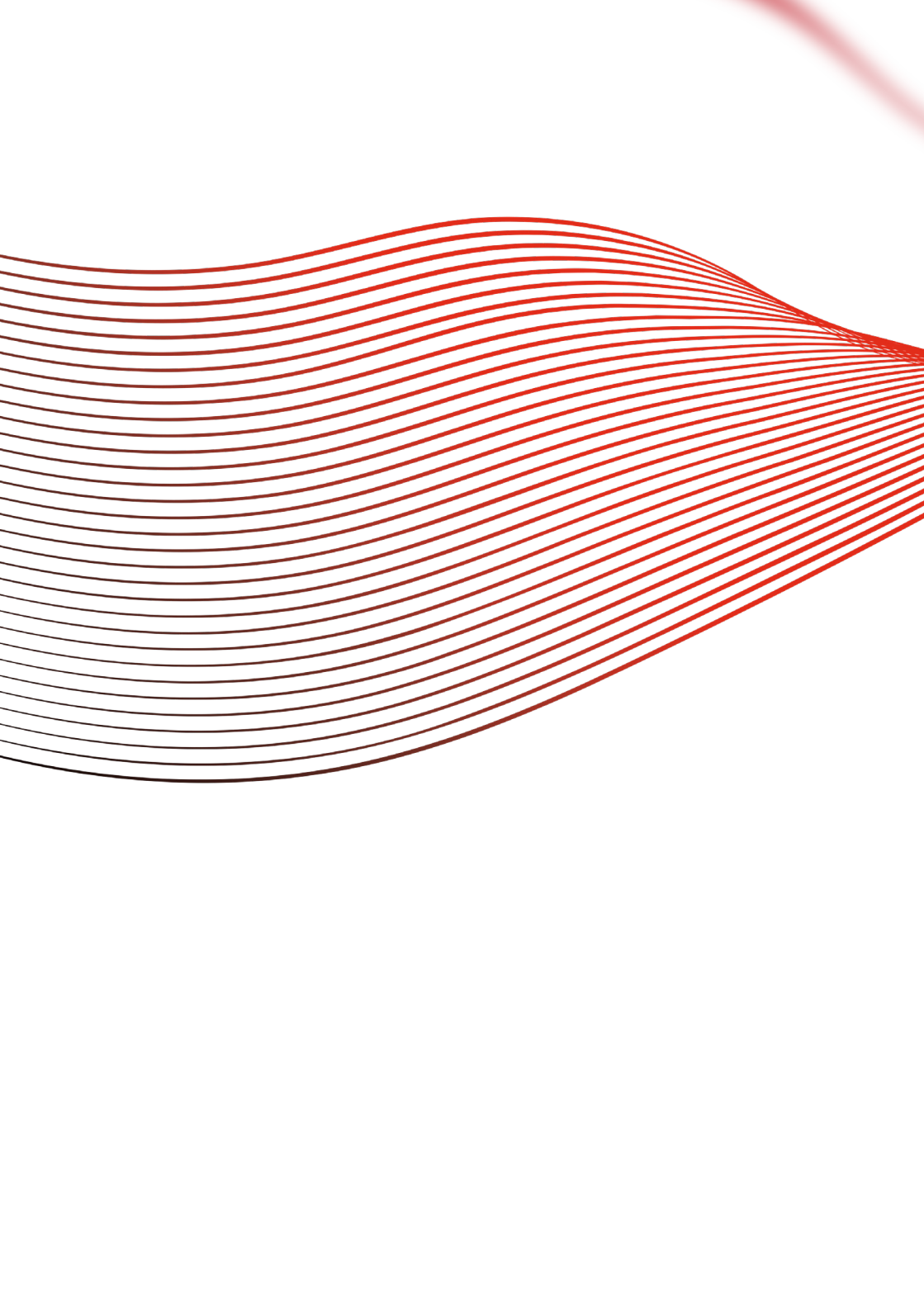


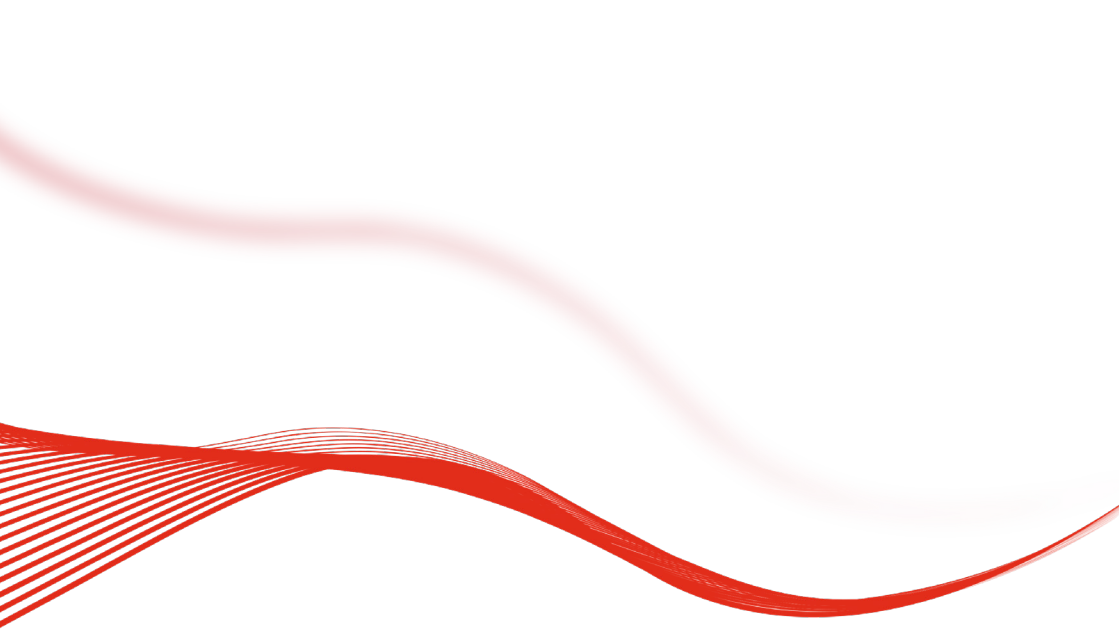
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# PLENARY

SPEAKERS



## **ALEKS PLUSKOWSKI (UNIVERSITY OF READING)**

Professor of Medieval Archaeology at the University of Reading

### **Shifting Frontiers: The Impact of Crusading and Conquest on the Cultural Landscapes of Iberia and Occitania**

This talk will compare historical territories within Spain and Pyrenean France, encompassing two important periods of conquest and territorial annexation connected with the broader crusading movement: the Christian conquests of Islamic Iberia and the French annexation of Occitania following the Albigensian Crusade. Using the lens of the cultural landscape, it will explore to what extent crusading, conquest and migration transformed these societies. Whilst the Pyrenees remained an enduring frontier, Iberia became defined by shifting borderlands and incremental annexations, which transformed frontiers into heartlands and created new frontiers between expanding Christian states. By examining the material evidence of settlements alongside the shifting political, economic, and religious landscapes of these regions, this talk will explore how and why the character of frontier societies affected by crusading varied across the Western Mediterranean.

## **CECILIA GAPOSCHKIN (DARTMOUTH COLLEGE)**

Charles A. and Elfriede A. Collis Professor of History  
at Dartmouth College (N.H. USA)

### **Louis IX's 'Letter to the French' of August 1250 and the Chronicle Tradition of the Seventh Crusade, 1249-1250**

In August 1250, Louis IX of France wrote a letter to “his beloved and faithful, his prelates, barons, soldiers, citizens, his townsmen, and all others constituted in the kingdom of France” that explained the outcome of his catastrophic invasion of Egypt (resulting in his captivity and subsequent ransom) and his decision to remain in the Levant to further Christian interests rather than return to France to take up the reins of government. Our knowledge of the letter is based on the text that Jacques Bongars published in his 1611 *Gesta Dei per Francos*, itself based on a single manuscript witness, that has been reprinted at least six times and has been translated on at least four separate occasions. This letter – 2,700 words in length – has never been the subject of dedicated historic analysis. And yet it has been decisive in shaping

the narrative of Louis' first crusade. This talk, which is based on the occasion of the discovery of a new and better witness to the letter and its reedition, assesses both its importance as an historical source and the place it holds in the larger received narrative of Louis' first crusade.

### **MARTÍN ALVIRA CABRER (UNIVERSIDAD COMPLUTENSE DE MADRID)**

Professor Titular of Medieval History at the Complutense University of Madrid and Associate Researcher at the Laboratoire FRAMESPA (UMR 5136, University of Toulouse-Jean Jaurès and CNRS)

#### **A Crusade for a Battle: Las Navas de Tolosa (1212)**

The campaign of 1212 must be understood in the crusading context of the late 12th and early 13th centuries. The lecture will focus on the organisational, military, and liturgical elements that made it a crusade analogous to others of this period. At the same time, we will see that Las Navas de Tolosa was unique, being the only crusade preached with the specific purpose of fighting a pitched battle. News of the Christian victory over the powerful Almohad caliph spread throughout Christendom and was perceived by Pope Innocent III as a sign from God announcing the recovery of Jerusalem. The Fifth Crusade, the evolution of the Albigensian Crusade, and the great conquests of the Iberian kings in the mid-13th century cannot be explained without understanding the impact of the Crusade of Las Navas de Tolosa.

### **PAULA PINTO COSTA (UNIVERSITY OF PORTO)**

Full professor of Medieval History at the Faculty of Arts and Humanities of the University of Porto, researcher at CITCEM Centre (FLUP/UP).

#### **Portugal between Politics and Religion: Alternatives to the Medieval Crusade**

Although older historiography has spread the idea that Portugal was a crusading territory, more recent approaches, based on a more analytical and critical sense of documentary sources, are reluctant to accept this claim. Today's territory corresponding to Portugal was seen as a crusading territory due to the originality of its political constitution process, which involved its military affirmation and taking up the fight against the

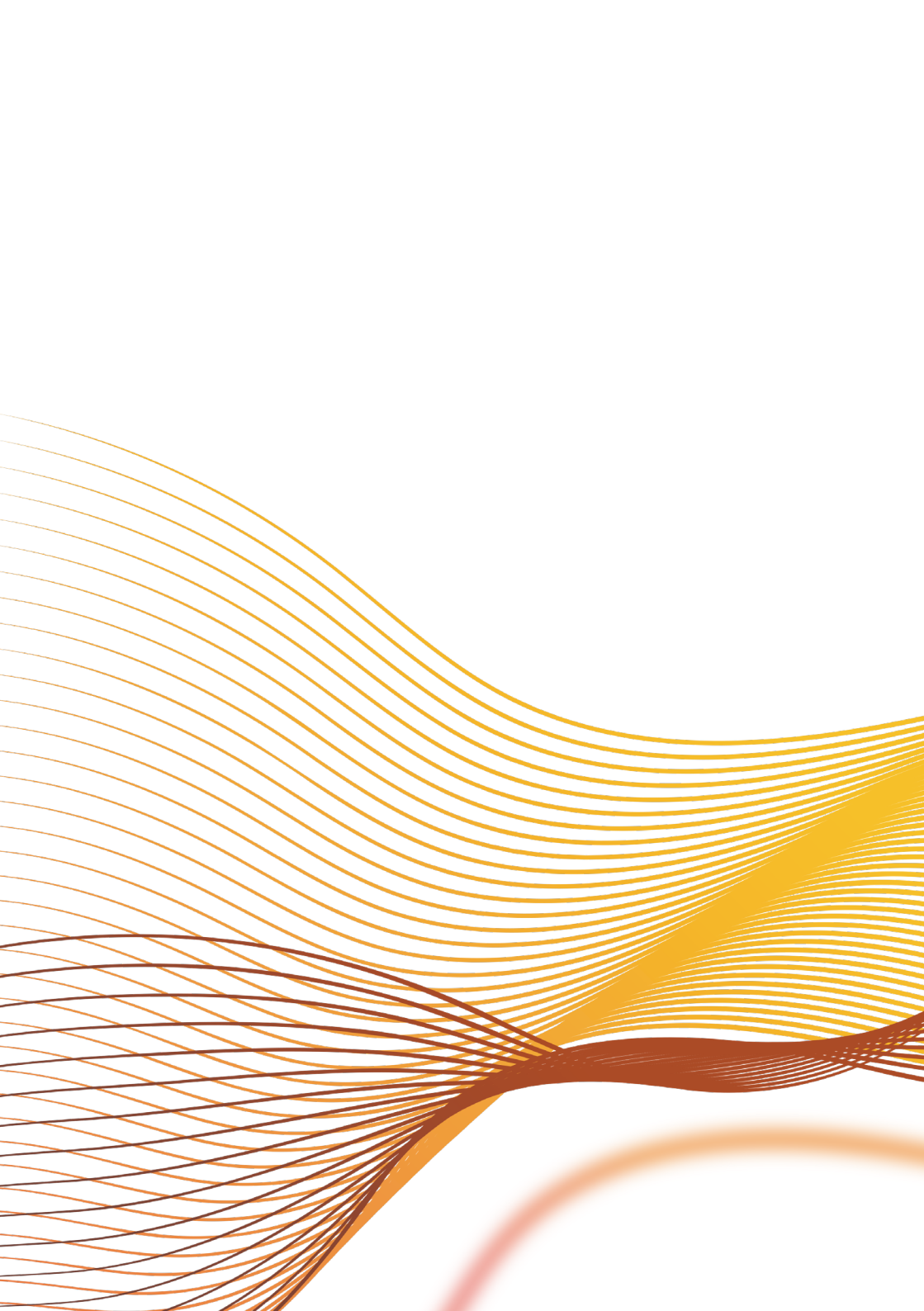
so-called Infidel, with a substantial impact on the definition of its identity. This historiographical perspective favoured confusion between the two phenomena of crusade and reconquest. The papacy transferred crusading rights to the monarchs, making applying resources to the reconquest possible. This is one of the reasons that explains the role of the military orders in Portuguese history and the sporadic record of the participation of crusaders in medieval Portuguese sources. At a conference discussing the crusade under the title 'Crossing seas, crossing cultures', it is crucial to problematise the case of Portugal. Due to its geographical position in the far west of Europe, this territory played a central role in the broad and complex history of the crusades. Portugal was gaining notoriety among medieval Christendom and asserting itself for political and religious purposes. If, on the one hand, it was in the crown's interest to expand its political borders in the face of Muslims (in the south) and Christians (in the east), on the other hand, it was also in the papacy's interest to expand the Christian faith in the face of a civilisation based on the Muslim faith. In this sense, Portugal was a unique alternative to the medieval crusade. A diachronic approach will deepen the interpretation of this phenomenon and place it within the broad Mediterranean experience of communication and intercultural contacts.

## **SULEIMAN MOURAD (SMITH COLLEGE)**

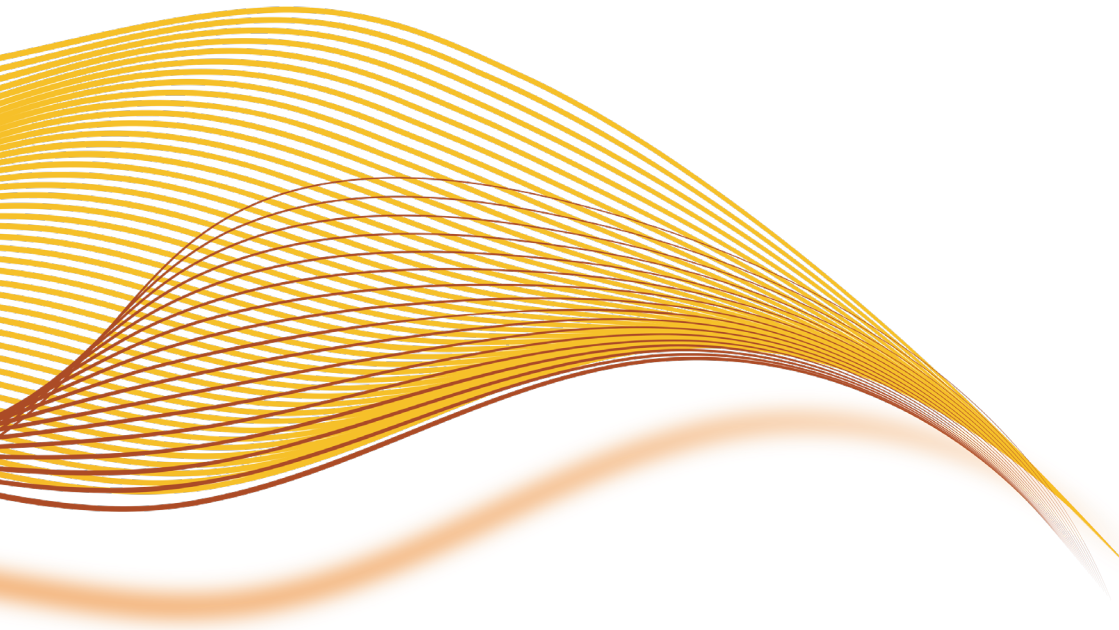
The Myra M. Sampson Professor of Religion & Middle East Studies at Smith College, (MA, USA)

### **Muslim Women in Leadership Roles: Movers and Shakers in the 12th and 13th Century Levant**

Shortly after the defeat of Louis IX and his Crusade against Egypt, Shajar al-Durr was declared in May 1250 as ruler (sultana) of the Ayyubid state. This was an unprecedented accomplishment for a Muslim woman, at least at such a level, given the importance of the Ayyubids in the eastern Mediterranean and Red Sea regions. Yet, an examination of the period leading to that reveals that some Muslim women, especially in Egypt and Syria, attained significant social and scholarly status, and left their marks on education and religious life, architecture and urban design, city politics, and other matters. Shajar al-Durr could have accomplished an unprecedented feat, but she was not alone. My talk will focus on some of these Muslim women from the 12th and 13th centuries, the world they lived in and navigated which was partly shaped by the Crusades, their achievements and contributions, and the legacy they left behind.



# SPEAKERS





## **ABDENOUR PADILLO-SAOUD (UNIVERSIDAD DE GRANADA)**

### **The Islamic West in Medieval Arabic Narratives on the Crusades: Al-Andalus as a Rhetorical Element**

During the Andalusi period, the Iberian Peninsula attracted considerable attention from Eastern Arab historians, who incorporated extensive information about this region into their chronicles. Although geographically peripheral, al-Andalus was perceived as an integral part of the wider Islamic world. The ways in which Eastern authors depicted its history varied over time, reflecting both changing political contexts and the authors' own ideological positions. For some, such as Syrian traditionalists al-Dhahabī (d. 1348) and Ibn Kathīr (d. 1373), the Umayyad period in al-Andalus was used to reinforce a Sunni historical narrative and counter Shia interpretations. Others, like the Egyptian chronicler al-Nuwayrī al-Iskandarānī (d. after 1373–4), highlighted Muslim victories in Iberia as demonstrations of Islam's superiority over Christianity. In relation to Crusade narratives, Eastern historians invoked al-Andalus in multiple ways: as the origin of Crusader expansion, as a land of Islamic resistance, or as a cautionary example of what could happen if the Crusader threat was ignored. This paper examines how al-Andalus and its history were employed in 13th- and 14th-century Eastern Arabic chronicles about the Crusades, aiming to identify and interpret the diverse meanings these authors ascribed to al-Andalus within their broader narratives of Islamic identity and struggle.

## **ADA MARIA KUSKOWSKI (UNIVERSITY OF PENNSYLVANIA)**

### **Navigating Uncertainty: A Pleader's Guide to Law in Jerusalem and Cyprus**

Sometime in the early 1250s, Philip of Novara (d. ca. 1270) wrote a book on pleading for the courts of the kingdoms of Jerusalem and Cyprus where he consistently acknowledged an aspect of law that few writers on law, then as now, acknowledge at all: its uncertainty. Philip was not only a legal expert but was also lauded as best pleader in the Latin East. He had several mentors who were preeminent legal minds of the area and commonly participated in court life; he draws on their and his own competence to validate parts of his text, titled *Le livre de forme de plet* (Book on Methods of Pleading). And yet, even he – or especially he – had a keen sense of the instability and uncertainty that underpinned the legal culture he sought to describe.

This aspect of Philip's work has not drawn much attention and yet permits us to answer a normally elusive question: how did historical actors navigate a legal system they perceived as uncertain? This talk will follow Philip of Novara through the uncertain landscape of law and court process, and in so doing seeks to understand the legal culture of Outremer from the view of someone trying to navigate it.

## **ADAM KNOBLER (RUHR UNIVERSITY)**

### **The Dutch as Holy Warriors: The View from the Indies**

The Dutch never saw themselves as crusaders - even at the height of their imperial actions in what-is-today Indonesia. Yet Indonesian Muslims, particularly in Sumatra and Java, continued to write poetry and songs lauding holy war against the Dutch, whom they saw as a religious as well as a political enemy. This paper shall analyze the Dutch-Indonesian Muslim wars of the early modern and modern eras in the context of broader holy war and colonial crusading rhetoric.

## **AHMED SHEIR (LUDWIG-MAXIMILIANS-UNIVERSITÄT)**

### **In the Name of 'the Holy City': Jerusalem between Islamic Jihad and Frankish Crusading Propaganda, 1154–1192**

This paper re-examines the struggle for Jerusalem between Muslims and Franks from 1154 to 1192 by analysing the city not merely as a contested space but as a symbolic axis of supremacy expressed through the political, theological, and rhetorical languages of jihad and crusading. Drawing on Arabic chancery letters, jihad treatises, sermons, Latin correspondence, and Frankish appeals to the papacy, the study demonstrates how Jerusalem became a site where competing universal claims—Sunni restorationism and Latin Christendom—were constructed, negotiated, and weaponised. Under Nūr al-Dīn Maḥmūd and Saladin, the sanctity of al-Ḥaram al-Sharīf was transformed into a programme of jihad renewal: a discourse that linked moral reform, political unification, and divine favour to the liberation of Masjid al-Aqṣā. Simultaneously, Frankish rulers from Baldwin III to Guy of Lusignan embedded Jerusalem in crusading propaganda as Christendom's invaluable patrimony, utilising correspondence to portray its defence as both obligation and identity.

This analysis treats these texts as acts of ideological performance, in which diplomacy, exhortation, and theological argument shape the very meaning of Jerusalem. By integrating contemporary narratives with modern Arab historiography, the paper posits that Jerusalem functioned as a shared epistolary battleground long before armies clashed in the field. The evolving rhetoric surrounding the “holy city” catalysed mobilisation, solidified political legitimacy, and culminated in Saladin’s recovery of the city in 583/1187.

**AHMET USTA (FATİH SULTAN MEHMET VAKIF UNIVERSITY) AND  
ÖZLEM ÇAYKENT (İSTANBUL 29 MAYIS UNIVERSITY)**

**Shared Saints, Sacred Numbers: Rewriting Crusading Memory through  
Urban Devotion in Thirteenth-Century Sebasteia (Sivas)**

This paper explores how martyrdom, mission, and memory were reconfigured through popular sanctity in thirteenth-century Sebasteia (modern-day Sivas), beyond the binary frames of “Crusader” versus “Islamic” worlds. Focusing on the legacy of the Forty Martyrs of Sebasteia — a celebrated Christian cult rooted in Late Antiquity — we examine how their memory endured not through institutional mission or political initiative, but via grassroots devotional continuity. Under Seljuk rule, the martyrs’ symbolic geography was absorbed into a new sacred grammar: that is in local Islamic practice as of the Kırklar (“the Forties”), a saintly collective associated with healing rituals, and the Boğaz Evliyası (Saint Vlas/Blaise) shrine healing especially throat ailments.

The study argues that sanctity in Sivas was transmitted not by decree, but embodied in the urban fabric—in places such as Üçler Mahallesi and the Gökmedrese district, where saintly memory, education, and healing intersected. The absence of missionary chronicles or formal conversion records is not a void but evidence of how spiritual authority operated “from below,” through popular appropriation, shared rituals, and spatial memory. Anchored in the symbolic convergence of the number forty across religious traditions, Sebasteia emerges as a site of post-crusading negotiation, where saints, numbers, and spaces transcended confessional divides. The paper proposes a model of mission as vernacular sanctification—plural, performative, and deeply localized.

## **ALESSANDRO SCALONE (ROYAL HOLLOWAY UNIVERSITY OF LONDON/ INSTITUTE OF HISTORICAL RESEARCH)**

### **Between Law and Salvation: Innocent IV and the Jurisdiction of Mission**

This paper examines how Pope Innocent IV (1243–1254) articulated a juridical and theological view of mission that extended papal authority beyond the traditional boundaries of Latin Christendom. In an age when the lines between crusade and evangelisation were increasingly blurred, Innocent IV devised an unprecedented legal framework that empowered missionaries to act with delegated *jurisdiction* among non-Christians, including Muslims, Mongols, and schismatics alike. Through papal correspondence granting extraordinary faculties of preaching, absolution, and sacramental administration *inter infideles*, and throughout his canonical writings, especially the *Apparatus in quinque libros Decretalium*, Innocent redefined the relationship between jurisdiction, coercion, and conversion.

Building on the seminal studies of Marco Condorelli (1960) and James Muldoon (1979), who first connected Innocent's legal reasoning to the proliferation of inquisitorial procedures and crusading ideology, this paper re-examines his pontificate as a "laboratory of missionary jurisprudence". It further develops Barbara Bombi's (2017) analysis of the papacy's external projection by showing how Innocent's universalism transformed theological principles into tangible legal mechanisms of delegation and control. By situating Innocent IV's legislative and doctrinal activity at the intersection of theology, canon law, and missionary practice, this paper demonstrates how legal innovation became a vital instrument of spiritual expansion in a crucial phase which profoundly moulded the relationship between crusade and mission.

## **ALEXANDER J. MCNEFF (UNIVERSITY OF FLORIDA)**

### **Prussia and Livonia: Chivalry, Faith, and Identity in the Baltic Crusades**

This paper will explore concepts of chivalry, faith, and identity amongst the Teutonic Order and those who crusaded with them during the 14th to the 16th century with a particular focus on combining written sources and material culture. Furthermore, this paper shall compare rituals and practices of chivalry in Prussia versus those in Livonia. In Prussia, the 14th-century was dominated by the *Preußenreisen* not only as a form of penitential warfare, but also as a procured experience provided by the Teutonic Order. In effect, one of the key concepts this paper will explore is the idea of the Teutonic Knights marketing a crusade as a chivalric experience, which found

success in 14th century Prussia against Lithuania as opposed to failure in 15th and 16th century Livonia against Novgorod and Muscovy. With regards to faith, this paper will explore aspects of the Order's literature and the built environment (castles, churches, etc.) as expressions of devotion to Mary and their identity as defenders of Christendom. In sum, this paper seeks to analyze two aspects of the Order: 1.) the use of chivalry and chivalric practice as a means of securing patronage to the Order and 2.) the expressions of faith and identity present within the Order itself.

### **ALEXANDER MALLETT (WASEDA UNIVERSITY)**

#### **Historical Narratives or Religious Texts? Saladin and the Writings of 'Imād al-Dīn al-Iṣfahānī and Bahā' al-Dīn Ibn Shaddād**

In the decades following Salāḥ al-Dīn's death in 1193, two of his closest court intellectuals, 'Imād al-Dīn al-Iṣfahānī and Bahā' al-Dīn Ibn Shaddād, produced extended panegyric narratives that have long been mined for their rich detail on his campaigns of 1187 and the ensuing confrontation with the Third Crusade. Recent work on Arabic historiography, however, has shifted the terms of engagement from source extraction to discursive analysis, interrogating the literary architecture and rhetorical programmes through which such texts fashioned political meaning. Building on this reorientation, this paper will examine the narratives of both writers with particular attention paid to their sacralising strategies, arguing that they are best read not only, or even primarily, as histories but as religious texts crafted to secure legitimacy and articulate a theology of rule. By foregrounding these devotional and didactic dimensions, the paper unpacks how the image of the sultan was constructed and, in the process, raises doubts about the historicity of certain received episodes that seem to be based in religious tropes or events in the lives of earlier sacred figures.

### **ALEXANDER MARX (AUSTRIAN ACADEMY OF SCIENCES)**

#### **The one you did not see coming: Peter Abelard's sermon on the Roman conquest of Jerusalem**

This paper will examine a particular sermon and how it was entangled with crusading efforts, penned by an unexpected figure: the infamous Peter Abelard (1079-1142), mostly known as a pugnacious theologian – but not as a crusade preacher.

The paper will examine the nature and arguments of his sermon *De rebus gestis in diebus passionis*, focusing on two features: (a) its goal of addressing popular audiences, announced right at its beginning; and (b) its focus on the Roman conquest of Jerusalem (70 CE), both a typological prefiguration of other conquests of the city and a powerful model for enticing potential crusaders.

## **ALIAKSANDRA VALODZINA (AUSTRIAN ACADEMY OF SCIENCES)**

### **Naming heretics: the image of the Hussites in the ideological language of the Teutonic Order's correspondence with Vytautas of Lithuania**

The present paper examines how the Teutonic Order conceptualised the Hussites in its diplomatic correspondence with Grand Duke Vytautas of Lithuania. Based on a discourse analysis of Latin and German letters from the early fifteenth century, the study argues that the Order's engagement with heresy was instrumental rather than doctrinal. Within the internal communications of the Order, the term *Ketzer* ("heretic") appears to be almost devoid of theological reflection. The Hussites are depicted as an irritating external social group rather than a defined ideological enemy. As evidenced by the correspondence between the Livonian Master and the Archbishop of Riga, the Order exhibited a lack of interest in Vytautas's religious convictions and the underlying motivations behind the dispatch of Sigismund Korybut to Bohemia. The Order pursued its own political objectives, and any alliance between the Grand Duchy and the Czechs – whether based on heresy or genuine Christianity – threatened the Order's security. Despite being urged by papal and imperial authorities to join crusades against the Hussites, the Teutonic Knights resisted active engagement, preoccupied with their own geopolitical crises. Their avoidance of theological discourse reflects a broader ideological pattern: defining "heresy" not as a spiritual threat but as a flexible political signifier.

## **AMIRMAHDI BAGHERI (UNIVERSITY OF COPENHAGEN)**

### **Local Jesus, Foreign Christians: Ibn 'Asākir's Messianic 'Isa and Interreligious Politics in Zangid Damascus**

This paper examines how the interreligious and political dynamics of Zangid-era Syria shaped Ibn 'Asakir's portrayal of Jesus ('Isa) in the *Tārīkh Madīnat Dimashq*. Focusing on the book's Jesus entry, I analyse how Ibn 'Asakir selects, arranges, and juxtaposes

hadīth reports in ways that construct a narrative meaningful for his contemporary context and reflective of Zangid views on interreligious relations. Adapting Peter Schäfer's macroform–microform approach as a narrative-structural tool, the study investigates the broader compositional logic rather than focusing on individual narratives. The findings suggest that Ibn 'Asakir's depiction of Jesus is more nuanced than earlier scholarship has assumed. Rather than presenting a sectarian, anti-Christian figure, the entry frames Jesus primarily as a local prophetic and messianic figure—rooted in the sacred history of Damascus and central to its eschatological future. Through both explicit and implicit strategies, Ibn 'Asakir integrates the city's Christian communities into this shared local memory. The polemical edge of the narrative is directed more specifically against Crusaders. Hence, the entry may reflect a Zangid strategy of distinguishing between local Christians and foreign Christian powers, positioning the regime as protector of peaceful coexistence within Syria.

## **ANA C. NUNEZ (STANFORD UNIVERSITY)**

### **Queen Isabella I and the Arm-Relic of St. Philip: An Example of Female Rule in the Kingdom of Jerusalem**

In ca.1200, Queen Isabella I of Jerusalem (r.1190–1205), alongside her mother Maria Komnene (d.1217), gave a relic of the arm of St. Philip to Patriarch Monaco of Jerusalem. This particular relic had already passed through previous hands, having arrived in Jerusalem from Constantinople as part of Maria Komnene's dowry in 1167. The arm-relic of St. Philip would ultimately land in Florence in 1205, where it can still be seen today inside the Museo dell'Opera del Duomo di Firenze. This paper examines the arm-relic of St. Philip as an example of Isabella I's participation in political affairs. In this example, the regnant queen of Jerusalem can be seen working collaboratively alongside another woman ruler; mediating relations through a material object; and associating her position with spiritual prestige. Once in Florence, the relic seems to have lost its association with Isabella I, becoming inculcated in Florence's fight against heresy and taking on a strong civic identity. Thus, in following the social life of an eastern object that arrived in the west, this paper also reflects on the challenge of identifying and tracing the political activity of the queens of Jerusalem.

## **ANDREJ ONDREJKA (COMENIUS UNIVERSITY IN BRATISLAVA)**

### **King, Duke, Knight, Crusader: Coloman of Galicia as a Representative of the Chivalric Culture of the Hungarian Kingdom in the First Half of the 13th Century**

The period of the Crusades to the Holy Land fostered the spread of cultural influences within medieval Europe. It was from the region of Western Europe in the 11th century that chivalric culture spread into East Central Europe, including the Kingdom of Hungary. New ideas and values gradually took place in the Kingdom of Hungary, and from the 13th century onward they became an integral part of the Hungarian elites, whose representatives understood and actively embraced this new system of values. Coloman, king of Galicia and duke of Slavonia — son of King Andrew II of Hungary — came close to embodying the chivalric ideal within the Kingdom of Hungary. The aim of the paper is, based on the method of induction and comparison of contemporary sources, to demonstrate the presence of chivalric culture and crusading ideas among the Hungarian elites, as well as the ways in which they were expressed through symbolic communication. Based on contemporary diplomatic and narrative sources, I will emphasize how the chivalric ideals were reflected by contemporaries from both the clergy and the lay strata of society, and how these ideals and values influenced the key events taking place within the Kingdom of Hungary.

## **ANDREW JOTISCHKY (ROYAL HOLLOWAY UNIVERSITY OF LONDON)**

### **Gifts from the East: Albert of Vercelli's Vestments**

The Frankish East in the 12th and 13th centuries was the source of many of the high-end products consumed, worn or admired by western elites, and in consequence was often seen by western observers as a place of material luxury. Exotic foods, silks, *objets de luxe* and relics were imported to the West from the kingdom of Jerusalem, Cyprus and Egypt, or ended up in the West as gifts through diplomatic exchange. Among these were liturgical objects and vestments. This paper will focus on the gifts of a set of decorated vestments and accompanying liturgical objects in glass sent by Albert of Vercelli, patriarch of Jerusalem (1205-14) to the cathedral chapter in Vercelli. Although now lost, these gifts were described by a canon of Vercelli in Albert's obituary notice, and it is clear that the design and execution were intended to showcase the techniques of crafts in the kingdom of Jerusalem while at the same time honouring the link between the patriarch and his original see. These now lost gifts will be compared

with surviving liturgical vestments made for and brought back to the West by Jacques de Vitry, bishop of Acre (1216-26), which demonstrate striking adaptations of traditional crafts to eastern conditions and resources.

## **ANDRII KEPSHA (UNIVERSITY OF HRADEC KRALOVE)**

### **Framing the Rus'-Polovtsian Conflict as a Holy War: The Steppe Frontier, 1060s – early 1100s.**

This paper examines the idea of Holy War between Rus' and the Polovtsy on the Central Eastern European steppe frontier during the 1060s - early 1100s.

Polovtsy – nomadic, pagan, and warlike people (known as the 'Cumans' and 'Kipchaks' according to Western Latin, Greek and Eastern Muslim sources, respectively) – appeared on the borders of Rus' in the 1050s-1060s, an event foretold by a natural phenomenon described in the Primary Chronicle as a “bloody star” in the night sky.

Rus'-Polovtsy relations encompassed a wide range of interactions, including military expeditions, allies, intermarriages, trade, devastation, and special military operations. In the Primary Chronicle, Kyiv Pechersk Paterik, and other medieval Rus' sources, the Polovtsy in general – and certain leaders in particular such as khan Boniak, Sharukan the Dragon, Tuhorkan, Otrok – are portrayed as “monsters”, “enemies of God”, “sons of Ishmael”, “Saracens”. They are depicted as destroyers who devastate, pollute, kill, and torture. Conversely, Rus' rulers are presented as defenders of Christianity and protectors of the faithful, aided by divine intervention both on and beyond the battlefield.

The paper will first analyse the image of the Polovtsy and their leaders through the lens of Monster Theory, focusing on their behaviour, deeds, military activity, and spatial-temporal dimensions. It will then examine natural and supernatural events through the prism of charisma of both Polovtsian and Rus' leaders, considering memory and the emotions they evoked as integral components of charismatic authority. Finally, by exploring aspects of Rus'-Polovtsy relations such as the supernatural, memory, charisma, otherness and monstrosity, eschatology, celestial phenomena, and emotions, the study will suggest that these encounters during the 1060s - early 1100s may be interpreted as a Christian Holy War – as a subcategory of Just War – within the broader European context of the period.

## ÁNGEL GALÁN SÁNCHEZ (UNIVERSITY OF MALAGA)

### **An unending crusade: the conquest of the kingdom of Granada**

This study takes as its starting point the conquest of the Nasrid kingdom of Granada (1485–1491), the culmination of the *Reconquista* and a qualitative transformation of Crusading within the Hispanic monarchy. After the fall of Constantinople in 1453, crusading ideology was revived and reshaped through the massive sale of Crusade bulls, which financed the war and defined the later institutional and fiscal configuration of these instruments.

Military victory did not solve the problem of integrating the conquered territory. A large Muslim majority remained under Castilian rule as *mudéjars*, requiring ongoing military vigilance against internal resistance and potential alliances with North African Islam, reinforced by repeated corsair attacks. The *mudéjar* revolt of 1499–1501 and the subsequent forced conversions, affecting more than 75% of the population, altered but did not resolve the conflict, producing a majority of only nominal Christians. The maintenance of this enduring “internal war” depended on extraordinary taxation and on the compulsory purchase of bulls by *mudéjars* and later *moriscos*.

The article thus argues that the combination of crusading ideology, legal coercion and fiscal exploitation extended the logic and practices of the Crusade well beyond 1492, shaping royal policy and social control in Granada up to the Morisco revolt of 1568–1570.

## ANGEL NICOLAOU-KONNARI (UNIVERSITY OF CYPRUS)

### **The Construction of a Bureaucratic Variety of the Cypriot Greek Dialect in Lusignan Cyprus: The Paradigm of the Greek Translation of the *Assises de la Cour des Bourgeois***

The history of Cyprus under Frankish rule (1192–1474/89) provides the socio-political and cultural framework for the formation of the medieval Cypriot Greek dialect. The permeability of the linguistic frontier to the political and social changes that followed the foundation of the crusader Lusignan Kingdom renders the dialect the product of identifiable historical and cultural influences, its multicultural construction defined by linguistic interaction, bi- or multilingualism, and diglossia.

The Lusignans implemented a pragmatic ‘linguistic policy’, dictated by their kingdom’s demographic and cultural realities. Even important feudal institutions, such as the Court of Burgesses, where Franks, Greeks, Syrians, and other linguistic

groups applied for justice, were staffed by Greeks and used the Greek vernacular. The translation of the Assises de la Cour des Bourgeois into Cypriot Greek (late 13th - mid-14th century) is regarded as a *terminus ante quem* for the full formation of the dialect. However, the language of this translation corresponded more to an artificial 'legal' variety than to the spoken language. French influences are mainly lexical and phonetic, not affecting Greek morphological or syntactic structures. The great number of French loanwords (often transliterations) derives from the domains of administration and feudal law, while syntactic structures calqued on French represent a word-for-word translation of the original. I intend to study the language of the translation as the earliest example of textualization of a formal, bureaucratic variety of Cypriot Greek, a technical Koine, the lexical, orthographic, and even palaeographical particularities of which integrated cultural exchanges. I will also examine the extent to which it reflected politics of translation and ethnic antagonism.

## **ANN E. ZIMO (UNIVERSITY OF NEW HAMPSHIRE)**

### **Friendship Across Faiths in the Kingdom of Jerusalem**

One of the most important lessons I gained while pursuing my Ph.D. under Michael's mentorship was the importance of generosity and friendship among colleagues. In his honor, I wish to discuss the evidence for interfaith friendships in the Latin East. Building upon the work of Rebecca Slitt among others, I will bring contemporary Arabic sources into the conversation of the possibility for, and reaction to, friendships between Muslims, Eastern Christians, and Franks. To do this I will not only discuss the famous examples from Usama Ibn Munqidh but bring in suggestive examples from Arabic bibliographical literature and histories.

## **ANNA GUTGARTS (UNIVERSITY OF HAIFA)**

### **The Ghost Landscape in the Topographical Language of the Latin East**

Documents from the Latin East contain a rich and nuanced vocabulary for describing various types of settlements, land uses, and real estate. Among these terms are numerous designations for edifices predating Frankish settlement, i.e. structures described as abandoned, partially destroyed, or no longer inhabited, such as *gastina* and its derivatives. This flexible terminology illuminates a distinctive feature of

the physical landscape, yet it also raises broader questions about the presence of locally embedded knowledge within the documentary record of the Latin East and the ways in which such knowledge shaped topographical description. The vocabulary applied to built but uninhabited landmarks therefore deserves closer attention, extending beyond the predominantly legal and economic perspectives that have dominated scholarship to date. This paper examines that terminology in relation to the language used in chronicles and other narrative sources from the Latin East, and places it in comparative perspective through case studies from southern Italy, Sicily, and the Iberian Peninsula. The analysis is guided by several questions: What insights does this aspect of the documentary evidence offer into Frankish polyvalent and creative engagements with the past? When read alongside narrative sources, does the terminology implicitly evoke a landscape of crisis, one of renewal, or both, and how might these patterns relate to moments of political instability? Finally, is the vocabulary employed in the Latin East unique in form or function, and if so, in what ways and for what reasons?

## **ANNE E. LESTER (JOHN HOPKINS UNIVERSITY)**

### **Translation Tales: The Relics and Retellings of the Translation of the Head of Saint Clement at Cluny. New Evidence from a medieval manuscript**

The story of the translation of the head of Saint Clement to the Abbey of Cluny in Burgundy contains one of several first-person narrative accounts of relic translations written in the wake of the Fourth Crusade. BnF MS Nouvelle acquisition latine 2483, the focus of this paper, is the only known medieval copy of this *translatio* text and differs from the version printed in the *Biblioteca Cluniacensis*, which was subsequently reprinted by Riant. NAL 2483 is a collection of liturgical and ritual texts compiled at the abbey of Cluny in the later fourteenth century. In addition to a series of papal correspondence and a relic list reflecting the relics amassed in the abbey's high altar, NAL 2483 also contains copies of the translation narratives for the head relic of Saint Basil as well as of a fragment of the True Cross, both written around 1110, and known from and earlier a twelfth-century copy (BnF Latin 12603). As such, it gives insight into how the narrative of the head relic was deployed at the abbey, in the liturgy, and in relation to other similar texts. Moreover, as I argue, the text reflects how monks used translated relics to remember crusade campaigns and to write their own monastic communities into the devotional practices of crusading. Especially powerful, in the case of the Clement narrative, is that the monastic author, Rostang,

preserved the vestiges of the first-person vernacular account of the relic translation undertaken by a local knight named Dalmatius of Sercy. This paper sets the Cluniac narrative in the context of monastic strategies of remembrance and hagiographical rewriting, but also pays close attention to the material history of the relic's movement and transport from Constantinople to Cluny, and its meaning as a devotional object in the abbey itself. Finally, I will close with a few methodological comments about the interdependence of texts and things as reflected in Rostang's retelling.

## **ANTHONY HARRIS (UNIVERSITY OF CAMBRIDGE)**

### **No Need to Get Cross: Effective Crusades Research Using Generative Artificial Intelligence**

This paper explores how generative AI can transform research into the Crusades by reenvisioning textual, visual, and geographical sources through data-driven creativity. Using concrete use cases—from AI-assisted prosopography to multilingual source reconstruction—it assesses how large language models enable fresh insights while confronting epistemological and ethical challenges. The argument positions generative modelling as a “new crusade” in digital historiography, interrogating how algorithmic interpretation reframes medieval narratives, conflict rhetoric, and source authenticity. By crossing the boundaries between computation and crusading history, the talk invites debate about what constitutes scholarship in an age of collaborative intelligence.

## **ANTHONY LUTTRELL (INDEPENDENT SCHOLAR)**

### **The Hospitallers' Unconfirmed Statutes of 1320**

The Hospital's statutes of the thirteenth century require very considerable revision; those of 1306, 1311, 1314 and of the years 1330 to 1344 have recently been published but still require much more extensive study. The statutes of 1320 were never confirmed and are almost completely unknown; they survive in Latin and constitute an important historical text awaiting publication. Following the effective deposition of the Hospitaller Master Foulques de Villaret in 1319 some 41 statutes dealt with a wide variety of issues, including the election of the Master, the payment of responses and references to former Templars acting as or becoming Hospitallers.

## **ANTHONY MINNEMA (SAMFORD UNIVERSITY)**

### **Division and Domestication: Royal Power, the Order of Santiago, and the Algarve Questions**

This paper examines the evolving relationship between the Portuguese crown and the Order of Santiago, focusing on the growing tensions after the Algarve's conquest, which culminated in the order's division under King Dinis. It argues that the "nationalization" of the order was less an ideological project than an economic necessity in the face of increasing conflicts between the Santiaguistas and Christian and Muslim settlements south of the Tagus. Rather than interpreting the confrontation through nationalist or internationalist frameworks, this study situates it within the material conditions of land management in a post-conquest frontier. The conflicts between the undermanned order and the crown over tolls, grazing rights, and the movement of goods reveal a pragmatic effort to control wealth and resources rather than a reaction against possible foreign influence. By tracing how royal policies transformed from negotiation to domestication, concluding in papal recognition of an independent Portuguese branch in 1324, this paper contributes to a reevaluation of political centralization in medieval Portugal. It contends that actions against the orders stemmed not from proto-national sentiment but from the crown's adaptation to the economic realities of frontier governance and the administrative burdens of a maturing monarchy.

## **ASTRID SWENSON (UNIVERSITY OF BAYREUTH)**

### **Heritage Wars: Crusader Architecture as Site of Memory**

The paper discusses why and how specific physical remains have been labelled as 'crusader' art and architecture over time, connecting disciplinary and political developments. The paper will analyse physical vectors of memory of the crusades by comparing the uses and re-uses of different categories of remains (such as castles, churches, convents, hospitals and entire cities such as Acre) from various moments in time (the crusades, crusader states, military orders), since the Middle Ages, but with a particular emphasis on the period of European colonialism, subsequent decolonisation, Europeanisation and renewed conflict in the late 20th and early 21st centuries.

The paper will then compare and contrast the treatment of architectural remains in situ to the creation of remains inspired by the Crusades, be it the medieval imitations of the Holy Sepulchre (for instance in Dijon and Cambridge) and their subsequent

restoration during the 19th centuries, the creation of new Jerusalems when the actual route to Jerusalem came to be cut off (in particular through the Sacri Monti in Northern Italy), the substitution of 'real' crusader remains with historicist imitations (such in the Church of the Redeemer in 19th Jerusalem or the Grand Masters Palace in interwar Rhodes) as well as the creation of a 'crusader modern' during the imperial High Noon (in particular for government building in Italian Occupied Rhodes and British Mandate Jerusalem). In conclusion, the paper will address the enduring tensions between ideological visions and lived experiences as modes of reception.

## ATTILA BÁRÁNY (UNIVERSITY OF DEBRECEN)

### Hungary and the Crusade in the early 14th-c. Hungary

The paper seeks to investigate the crusading commitment and enterprises of King Charles I of Anjou (1301–1342). The romantic view of Louis the Great is still alive in historical memory. He saw himself as a miles Christi, a true crusader fighting pagan Lithuanians and Bogumil heretics in Bosnia. Nonetheless, Charles is overshadowed by his son, but he himself, though he was not the archetype of the *bellator rex*, did contribute much to the crusading effort. His hard-working organizing work has been pushed into the background in historiography. Charles did need protect the kingdom against the enemies of the Faith.

The threat of the Mongols, after the heyday of their influence in the 1250s–1280s, seemed to be decreasing. Nevertheless, the regions east of the Carpathians and south of the Lower Danube did fall under the Golden Horde's sphere of influence. The Mongols often intervened in power struggles and still maintained a danger to Hungary. The peril undoubtedly escalated, especially from the ascension of Öz Beg Khan to the throne, and particularly from the 1320s onwards they almost regularly launched assaults into Hungary. Warlords in proximity to the southern frontier did not abstain from forging alliances with Balkan rulers, and in certain cases the King had to fight against Mongol allies in their ranks.

The paper also examines the negotiations of Charles with the Papacy and will also shed light to the king's religious personality and piety. Charles came from a home in Naples infiltrated with crusading ideology and a strong Franciscan influence. He is not only a father of a would-be *zelator fidei Christianae*.

## **BALÁZS MAJOR (PÁZMÁNY PÉTER CATHOLIC UNIVERSITY HUNGARY)**

### **Results of the Archaeological Excavations in Crac des Chevaliers 2021-2024**

Following the damages caused by the Syrian war in 2014, the Syro-Hungarian Archaeological Mission was asked by the General Directorate of Antiquities and Museums in 2016 to start a research and documentation program essential for the rehabilitation and reconstruction of the most endangered areas of the castle. The archaeological excavations connected to the Hungarian funded reconstruction works yielded considerable amount of new data especially on the chapel and the area of the southern stables. The excavations complemented with the ongoing surveys enable refining the construction phases of this complex structure and also help deciphering the functions of the individual spaces.

## **BEKIR ALP AKÇAKOCA (BILKENT UNIVERSITY, ANKARA)**

### **Seeing the Minorities of the Levant through the Eyes of the Minorities in the Levant: Analysing European Reports of the Druze and the Nizari Isma'ilis**

This paper examines two primary sources whose authors were, at the time of writing, a part of a minority group in the Levant and also were comparatively recent arrivals there: Jacques de Vitry's *Historia Hierosolymitana* and Benjamin de Tudela's travel writings. Both have lengthy dedicated sections on two native minorities of the Levant: the Druze, who are a religious group that inhabits the region's mountains; and the Nizari Isma'ilis, some of whom are popularly known as "the Assassins". Both de Vitry, a Frankish cleric writing during the early thirteenth century, and de Tudela, a twelfth-century Jewish traveler, rely heavily on rumors and hearsay in their portrayals, and at times even conflate these two groups into others. Through a comparative literary analysis of their depictions, this paper argues that each writer's personal experience and position in the Levant did little to shape a more critical engagement with such rumors, except when describing communities closer to their own faith traditions, which were Oriental Christians for de Vitry and various Jewish congregations for de Tudela.

## **BENEDETTA MARIANI (UNIVERSITY OF EAST ANGLIA)**

### **Crossing cultures: translating Arab medical knowledge in medieval Europe**

Throughout the Middle Ages, contacts between the Arab and the Christian worlds were frequent. In certain instances they were conflictual, but in many other they were peaceful cohabiting which, in turns, favoured the exchange of knowledge and the development of the Sciences in Europe. This research paper will focus precisely on those latter instances and, specifically, in terms of medical practices and theories enhancement through cultural exchanges between these two ‘worlds’ in the twelfth and thirteenth centuries. Through the case-study of the *Taqwīm al-sihhah*, known in Latin as *Tacuinum Sanitatis*, composed in Arabic in the eleventh century by the Baghdadi medic Ibn Butlan and translated in Latin between the twelfth and the thirteenth century in either Toledo or Sicily, it will demonstrate the extent to which Arab medical ideas and practices circulated in Europe even before the formal translation movements of treatises, thanks to the existing and well-established trading routes. Ultimately, this research paper will propose a novel way to look at the medieval translating process of Arab medical knowledge.

## **BENJAMIN Z. KEDAR (HEBREW UNIVERSITY OF JERUSALEM)**

### **Erdmann’s Origin of the Idea of Crusade and the Reality of the 1930s**

Historians have diversely construed the purported political subtext of Erdmann’s *Entstehung des Kreuzzugsgedankens* of 1935, from presenting it as a challenge to National-Socialism to detecting in it an accommodation to the new regime. It is the purpose of the present paper to deal with this issue, mainly by examining the letters Erdmann wrote at the time, available since 2022 in the second volume of Folkert Reichert’s *Fackel in der Finsternis. Der Historiker Carl Erdmann und das “Dritte Reich.”* Special attention will be given to the two sentences in the *Entstehung* that highlight the alleged unsuitability of the crusade idea to Germans, sentences to which Erdmann expressly drew attention in a letter of 1936. The paper will deal also briefly with Erdmann’s appraisal of crusading as such, and with his attitude toward National-Socialism.

## **C. MATTHEW PHILLIPS (CONCORDIA UNIVERSITY NEBRASKA)**

### **The Theology of the Cross and Crusading in the Twelfth Century**

In The Reformation of the Twelfth Century, Giles Constable argued that scholars should place the 'individual religious experience' as the central part of the 'medieval religious experience' with different types of religious expression around it. Many years ago, I wrote a crude diagram in the pages of my copy of his book with the 'religious experience' at the center of a wheel, with spokes labeled with how medieval individuals lived as monks, nuns, regular canons, wandering preachers, pilgrims, crusaders, hermits, and military orders. In this paper I will demonstrate how preachers sought to foster a common piety of the cross among clergy, monks, nuns, and the laity as the central focus of the 'religious experience' in the twelfth century. Specifically, I will use significant examples from Ivo of Chartres to Peter Comestor.

## **CAROL SWEETENHAM (UNIVERSITY OF WARWICK)**

### **“The sand of the desert is sodden red”: narrative strategies for explaining defeat in the crusades of 1101/1102**

The crusades of 1101/1102 formed a sharp contrast to the success of the First Crusade: they ended in defeat, captivity and death for many of the participants. The narrative arc of 1095-99 based around siege, conquest and defence was succeeded by a set of losses which were hard to shape into a coherent story. This paper looks at the narrative strategies used by contemporary authors to depict and explain the failure of 1101/02. It contrasts the approaches taken by authors in Outremer with those writing in the West. It goes on to discuss a range of narrative strategies for portraying defeat. Some participants are described as martyrs, such as for example Archbishop Thiemo of Salzburg. Another strategy is to emphasise heroism against the odds. A third might be described as narrative deflection, creating new stories to shift attention from defeat. Conversely opponents are described as having infeasibly large numbers of men and being guilty of excessive violence and trickery. The paper concludes that none of these approaches were new: authors fell back on familiar *topoi* and themes to explain defeat compared to the miraculous success of the First Crusade.

## **CHARLOTTE GAUTHIER (ROYAL HOLLOWAY UNIVERSITY OF LONDON)**

### **Johannes Dantiscus: a Polish diplomat in Henry VIII's court, October 1522**

Johannes Dantiscus – churchman, poet, humanist scholar, and ambassador of Sigismund I ‘the Old’ Jagiellon, king of Poland – arrived in England in early October 1522 on a mission to convince King Henry VIII to contribute men and money to a pan-European military expedition aimed at preventing further Ottoman military advances into the Balkans and Hungary.

Far from being a quixotic quest, Dantiscus’ embassy sought to align Jagiellonian interests with the Anglo-Imperial alliance forged earlier in 1522 during the visit of Emperor Charles V to England. This paper contextualises Dantiscus’ 1522 mission, arguing that Polish hopes of gaining English involvement in the anti-Ottoman struggle at this time were more realistic than might at first appear.

## **CHERYL MIDSON (UNIVERSITY OF READING)**

### **Humbert of Romans: The Dominican Order, Crusade and Mission**

In 1255, Humbert of Romans, the Fifth Master General of the Dominican Order, issued an encyclical letter to his Order highlighting the need for missionaries who could speak local languages. He argued that many were ready to convert to the Catholic Church, but the Order was limited by linguistic barriers. Humbert invited friars interested in missionary work to write to him, an appeal that appears to have been successful. By the following year, he sent another letter praising the growing number of friars who had dedicated themselves to language study and missionary activity among Eastern Christians, Mongols, and especially Muslims. However, by the time Humbert prepared his report for the Second Council of Lyons in 1274, his perspective on Muslims had shifted significantly. He argued that crusade, rather than missionary conversion, was the more effective approach to confront Islamic powers. This change in strategy was reflected more broadly among members of the Dominican Order throughout the thirteenth century. This paper examines the evolution of the Dominican Order’s attitudes toward mission and crusade during this period, with a particular focus on their engagement with Muslims and the works of Humbert of Romans. It considers how linguistic and cultural challenges, alongside changing political and religious priorities, influenced the Order’s shifting approach to evangelisation and armed intervention.

## **CHRISTER CARLSSON (INDEPENDENT ARCHAEOLOGY CONSULTANTS)**

### **Temple Farm: The Knights Templar Preceptory of Aslackby**

In 2020 a research project was initiated at Temple Farm, Aslackby, Lincolnshire, UK. What started off as a fairly small project during the Covid lockdown, with an initial geophysical survey, soon grew into a much larger archaeological scheme.

A number of hand dug test pits were first opened up in the Autumn of 2020 to test the result of the geophysical survey. When the owner of the farm in 2024 applied for a Planning Permission for a few new structures in the farm area, however, the Council wanted a proper archaeological evaluation of the estate. The opportunity now raised to open up a number of larger machine cut evaluation trenches across the farm.

This was the first time proper archaeological excavations could take place at Temple Farm, and it became clear that the farm is indeed sitting right on top of the former Knights Templar Preceptory of Aslackby, just as local maps, photos and legends had suggested for centuries.

## **CHRISTOPH T. MAIER (UNIVERSITY OF ZURICH)**

### **Carl Erdmann, the Crusades, and the German Historiographical Tradition**

Carl Erdmann's seminal work *Die Entstehung des Kreuzzugsgedankens* has rightly been celebrated as a turning point of crusade scholarship in the twentieth century. But non-regarding its lasting impact on crusade history up to the present day, Erdmann's work must also be understood as a product of its time. The writings of German crusade historians of the nineteenth century and the fashionable development of *Ideengeschichte* (history of ideas) in Germany around 1900 had a strong impact on Carl Erdmann's approach to, and framing of, crusade history. This paper investigates the influence of the prevalent historiographical traditions of German scholarship which shaped Carl Erdmann's ideas and writings on the crusades. It also suggests that Carl Erdmann's works must be read in the context of other historians' innovative ideas about the crusades of the late nineteenth and the early decades of the twentieth centuries.

## **COLLETTE FIRESTONE (ROYAL HOLLOWAY UNIVERSITY OF LONDON)**

### **Death between Triumph and Tragedy: The Legacy of Loss for the Crusades of the 1100s-1120s**

While the celebratory clamour that followed the success of the First Crusade was still reverberating in the West, the momentum for the crusade and its cause led to several subsequent expeditions to the East. These ‘minor’ crusades were varied in peoples, objectives and scale, and hoped to emulate the glorious deeds of their recent predecessors. For the most part, these hopes were dashed in the East. In this talk, I will be examining how contemporaries responded to these losses, and how these ‘minor’ expeditions shaped both attitudes to death and the crusade cause at the time. The paper will focus on the expeditions of 1101, 1108, 1122 and 1129, considering therefore the expeditions that closely followed the First Crusade. Through this, we can consider in more detail the narrative of the crusade and its influence. By considering death in particular, we can better understand the way in which authors coped with one of the most challenging aspects of religious warfare, and how grief could be moulded to suit wider narrative purposes. This study considers how the literary and rhetorical choices of contemporaries continue to shape our understanding of the crusades even today.

## **CONNOR WILSON (MANCHESTER METROPOLITAN UNIVERSITY)**

### **Pirates, Pilgrims and Plunder: Spoils of War in Maritime Crusading in the Mid-Twelfth Century**

This paper explores how the meanings, uses, and moral framings of plunder shifted as crusading activity increasingly increased on the seas in the mid-twelfth century. Whereas late eleventh-century overland expeditions cast spoils largely within a penitential and providential framework, emphasizing God-given sustenance, the needs of the march, and the just appropriation of enemy goods, maritime crusading confronted participants and commentators with new forms of wealth, new targets, and new ethical tensions. The seaborne campaigns to Iberia drew crusaders into contact with coastal towns, merchant shipping, and pirate activity, spaces where distinctions between licit spoils, opportunistic raiding, and outright piracy became increasingly blurred. Using a range of sources, this paper will show how crusaders and clerics struggled to reconcile acts of seaborne predation with crusading ideals, alternately condemning excess, celebrating providential victory, or seeking to define

acceptable boundaries for the capture of goods, ships, and prisoners. Ultimately, the emergence of maritime crusading forced a renegotiation of what constituted legitimate spoils of war, revealing a dynamic interplay between ideology, strategy, and the practical realities of travel at sea.

## **COVADONGA BARATECH (INSTITUTO DE LENGUAS Y CULTURAS DEL MEDITERRÁNEO Y ORIENTE PRÓXIMO ILC-CSIC)**

### **Memories of the near past: Andalusi and Maghribi experiences during the Crusades in the East**

Since the Islamic conquest of North Africa and the Iberian Peninsula, the people of the Maghrib travelled to the Central Lands of Islam for several reasons: to perform the pilgrimage to Mecca, to study with the most prominent teachers of those areas, or for economic and commercial reasons. Some Maghribi visited the Mashriq and returned to their homeland while others settled in the East. The 12th and 13th centuries were no exception. Despite the Crusades, Andalusis and Maghribis travelled and migrated to Egypt, Syria and the Hijaz, but their experiences were not unaffected. Their pilgrimage route changed and the lives of some Maghribis were threatened by the presence of the Crusaders, even leading to death. However, the Crusades, the Sunni Revival movement and the jihād ideology offered new job opportunities to the Maghribi migrants in the East. In this paper, I will discuss the various experiences of the Andalusis and Maghribis during the Crusades. Lastly, I will also explore the collaborationist policies between the Ayyubids and the Franks and whether there was any reaction on the part of the Maghribis who witnessed them, especially considering the pacts with the Christians and the forced mobility that some of them had already experienced.

## **DANIEL FRANKE (RICHARD BLAND COLLEGE)**

### **Writing Crusade History in the 1190s: The *Historia Peregrinorum* as an After Action Report on Barbarossa's Crusade**

The unknown author of the *Historia Peregrinorum* opens his account with a letter to an unspecified superior, claiming that he had been ordered to prepare a report on the late campaign of the late emperor Frederick Barbarossa, and that he thought that

by doing so he would be able to memorialize the great deeds of the emperor and his army. The resulting manuscript, the *Historia Peregrinorum* (HP), has traditionally been overshadowed by the larger and longer *Historia de Expeditione* (HE), long considered the “standard” if not uncomplicated account of Barbarossa’s crusade.

This paper challenges that relationship by considering the *Historia Peregrinorum* as a species of “after action report” (AAR). The HP consistently presents details of military actions that are both more precise and more grounded in physical reality than its famous cousin the HE, eschewing miraculous narrative in favor of gritty details that do not come from the HE or the diary of Tageno, but would seem to come from other unknown sources and oral testimony. The result is a history that represents not only a valuable source for the Third Crusade but a case study in the writing of crusade history in the late twelfth-century.

## **DANIEL WOLLENBERG (UNIVERSITY OF TAMPA)**

### **“An Unhinged Crusade”: American Crusaders?**

I have previously argued that the U.S. Civil War has been framed in American neo-Confederate thought as a modern crusade, in that politicized views of the crusades as necessary defenses of a Christian homeland rather than wars of aggression have been grafted by neo-Confederates onto the Civil War. A rhetoric of holy war from the Civil War era, drawing on crusades imagery, has been deployed by neo-Confederates onto nativist politics in twenty-first century US political discourse. This paper brings this research to the present, connecting it with contemporary references to the crusades. I have been studying how immigration and border patrol agents in the US use crusader rhetoric and imagery to frame themselves and their agencies as defending a “holy land” of America. Ironically, it is the White House who has publicly called protests against immigration raids an “unhinged crusade.” Yet American anti-immigration agencies, and even the highest ranking officials in the Department of Defense, openly draw on Christian nationalism visuals and discourse in their marketing materials. Some Immigration Customs Enforcement agents – and no less than the current Secretary of Defense – sport crusader-style tattoos and patches on their uniforms. This imagery and rhetoric reverberate from a larger Christian Nationalist movement in the US, which has been gaining power over the last few decades, that has portrayed its adherents as being like medieval crusaders defending Jerusalem from its perceived enemies, who are sometimes portrayed as infidels.

## **DANIELLE PARK (UNIVERSITY OF YORK)**

### **Royal Wrath in the Reign of Queen Melisende: Recalibrating Political Relations in William of Tyre**

William of Tyre describes a dispute between King Fulk and Queen Melisende in which shame and anger shape the political climate of the Kingdom of Jerusalem. This well-known episode still has much to offer when viewed through the lens of the emotional turn. It provides a relatively rare example of a queen's wrath, the gendering - or lack thereof - of emotions, and the author's complex intertwining of the emotions experienced by other powerful individuals to both exculpate Fulk and Melisende and allow him to frame Melisende as righteous in her anger. This paper will explore how shame and anger punctuate William's narrative, and how he uses both in deliberate ways. William brought emotion to bear to reinforce his ongoing argument on the legitimacy of Melisende's status. I will analyse how he used emotion to fit her to his paradigm of the ideal ruler, as exemplified here by her appropriate use of royal wrath.

## **DARIUS BARONAS (LITHUANIAN INSTITUTE OF HISTORY)**

### **Sigismund of Luxembourg and Vytautas of Lithuania as reanimators of the Teutonic Order's crusading spirit (late 1390s and late 1420s)**

Recent research highlights that the newly converted rulers of Lithuania, particularly Grand Duke Vytautas (1392–1430), were adept students of the Teutonic Order, skillfully using crusading ideology and rhetoric to advance their political aims. Equally noteworthy, but often overlooked, is Vytautas' occasional encouragement of the Order to pursue more actively its original mission—the fight against the infidel—through both verbal exhortations and symbolic acts. This reversal of roles between teacher and disciple becomes clearer considering that Lithuania's conversion to the Latin rite in 1387 undermined the ideological foundation the Teutonic Order had relied upon throughout the 14th century. The Order's largely denial-based response contributed to their eventual defeat at the Battle of Tannenberg (1410).

This paper focuses on two episodes of cooperation between Vytautas and Hungarian King Sigismund of Luxembourg in the late 1390s and late 1420s, aimed at persuading the Teutonic Order to re-establish a presence along the Danube, closer to the Black Sea. These efforts culminated in the deployment of a Teutonic detachment from Prussia to the Banat of Severin (1429–1432), representing a renewed attempt to

fulfill their crusading mission. This period marked the emergence of a tripartite alliance between Hungary, Lithuania, and the Teutonic Order, which ultimately ended abruptly due to unforeseen events, leaving the full potential of this cooperation unrealised.

## **DARIUSZ MAKIŁŁA (VIZJA UNIVERSITY)**

### **Clash of Cultures: The Legal Policy of the Teutonic Order Towards the Prussians in the 13th-15th Centuries**

The Teutonic Order's conquest of Prussia in the 13th century was a fulfilment of its mission of Christianization, but also a political goal: the creation of its own state. The Order was a unique organizational unit, which meant that its approach to the conquered population was also unique. The Teutonic state did not need to absorb the Prussian population, but rather to integrate the Prussian population into the functioning of the state. The Order sought to regulate the legal status of the Prussian population, which was divided into territorial units, with its own laws, but retaining a common identity. The law that was established or adopted at that time was a varied instrument, dependent on the territorial location, the policies of local authorities, and the attitudes of the Prussian population living in a given territory. Some Prussians integrated into the state, entering its service. Others entered into agreements with the Order, gaining the right to apply the law of their choosing. Certain groups of Prussians, becoming part of the Order's state, gained acceptance of numerous legal customs of their own. However, the majority of Prussians, clinging to their tribal customs, were subjected to the strict Order's law.

## **DAVID CATALUNYA (COMPLUTENSE INSTITUTE OF MUSICAL SCIENCES)**

### **The Organ of Bethlehem: Recovering Sounds from Crusader Liturgy**

This paper presents new research on the medieval organ of the Church of the Nativity in Bethlehem—the oldest surviving organ in Christendom, dating from the Crusader period. Discovered during archaeological excavations and now preserved at the Terra Sancta Museum in Jerusalem, the instrument offers a unique perspective on the intersections of music, liturgy, and cultural exchange in the Latin East. In the 12th century, the Nativity Church was administered by a community of Augustinian canons. My research traces the musical practices of this order, situating the origins of the Bethlehem organ within the broader network of northern French centres such as

Corbie, Fleury, Reims, and Paris. The instrument was likely brought to the Holy Land by the Crusaders in the early 12th century, contributing to the artistic and cultural hybridity of the Latin Kingdom. Building upon recent interdisciplinary studies, this investigation integrates historical, political, liturgical, and organological perspectives to reassess the organ's significance—not only as a technological and musical innovation, but also as a spiritual and cosmological symbol, and as a vehicle for identity formation and the communication of power.

## **DAVID NEAGU (ICUB – RESEARCH INSTITUTE OF THE UNIVERSITY OF BUCHAREST)**

### **Catholicos Grigor IV Tgha's Lament for the Fall of Jerusalem as an Example of Cultural Exchanges between Franks and Armenians**

The West is virtually absent from Armenian sources written in the 12th and 13th centuries. The majority of Armenian sources, whether composed in Cilicia or Greater Armenia, appear to overlook the existence of the West and the Crusader States. Christopher MacEvitt's concept of rough tolerance, the decision of Frankish chroniclers and historians not to speak about Oriental Christians, could also be applied to Armenian sources: they focus on local matters or events related to Armenians. However, this could be a trap: although the sources don't mention it, the cultural exchanges between Armenians and Franks were highly developed. In this paper, I analyse the poem written by the Catholicos Grigor Tgha on the fall of Jerusalem to argue that Armenians and Franks had powerful connections, not only on a political level, but also on a cultural one. The presence of various Latin literary traditions, such as the representation of Charlemagne as a crusader or of the crusaders as Maccabees, could indicate not only that the Armenians had a more profound knowledge of the West, but also that they were familiar with Latin literature.

## **DAVID OLSEN (SAINT LOUIS UNIVERSITY)**

### **The Almohad Economy during the Crusader Period and the Commercial Revolution**

While the rise of the Almohad occurred during the heart of the Crusader movement and they were involved in two historic battles of the Andalusian "Reconquest"—Alarcos and Las Navas de Tolosa—a much less studied aspect of this Berber dynasty was

their participation in the Commercial Revolution of the twelfth and thirteenth centuries. The Almohad represented at least 50 percent of the total Western Mediterranean economy, nearly 30 percent of its international trade, and during the most bellicose period of the Medieval era they made peace and commerce agreements with nearly every Christian kingdom of Iberia and the Italian City States. The Almohad were at heart of the explosion of trade, and their economy was at the nexus of four imbricated trading zones: the Maghreb, Trans-Saharan Western Africa, Andalusia, and the sea lanes from Sicily to the straits of Hercules. Another overlooked aspect of this Berber kingdom is that they built an internal infrastructure that dramatically increased their economic surplus, and, in addition to gold which they brought from Africa, they traded commodities such as wheat, leather, and wool with their northern neighbors. This paper describes the importance of the Almohad economy during the Commercial Revolution and the Crusader period and alter the view of a one-sided, European-driven explosion of commerce in the twelfth and thirteenth centuries.

## **DAVIDE ESPOSITO (UNIVERSITY OF THE REPUBLIC OF SAN MARINO)**

### **Crusading in the Letters of Innocent IV: Diplomatic and Missionary Policies in the Maghreb**

This study, based on the letters preserved in the *regesta* of Potthast and Berger, examines Innocent IV's correspondence with the rulers of the Maghreb and how it reflects his conception of *Christianitas* and papal authority. Unlike other crusading contexts, the pope initially adopted a diplomatic approach toward Muslim rulers, integrating them into his universal vision of government. The first letters, addressed to the Hafsids caliph and to the authorities of Ceuta and Morocco, show a conciliatory tone aimed at ensuring the safety of Christians and the freedom of preaching. Through the Franciscan Lope, bishop of Morocco, Innocent IV sought coexistence, granting to his companions the same indulgences accorded to crusaders bound for the Holy Land. These texts express the pope's conviction that his *plenitudo potestatis* extended, in moral terms, even to non-Christian lands. After the death of the caliph and the failure of negotiations, the tone changed. Later letters addressed to the kings of Castile and Aragon encouraged crusade against the "Saracens of Africa." This evolution, motivated by political and strategic necessity, did not negate the universal principle of papal authority but applied it through different means. The Maghrebi correspondence thus exemplifies a papal *realpolitik* in which diplomacy and warfare alternate as complementary instruments of the same conception of *plenitudo potestatis*.

## **DIEGO VOLPE (UNIVERSITY OF FLORENCE)**

### ***Sorores Templi*: Female Presence in the Monastic/Military Context of the Templars**

This study, drawn from my ongoing thesis, focuses on the *Sorores Templi*, female figures within the Templar universe, a topic still marginal in the historiography of the Order of the Temple. The research highlights how the presence of women, though numerically limited, is historically significant and contributes to deconstructing the myth of the Templar as a monolithic and devoted knight. Through the analysis of charters, cartularies, and underexplored archival sources, the study reconstructs the experiences of sisters, oblates, and other women associated with the Order, who were often marginalized and, at times, subjected to coercion and abuse. This work emphasizes how historical memory and traditional narratives have neglected the female component, producing an idealized and partial image of the Order. The research illuminates the social and religious complexity of the Templars, revealing internal tensions, inequalities, and power dynamics. The *Sorores Templi* thus emerge not as an appendix, but as an interpretative key to understanding the Order from an intersectional and human perspective, challenging established historiographical categories and giving voice to subjects long silenced. This study contributes to a critical reassessment of Templar history, foregrounding female experiences that enrich and expand our understanding of the military and monastic Middle Ages.

## **DUŠAN ZUPKA (COMENIUS UNIVERSITY IN BRATISLAVA)**

### **Failure Remembered, Failures Avoided? The Changing Conduct of Crusader Armies in Hungary between the First and Third Crusades (1096–1189)**

This paper examines the evolving military strategies and tactical adaptations of the crusading armies as they traversed the Kingdom of Hungary between 1096 and 1189, focusing on how experiences of failure and logistical challenge during earlier expeditions informed later approaches. Drawing upon a critical analysis of contemporary narrative and diplomatic sources—including chronicles, letters, and royal charters—the study traces the changing patterns of interaction between crusaders and the Hungarian monarchy across the First, Second, and Third Crusades. In 1096, the catastrophic encounters of the People's Crusade revealed the perils of indiscipline, poor provisioning, and strained relations with local authorities. By contrast, the

better-organized passage of the Princes' Crusades (1096) and the Second Crusade (1147) reflected attempts to mitigate such failures through negotiated safe-conducts and tighter logistical coordination, even as internal divisions undermined success. The Third Crusade (1189) further demonstrated an institutionalized awareness of earlier mistakes: diplomatic relations between Frederick Barbarossa and King Béla III illustrates a pragmatic accommodation that enabled the disciplined transit of imperial forces. By integrating military history with diplomatic and narrative analysis, this paper argues that the Kingdom of Hungary served as both a testing ground and a mirror for the evolving operational culture of crusading, revealing how cumulative experience shaped the strategic behaviour of Crusader armies on their road to the Holy Land.

## **DYLAN MCCORQUODALE (UNIVERSITY OF EXETER)**

### **Revisiting the Knights of Malta in Early Modern English Drama**

Between 1590 and 1625, three plays were written in England featuring the Knights of Malta, the contemporary incarnation of the Knights Hospitaller. Something of an anachronism by the sixteenth century, the Order had found a niche fighting the Ottomans from their base on Malta. While the Order was not a prevalent subject in early modern English drama, these plays provide a valuable lens through which to evaluate post-Reformation England's perception of both the Military Orders and the broader contemporary conflict between the Ottoman Empire and Catholic powers. Peter F. Mullany's 1973 article 'The Knights of Malta in Renaissance Drama' is the only previous publication on this subject; Mullany overstates the role of the Knights of Malta, including plays where they are simply mentioned in his study, and his view of an England petrified by the fear of Turkish invasion runs contrary to the established historical and literary reality. In fact, the topic of religious violence between Christianity and Islam is conspicuously absent from early modern drama; my paper will explore this absence, examining the Knights of Malta as a microcosm of the tangible disinterest in the subject of religious conflict in early modern drama. My paper will explore the broader context of contemporary English understandings of Islam and Crusade by examining a broad range of relevant plays, from depictions of the First Crusade to the contemporary Islamic world, contextualized by the contemporary Anglo-Moroccan diplomacy and the ongoing issue of Islamic piracy. I will also employ quantitative data to establish the prevalence of Christian-Islamic religious conflict in English drama, providing further insight into how the topic was understood by the contemporary English public.

## **DŽENAN DAUTOVIĆ (UNIVERSITY OF TUZLA)**

### **Dominicans as agents of papal policy during the crusade against Bosnia in the 13th century**

The thirteenth century marked the period of most intense interaction between the Bosnian Banate and the Roman Curia. On several occasions, the papacy issued invitations to kings and noblemen of Southeastern Europe to launch a crusade against Bosnia—its ruler, nobility, and people – on the grounds that they allegedly harboured heretics within their territory. However, due to shifting relations with the Bosnian ruler, Ban Matej Ninoslav, these plans were never fully realized. Following the mission of Papal Legate Jacobus de Pecoraria to Bosnia, the papacy resolved to remove the local bishop from the head of the Bosnian diocese and replace him with a Dominican from Germany, Johannes de Wildeshausen. The decision provoked a conflict between the papacy and the Bosnian court – an instance of the broader investiture crisis – and ultimately severed diplomatic ties between Bosnia and the Church of Rome. The final consequence was the initiation of a crusade against Bosnia, led by the Hungarian prince Coloman. This article will examine the role of Dominican monks in these events and assess their impact on the long-term relationship between Bosnia and the papacy. Additionally, it will offer a comparative analysis of the Dominicans' involvement in other crusades against heretical groups across Europe during the same period.

## **EDNA J. STERN (ISRAEL ANTIQUITIES AUTHORITY AND THE UNIVERSITY OF HAIFA)**

### **Frankish Rural Settlement and Cultural Interaction at Le Lyon (Lajjun): Insights from a Crusader-Period Midden**

The 2017 salvage excavation at Kibbutz Megiddo (ancient Lajjun, Crusader Le Lyon) uncovered a stratified 12th-century household midden, providing a detailed archaeological insight into rural Frankish settlement in the lordship of Caesarea. Historical sources describe Le Lyon as a major rural center with a parish church, priory, communal oven, mills, and obligations of 100 sergeants, reflecting its demographic and economic weight. The ceramic assemblage, analyzed typologically and petrographically, includes locally produced handmade vessels, regional storage jars from Acre, cooking pots and glazed wares from Beirut, and Middle Byzantine Production bowls from the Aegean. Although 73% of the vessels originated from distant sources, kitchen and serving wares were mostly local handmade products, suggesting func-

tional choice rather than ethnic identity. Their high proportion in Frankish households offers direct evidence for the assimilation of settlers into local culinary traditions, while imported forms reflect integration into wider commercial and cultural networks. Comparison with inland sites such as Mi'ilya (Castellum Regis), Kefar Yassif (casalis Mimas), Tiberias, and Tell Beth Shean reveals similar patterns of production and consumption across rural settlements. Le Lyon emerges as a well-connected casale linking inland and coastal zones and providing a rare household-level perspective on material culture, economy, and cross-cultural interaction. This study highlights how ceramic production, trade, and cultural interaction shaped daily practice and local identity at Le Lyon, refining our understanding of rural Frankish communities and the processes of cultural negotiation under Latin rule.

## **EDWARD COLEMAN (UNIVERSITY COLLEGE DUBLIN)**

### **The Forgotten Army? The Knightly Class of Northern Italy and Crusade to the East in the Twelfth Century**

The contribution of northern Italian cities to crusading in the twelfth century has been examined primarily through a maritime perspective with scholarship focusing on the Pisans, Genoese, and Venetians, whose naval operations, transport of crusaders, and establishment of trading privileges in the Crusader States have received particular attention. However, less consideration has been given to north Italians who joined as crusaders, fighting alongside their counterparts from other regions of Christendom.

The knightly class in Lombardy and Tuscany, although not absent from historiography, was long misunderstood or marginalised, in part due to its urban setting, which contrasts with the classic image of the castle-dwelling rural knight of transalpine Europe. However, work by scholars such as Hagen Keller and Jean-Claude Maire Vigueur has highlighted the presence and influence of a distinct north Italian class of milites, which was instrumental in shaping the politics of the developing city communes. These knights often maintained close ties to the Church through family and landholding connections, particularly with bishops.

On the eve of the crusades, the Reform papacy successfully mobilised Lombard and Tuscan knights, including the numerous vassals of the Countess Matilda of Canossa, to reinforce its position in northern Italy. Given the region's pre-existing links with the Holy Land—not only through trade but also pilgrimage—and the wealth and population density of its cities, northern Italy would seem to have been primed to supply crusaders, especially from its militarized urban elite.

This paper seeks to reassess the involvement of the north Italian knightly class in the first century of crusading. It will also seek to explore the broader societal and political impact of crusade on the Italian communes.

## **ELEANOR ASHTON-COBB (DURHAM UNIVERSITY)**

### **The Symbolic Significance of Templar Round Churches in Their British Landscape Contexts**

Less than twenty round churches are known or supposed from medieval Britain, yet of these, eleven belonged to, or have been linked to, the Knights Templar. Their imitation of the Church of the Holy Sepulchre in Jerusalem, and the profound religious significance this implies, begs the question why the Templars did not build more round churches, and whether these examples are special.

This research investigates the extent to which British round and rectangular Templar churches are distinct, and if any patterns relating to site placement can be inferred. This study employs architectural survey and access analysis to examine the differing forms and functions of the British Templar churches, while GIS and spatial analysis, including proximity and visibility analyses, are used to explore the landscape context. Preliminary results suggest that the churches occupied visually prominent sites, often near roads or waterways but in areas of low settlement density. Access analysis also suggests increased centrality of round naves compared to rectangular examples, indicating a greater symbolic and spiritual value.

This research offers a greater understanding of Templar religious architecture, as well as the tangible and intangible connections to Jerusalem that were present in the everyday lives of the British Templars.

## **ELIF ÜNAL (ISTANBUL UNIVERSITY)**

### **Logistics, Supply, and Intelligence in the Egypt-Jerusalem Conflicts: Strategic Towns, Castles, and Corridors in Southern Palestine (1099-1187)**

This paper examines the supply and logistical positions employed during the Frankish-Muslim conflicts along the route extending from Egypt to Jerusalem between 1099 and 1187. From the foundation of the Latin Kingdom of Jerusalem, the most serious threat to its southern frontier came first from the Fāṭimid caliphs and, after 1171, from

Saladin's regime in Cairo. Along this axis, several strategic positions played crucial roles as sites where armies were supplied with grain and fodder, where troops assembled, and where preparations were conducted prior to campaigns. These points served not only as defensive bulwarks against incursions from Egypt but also as indispensable staging grounds for Frankish expeditions directed toward the Nile Valley.

The study seeks to address a series of interconnected questions: How did the Franks obtain intelligence about Egyptian advances? At which positions did they gather and prepare their forces? Which areas played central roles in logistical support and strategic surveillance? Through which points was the essential flow of supplies -grain, fodder, and arms- maintained for both defensive operations and counter-offensives?

Drawing upon Latin and Arabic chronicles as well as modern scholarship, this paper argues that the Egypt-Jerusalem route constituted not merely a line of confrontation but a logistical corridor that shaped the operational geography of Crusader warfare. By reassessing the gathering, supply, and observation positions of southern Palestine, the study highlights the interdependence of intelligence, logistics, and strategy in sustaining military power during the Crusades.

## **ELIZABETH LAPINA (UNIVERSITY OF WISCONSIN-MADISON)**

### **Frederick Barbarossa and Margaret of Hungary: Diplomacy on the Third Crusade**

When, in 1189, Frederick Barbarossa marched towards the Holy Land on the Third Crusade, he paused briefly to spend time with the royal couple, Béla and Margaret of Hungary. Frederick's passage through Hungary was a necessity, not a choice. However, despite the existence of many reasons that were likely to make the meeting tense, the three interacted amicably. One might assume that a queen, whose husband was by her side, would not play any part beyond purely ceremonial in receiving a foreign dignitary. Yet, apparently, Margaret did. The paper will focus specifically on the narratives of Margaret's gift of a pavilion that she offered Frederick. It will attempt to answer the questions of why Margaret offered this particular gift, what goals this gift was supposed to achieve and – most importantly – why it was Margaret, not Béla, who offered the gift. My argument is that Margaret played, in succession, two roles: the traditional queen's role of a peace-maker and a more surprising role of a heroine of courtly literature. Thus, the queen's gendered actions were a "performance," the goal of which was to protect Béla's reputation by concealing the transactional nature of her gift.

## **EMANUEL BUTTIGIEG (UNIVERSITY OF MALTA) AND VALERIA VANESIO (UNIVERSITY OF MALTA)**

### ***“Ricerchissimo se vi fosse in Cancelleria”*: Archives, Warfare and Statecraft of the Order of St John in the 17th century**

In November 1657, the Order of St John needed to take crucial decisions about the way its galleys were armed and about tactics used in battle. To inform these deliberations, commissioners were tasked to check whether ‘there was any decree in the Chancery about this, and to consult the master craftsman of this city and all the master craftsmen of the galleys.’ In other words, the Order sought to ground its strategic choices through two complementary sources of authority: the institutional memory preserved in its archives and the practical expertise of its practitioners. All through the seventeenth century, there were several instances when the Order took the (re)organisation of its records quite seriously.

Might this reflect not only a desire to anchor the present in the authority of the past, but also participation in a wider, information-driven project of statecraft—one that relied on memory-making and the systematic construction of archival knowledge? This paper will seek to shed light on this question, which lies at the intersection between archives and statecraft, politics and war, religion and administrative practices.

## **EVA SAENZ-DIEZ (CATHOLIC UNIVERSITY OF LOUVAIN; UNIVERSIDAD AUTÓNOMA DE MADRID)**

### **Beyond the Conflict: The Crusades and the Making of a Shared Mediterranean Heritage**

The Crusades which lasted for two centuries (1095–1270/1291) but represented only around 25-years of military confrontation, were not merely religious conflicts but have eventually proved to also be pivotal moments of cross-cultural interaction, fostering trading, cultural, and technical exchanges across the Mediterranean.

Although initiated as religious and military expeditions, intended to recover sacred territories, they have profoundly shaped the medieval Mediterranean world. They also opened new maritime or terrestrial routes between Europe and both the Islamic World and Far East regions. In particular, Italian cities rapidly expanded their trade networks, acting both as trading and cultural bridges.

This paper explores how these exchanges generated by the Crusades contributed to the economic growth of Mediterranean Europe and to the intellectual revival

that culminated in the Renaissance. The Crusades facilitated sustained contact between European and Arab and Eastern merchants, scholars, and artisans. Through these encounters, Europe absorbed advances in Sciences (Medicine, Astronomy, Mathematics, etc.) and Technical innovations (Shipbuilding, Cartography, Architecture, etc.). Also, translation of Greek and Arabic texts stimulated Humanist learning.

The study adopts a historical and comparative approach, drawing on primary chronicles, economic records and secondary bibliography on Medieval trade and knowledge transmission.

Beyond conflicts, the Crusades catalysed a profound cultural and technical dialogue between East and West.

## **FADI RAGHEB (UNIVERSITY OF TORONTO)**

### **A Neglected Text on the Memory of Saladin and the Crusades in Late Medieval History: An Analysis of Muḥīr al-Dīn al-ʿUlaymī's Universal Chronicle *al-Ta'rikh al-mu'tabar* ("The Esteemed History")**

This paper will analyze the memory of Saladin and the Crusades in a neglected text authored by the prominent Jerusalemite chronicler Muḥīr al-Dīn al-ʿUlaymī (860–927 A.H./1456–1520 C.E.), a Ḥanbalī scholar and the chief judge of Mamlūk Jerusalem. Muḥīr al-Dīn's *al-Ta'rikh al-mu'tabar fī anbā' man ghabar* ("The Esteemed History on Reports of the Passed in History") is a universal chronicle that charts the history of the world from Creation to the early tenth/sixteenth century. Importantly, Muḥīr al-Dīn reserves a special place in his universal chronicle for the sixth/twelfth century Muslim rulers who fought the Franks, including the "triumvirate" of ʿImād al-Dīn Zengi, his son Nūr al-Dīn Maḥmūd, and especially the renowned Saladin. In fact, the reports on Saladin constitute the largest section in the annals of the period, with more than thirty printed pages chronicling the life, reign, and accomplishments of the famed dynast, especially his conquest of Jerusalem after the Battle of Hattin. Therefore, Muḥīr al-Dīn's retelling of the history of the Crusading period, particularly the reign of Saladin, some two centuries after its end constitutes a vital lens onto the long-term impact of the epoch and the persistent memory of Saladin in pre-modern Islamic history.

## **FEDERICA VOLPERA (INDEPENDENT RESEARCHER)**

### **The image of the Crusade Genoa in Thirteenth-century Manuscripts: Iconographic Aspects and Cultural Values**

The figures of the knight and the “*cives et bellatores Dei*” are central in the image of the Crusade Genoa. This image was nourished by various phenomena such as the Crusade songs, the importation of relics from the East, the knowledge of new saints, who became objects of devotion, the compilation of works focused on this topic, including the *Liber sancti passagii* by Galvano da Levanto, and the diffusion of chivalric romances. In the Crusade songs, two composed by the troubadour Lanfranco Cigala after the fall of Jerusalem in 1244, and the other anonymous, dating back to a phase preceding the second expedition organized by the King of France Louis IX, we witness a profound exaltation of the most authentic chivalric sentiments, testimony to how the imminent overseas adventure was capable of inflaming the spirits. After the fall of Acre in 1291, important voices in the city’s political context, namely Iacopo Doria and Jacopo da Varagine, recalled, albeit from different perspectives, the role of Genoa in the Crusades.

Starting from the context outlined above, my contribution aims to investigate whether and how the myth of Crusade Genoa is reflected in the illustrations of manuscripts produced in the city in the second half of the 13th century, with particular attention to the examples produced in the scriptorium of San Domenico.

## **FILIPPO VACCARO (SAPIENZA UNIVERSITÀ DI ROMA)**

### **From Port to Port: Crusading Afterlives and the Making of a Mediterranean Identity in Late Medieval Italy**

In the fourteenth and fifteenth centuries, Italian maritime communes – above all Venice and Genoa – no longer served as gateways to crusading expeditions, yet they continued to define themselves through the languages of departure, pilgrimage and maritime encounter. This paper reinterprets these coastal spaces not merely as sites of residual crusade memory, but as laboratories in which a distinct Mediterranean identity was forged from the fragments of a vanished holy war. Through civic rituals of embarkation, confraternities of the Holy Sepulchre and topographical traces – churches, toponyms, and visual emblems evoking the voyage oltremare – these cities translated crusading memory into a symbolic grammar of openness, liminality and exchange. Drawing on confraternal statutes, local chron-

icles such as Andrea Dandolo's and the *Annales lanuenses* and papal indulgence letters for maritime defenses, this study explores how memories of the crusade were reimagined to legitimize civic ambitions and maritime dominion across a connected sea. By focusing on the harbour as a *lieu de mémoire* of mobility, this paper argues that late medieval Italian port cities rearticulated crusading ideals – piety, expansion and belonging – within a broader Mediterranean framework. The voyage once directed toward Jerusalem was reoriented toward the sea itself: a new sacred geography where commerce, devotion and identity converged. In this reframing, crusading memory did not simply persist – it provided a shared idiom through which Italian cities envisioned their place in a post-crusading, yet still profoundly Christian, Mediterranean world.

## **FLORIAN ARTAUD (UNIVERSITÉ DE MONTPELLIER PAUL-VALÉRY)**

### **Database and GIS: New Tools to Explore the Estates of Latin Monasteries in the Crusader States. The Case Study of the Chapter of Holy Sepulchre and the Abbey of Josaphat in the 12th century**

The use of digital humanities tools (databases, GIS, etc.) offers new ways of approaching subjects that have so far received little scholarly attention. This is particularly true for Latin canonical and monastic communities, which have attracted far less interest compared to the military-religious orders. Research to date has mainly focused on a narrow set of themes, especially religious and liturgical questions. The aim is to highlight the value of an approach rooted in digital humanities, which offers a way to move beyond the current historiographical limitations surrounding Latin monasticism. By adopting these tools, scholars can open up new perspectives and research avenues—particularly in the field of territoriality, which has emerged as a dynamic and expanding field of research. This paper focuses on the research carried out as part of my thesis, which combines digital humanities with the study of how Latin canonical and monastic communities related to their territories. It will provide an opportunity to present the tools, methodology, and results developed in the course of this work.

## **FRANCESCO D'ANGELO (SAPIENZA UNIVERSITÀ DI ROMA)**

### **Between Two Worlds. Norse Mythology and Crusading Ideology in Twelfth-Century Skaldic Poems**

Skaldic poetry, a genre closely tied to the society of Viking-Age Scandinavian, was primarily composed to celebrate the deeds of rulers and chieftains and is characterized by intricate kennings with mythological allusions. These poems continued to be composed and performed even after Scandinavia's conversion to Christianity, within a radically transformed cultural and religious environment. In this context, in the first half of the twelfth-century skalds celebrated also the crusading expeditions of Erik Ejegod of Denmark, Sigurd Jónsalafari of Norway, and Rögnvald Kali Kolsson of Orkney. This paper investigates the persistence of pagan metaphors and mythological kennings in these poems, asking how such imagery functioned within the framework of a Christian holy war. By exploring the coexistence of pagan and Christian elements, the presentation seeks to shed light on the cultural negotiation at play in skaldic poetry, and more broadly, on the complex processes of identity construction and religious transformation in medieval Scandinavia.

## **GIL FISHHOF (UNIVERSITY OF HAIFA) AND RABEI G. KHAMISY (UNIVERSITY OF HAIFA)**

### **An Archaeological and Art Historical Analysis of a Rare Medallion from Mi'ilyā: German Presence and Eastern Christians in a Frankish Administrative Center in the Galilee**

A rare Frankish medallion was found during an excavation conducted by Rabei Khamisy in August 2018. It was uncovered in a layer of fill from the Frankish period inside the cistern of the winery discovered in Mi'ilyā-Castellum Regis in the Galilee. It is among the very first medallions to have been discovered in excavations within an archaeological context, making it both rare and important.

On one facet of the medallion the iconography comprises what appears to be a German Imperial cross, with a wider square beam-end at both ends of the horizontal beam and at the top of the vertical beam. The other facet depicts a kneeling female figure, with her head raised upwards and both hands outstretched upwards in a gesture of supplication. We identify the figure as possibly a donor, or perhaps a depiction of Mary Magdalene, in connection to the church of St. Maria Magdalene in Mi'ilyā, known from the sources.

Within the social, economic, and political context of Mi'ilyā in the late 12th and early 13th century, we believe the medallion provides important evidence of the German presence in Mi'ilyā, and the way this was manifested in visual terms. We also examine the ways in which this unique object could have interacted with the diverse audiences at Mi'ilyā, which comprised not only Franks but also Eastern Christians. Finally, we study the object in connection to Frederick of La Roche, Bishop of Acre between 1153 and 1164, whose medallion was also found in the same locus in Mi'ilyā.

The proposed paper is the result of a joint interdisciplinary research by an archaeologist (Rabei Khamisy) and an art historian (Gil Fishhof), enabling the examination of both the archaeological context and implications of the object, as well as an in-depth analysis of its iconography. It thus offers a nuanced look into the material culture, patterns of memory, social structures, and administration of an important agricultural and administrative center in the Galilee.

## **GLAUBER WISNIEWSKI (SAINT LOUIS UNIVERSITY)**

### **Jewish Participation in the Templar Occupation of Lleida: Economy and Society on the Aragonese Frontier (12th century)**

Following the Christian conquest of Lleida in 1149, the Knights Templar played a central role in organizing and populating the newly occupied territories of the Segre valley. From the 1150s onward, the Templar commander of the castle of Gardeny granted several plots of land in and around the city to Jewish individuals and families as hereditary loans, integrating them into the agrarian and fiscal networks that sustained the frontier economy. This paper examines a series of charters issued in the second half of the 12th century in which Jewish settlers in Lleida appear as landholders, creditors, and intermediaries between royal and Templar authority. It explores how the Templars relied on Jewish expertise, capital, and continuity of presence to consolidate their domains and to finance their crusading vocation. For Jewish communities, participation in these arrangements offered protection and opportunities for economic advancement, even as it entailed subjection to new forms of Christian lordship. Their contribution to the Templar occupation of Lleida reveals the pragmatism underlying the Iberian crusading frontier, where military orders, monarchs, Christian peasants and religious minorities collaborated in the transformation of conquered lands.

## **GONZALO CARRASCO GARCÍA (UNED, SPAIN)**

### **Muslims in the Statutes and Norms of the Military Orders in Medieval Iberia**

From their earliest moments, military orders adopted rules intended primarily to govern the conduct of their brethren. By the thirteenth century, the military orders were forced to extend their original rules with more specific statutes to complement them. In addition, in the Iberian context, the Hispanic orders evolved into powerful lordships and wielded significant juridical control over the settled population and produced regulations as territorial lords, implementing, among others, population charters, town council ordinances and royal codes across their lordships. Our aim is to examine these legal norms produced by the Hispanic military orders to analyse how they regulate the presence of Muslims, both when controlling the actions of the brethren and as territorial lords. Through this approach, we will be able to shed light on the legal status of the Muslim minority under the authority of the military orders in Medieval Iberia.

## **GREGORY LEIGHTON (RESEARCH CENTRE FOR POST-TEUTONIC ORDER HERITAGE, MALBORK)**

### **The Chronicle Tradition of the Teutonic Order in Prussia and Its Self-Image, c. 1500**

With respect to the Teutonic Knights in the Baltic in particular, the topic of self-image (*Selbstbild*) is best expressed in the tradition of historical writing both in Prussia and Livonia. The most-studied examples, Peter von Dusburg's *Chronica terrae Prussiae* and Nicolaus von Jeroschin's *Kronike von Pruzinlant*, were produced within the context of reforms and a period of considerable success (in many ways) for the Order – the fourteenth century. By contrast, the fifteenth and sixteenth century chronicle tradition in the Order's Prussian branch remains almost entirely on the periphery of contemporary research. Yet at this time, particularly after the Thirteen Years War (1454-1466) and the Second Peace of Toruń (1466), there is an observable trend in historical reflection and a revisiting of the historical tradition of the Order. Moreover, there still remained elements of the Order's perceived core duty of fighting the enemies of the Church under the protection of the Virgin Mary. The proposed paper will explore the main elements of this trend by examining it in both published and unpublished sources. Its goal is to present the changes and continuities in historical writing within the Teutonic Order at a time when it was undergoing considerable crisis.

## **IOANNA CHRISTOFORAKI (ACADEMY OF ATHENS)**

### **Crowning the Passion: The Flagellation and Mocking of Christ in the Art of Hospitaller Rhodes**

Beneath the renowned shrine of the Virgin on the hill of Filerimos lies the so-called chapel of St. George Chostos—a compact, subterranean structure adorned with frescoes, which, despite their fragmentary state, provide valuable insights into issues of iconography, patronage and pilgrimage. Among these frescoes, two scenes stand out: the *Flagellation* and *Mocking of Christ*, both extremely rare within the Byzantine visual tradition. The *Flagellation* represents the only known example of the subject in the art of Hospitaller Rhodes, while the *Mocking* may have served as a prototype for two additional Rhodian monuments.

This paper will examine the unusual iconography of these scenes in conjunction with medieval devotional texts to propose a more precise dating for the frescoes and to situate them within the religious landscape of the island. It will further explore their possible association with the most venerated Passion relic from the Crown of Thorns, preserved in the Hospitallers' palace chapel and a main pilgrim attraction since the mid-fourteenth century. By interweaving visual and textual evidence, this paper will seek to illuminate the interplay between pilgrimage, devotion, and artistic production in late medieval Rhodes.

## **IRIS SHAGRIR (THE OPEN UNIVERSITY OF ISRAEL)**

### **Nuancing Narratives of Destruction: Rethinking Post-crusader Jaffa**

Frankish Jaffa was destroyed in 1268 following a brief Mamluk siege and conquest. What transpired over the subsequent two centuries has generated varied and sometimes contradictory contemporary descriptions, making it difficult to construct a coherent narrative. Nevertheless, by examining multiple lines of evidence—textual sources, pilgrims' accounts, archaeological finds, and visual materials—this paper aims to challenge the dominant scholarly view. The prevailing interpretation has portrayed post-Frankish Jaffa as a desolate, abandoned site, victim of the Mamluk “scorched earth” policy that allegedly devastated Palestinian coastal cities. This narrative warrants systematic reexamination. By critically analyzing the available evidence, this study aims to nuance our understanding of Jaffa's transformations during the Mamluk period, distinguishing between deliberate destruction, gradual decline, adaptive reuse, and potential continuity of settlement. Beyond reassessing Jaffa's specific fate,

this paper engages broader methodological questions: What constitutes “urban life” in pre-modern Eastern Mediterranean coastal cities? How should scholars interpret periods of demographic fluctuation, architectural change, and economic restructuring? By interrogating assumptions embedded in terms like “destruction” and “abandonment,” this study offers a more nuanced understanding of urban transformation in late medieval Palestine—one that reveals patterns of resilience, adaptation, and continuity previously obscured by monolithic narratives of devastation.

## **IRIS SHAGRIR (OPEN UNIVERSITY OF ISRAEL)**

### **Latin Jerusalem’s Episcopal Liturgy and Bohemian Church Reform in the Twelfth Century**

This paper is concerned with Qu. Cod. 78 of the Universitäts- und Landesbibliothek Sachsen-Anhalt located in Halle/Saale, a pontifical hailing from the diocese of Olomouc, the contents of which are datable to the episcopate of Henry Zdík (1126-1150). The study will focus on the rite for the ordination of the seven different ranks of clerics, which, as per its rubrics, had been imported from Jerusalem to Bohemia and which therefore represents one of the oldest fragments of the episcopal liturgy of the Latin patriarchate of Jerusalem. Through a comparison with the much more standardized thirteenth-century pontificals of Tyre and Apamea it will be demonstrated that the Olomouc clerical ordination rite displays a range of peculiar features, which, it will be argued, tie into the programme of church reform carried out by Henry Zdík after his return from his second pilgrimage to Jerusalem in the late 1130s.

## **JAKUB MORAWIEC (UNIVERSITY OF SILESIA, KATOWICE)**

### **Aspects of crusading ideology in poetry of Rögnvaldr Kali Kolsson, jarl of Orkney**

Previous discussions on troubadour influences on skaldic poetry in general and Rögnvaldr’s compositions in particular were limited almost exclusively to the concept of love. In my paper I try to argue that the impact of troubadour poetry on the verse provided by both the jarl and other skalds in his retinue could have been much wider than it was previously thought. Apart from concepts of courtliness and *fin amor*, it echoed various aspects of crusading and its ideology. Strong presence

of these themes in troubadour poetry could have made the skalds in question follow their peers in both appraisal and critique of contemporary encounters of the Christians with their Muslim opponents. It particularly refers to echoes of the 2nd Crusade that shortly preceded famous expedition of Rögnvaldr to the Holy Land.

## **JAMES NAUS (OAKLAND UNIVERSITY)**

### **Beyond Antioch: Bohemond's Ambitions in the Balkans**

Modern historiography has long defined Bohemond's legacy through his capture of Antioch in 1098, portraying him as a crusader driven by greed or revenge against the Byzantine emperor who had frustrated his Balkan campaigns in the 1080s. My recent work has challenged this view. It shows that Bohemond's motivation for joining the First Crusade was not linked to a desire to capture Antioch, but rather is properly situated in the political and cultural world of Norman southern Italy. The proposed paper builds on this work to consider what role Antioch played in Bohemond's wider political strategy. Specifically, it argues that Bohemond did not view the city as an alternative "prize" to the Balkans, but rather as a source of wealth and leverage for pursuing longer-term objectives across the Adriatic. By examining both his early campaigns in the 1080s and his return to the Balkans in 1107, the paper situates his actions within a coherent and sustained strategy of Adriatic expansion. In doing so, it contributes to a broader reassessment of Bohemond's relationship with the First Crusade itself.

## **JAMES WILSON (UNIVERSITY OF GRONINGEN)**

### **Travelling Memories of the Crusades: Translations**

As Astrid Erll has observed, memory is created at the point in which it is transmitted. This grants the translation process a great deal of influence upon how we understand a complex historical phenomenon like the crusading movement. From at least to 1750 onwards, non-Arabist specialists of the crusades have relied upon modern translations of medieval Arabic texts to gain access to a key source base for researching and teaching. This paper will present three different case studies that will demonstrate how the act of translation has influenced the way in which the field at large has engaged with the crusades.

The first is the various French translations of extracts from Ibn al-ʿAdim's (d.1262) local histories of Aleppo during the 19th century, and explores how provincial narratives might have shaped modern crusade studies. The second focuses on H.A.R. Gibb's 1932 highly influential abridged translation of Ibn al-Qalanisi's (d. 1160) *Dhayl ta'rikh Dimashq*. It examines how linguistic choices and rates of omission have influenced the reception and usage of this text, despite the presence of a more complete modern French translation by Roger Le Tourneau. The final case study consists of translations of secondary literature. Relying on a couple of key examples, including the Spanish translation of Thomas Asbridge's *The Crusades* (published in English in 2010; and Spanish in 2019), it demonstrates how despite the declining number of recent translations of primary sources, translation continues to influence modern crusade studies.

To conclude, there will be a reflection upon the centrality of translation for a field of study with a source base characterised by multi-vocality.

## **JAN VANDEBURIE (UNIVERSITY OF CAMBRIDGE)**

### **Oil for Our Lady: Muslim Patronage and Cross-Confessional Cooperation at Shared Shrines in the 12th and 13th Centuries**

During the era of the crusades, when Latin Christendom and the Islamic world were ostensibly defined by mutual hostility, certain episodes reveal a more complex reality of coexistence and pragmatic cooperation. One striking example is the tradition of the Sultan of Damascus donating lamp oil to the Christian shrine of Our Lady of Saidnaya, a Marian pilgrimage site venerated by Eastern Christians and frequented by Muslims. This act of pious patronage, attested in both Western and Arabic sources, demonstrates the permeability of religious boundaries in the Levant and the shared reverence for sacred spaces associated with divine intercession and healing. Far from being an anomaly, such gestures reflect patterns of negotiated coexistence and symbolic reciprocity that underpinned daily life in the crusader frontier zones. The provision of oil for the shrine's perpetual light embodied both political calculation and genuine recognition of a sacred landscape inhabited by multiple faiths. This paper situates the Saidnaya donation, and similar cases, within broader cross-confessional exchanges of the twelfth and thirteenth centuries, arguing that acts of shared piety and custodianship illustrate how sacred diplomacy could temper confessional antagonism and sustain a fragile, yet meaningful, peace amid the ideological violence of the crusading age.

## **JAVIER ALBARRÁN (UNIVERSIDAD DE GRANADA)**

### **Saladin in the Islamic West: the circulation of texts and ideas from the Eastern counter-crusade in al-Andalus and the Maghreb**

In 1105, the Damascene ‘Alī ibn Ṭāhir al-Sulamī (d. 1106) composed his Kitāb al-Jihād, the first treatise on holy war written after the Crusader conquest of Jerusalem. In it, he described the Crusades as a Christian jihād that was being waged throughout the Mediterranean, beginning in al-Andalus, continuing through Sicily and ending in Syria. In this way, he linked the Latin expansion in the Holy Land with the conquests that the different Iberian Christian kingdoms were carrying out against al-Andalus. Al-Sulamī’s perspective coincides with the modern interpretations that have been made of episodes such as the conquest of Barbastro (1064), described by scholars as a proto-crusade. In this sense, texts such as that of al-Sulamī reveal that in the Mashreq there was a detailed knowledge of what was happening in the Islamic West. Thus, we know of the circulation of texts from the Islamic West to the East, as well as the mobility of Andalusī and Maghrebi scholars to the Mashreq. But the opposite phenomenon also took place: news, works and ideas produced in the framework of the Eastern counter-crusade reached the Islamic West, and might have influenced how the latter understood and confronted the Christian advance. In this sense, this paper will analyze the circulation of works produced in the context of the Eastern counter-crusade in the Islamic West: what works and news circulated; who transmitted them and when they were transmitted; in what contexts they were transmitted; or how these works and ideas dialogue with the Andalusī and Maghrebi textual production.

## **JAY RUBENSTEIN (UNIVERSITY OF SOUTHERN CALIFORNIA)**

### **The Age of Melisende: Crises in the Kingdom**

Melisende is justly celebrated as one of the most influential and effective rulers of the Kingdom of Jerusalem. The years of her co-rulership, however, were times of great crises, often downplayed in modern scholarship. These crises include two periods of civil war: the first, the rebellion of Hugh of Jaffa on behalf of Melisende against her husband Fulk, and the second, a civil war fought between Melisende and her elder son Baldwin III. Historians have tended to interpret these as brief anomalies and quickly settled. Indeed, the former uprising is thought to have led to a reconciliation so profound that it produced that signal artistic achievement of Frankish Jerusalem, the Melisende Psalter. This paper will suggest that these rebellions were in fact far

more protracted affairs than is usually thought and that they intensified the instability and conspiratorial activities which were essential elements in the culture of Frankish Jerusalem long before the final crises of the 1180s.

## **JENNIFER PEARCE (NOTTINGHAM TRENT UNIVERSITY)**

### **‘In the Beginning, Women Married at Their Will and Pleasure’: The *Assise de Mariage* and the Decline of Women’s Marital Agency in the Latin Kingdom of Jerusalem**

Numerous women wielded considerable power in the twelfth century Latin East. Many accompanied, and indeed fought alongside, the crusades sent to capture, and later to defend, Jerusalem. Frequent warfare and a high male mortality rate allowed others to wield power and authority within the established Latin East. Some ruled as queens regnant and as ruling princesses, and waged warfare and political battles to retain their positions. Others wielded power as co-rulers, and as regents for absent husbands and sons. Many more inherited hereditary fiefs, which they held from the Latin monarch in return for provision of military service.

Powerful women were therefore relatively prevalent in the twelfth century Latin East. However, as the twelfth century progressed, numerous neighbouring Levantine powers unified, and the security of Latin polities became increasingly fraught. Within the same period, a series of Latin laws in the form of individual assises and *établissements* had been created: by the thirteenth century, these had been adapted by *Haute Cour* jurists in a series of legal treatises. This paper explores how Latin jurists responded to the Latins’ increasingly precarious military and territorial position by attempting to limit female authority. In particular, it concerns efforts made to ensure that fiefs returned a steady supply of reliable knights, through restrictions placed upon female fiefholders’ marital agency via the *Assise de Mariage* (c. 1187 CE) and its later iterations within legal treatises.

## **JESSALYNN BIRD (SAINT MARY’S COLLEGE, USA)**

### **Partners in Crusading: Mahaut de Courtenay, Her Husbands and Her Heirs**

This paper investigates the crusading lineages of Mahaut and her two husbands, Herve of Nevers and Guy of Forez, and the complex ways in which crusading aligned with dynastic interests and images of lordship. Topics covered include financial

preparations for crusading, petitions to the papal curia, and the intersection of crusading with social reform concerns regarding just lordship, particularly the pressure to prosecute heretics and usurers, problematic relations with the duke of Burgundy, the bishop of Auxerre and the monastery of Vezelay, and the threat posed by Erard of Brienne's pretensions to the county of Champagne. Mahaut's adroit exploitation of the financial and marital privileges accorded to crusaders and her interaction with other participants in multiple crusades will also be addressed and compared to surviving petitions from other women pertaining to the crusade from the papal registers. The material traces of crusading in tangible legacies including wills, testaments, and material objects (relics, precious stones and silks) will also be considered, as will the influence of crusading and its commemoration on Mahaut's heirs and successors.

## **JESSE W. IZZO (COLUMBIA UNIVERSITY)**

### **Mediterraneanizing the Fall of Acre**

In his pathbreaking book *The Tunis Crusade of 1270: A Mediterranean History* (Oxford, 2018), Michael Lower argued that Louis IX of France's ill-fated second crusade cannot be understood properly outside of its unique and highly contingent thirteenth-century Mediterranean context—i.e. a multi-polar world that, after the Mongol eruptions into the Near East and Eastern Europe, suddenly offered radically “expanded diplomatic horizons...where interests had to be pursued multilaterally” and often across great distance (Michael Lower, *The Tunis Crusade of 1270: A Mediterranean History*, New York: Oxford, 2018, 99). With Lower's method of comparative, connected, and multi-perspectival history serving as a powerful influence, this paper connects local politics in Frankish Syria and Mamluk Egypt with wider currents of Mediterranean diplomacy in order to illuminate the circumstances of the fall of Acre in 1291. It argues that the intrinsic outward orientation of the Mamluk sultanate and the ability of its early rulers to recognize and understand the diplomatic crosscurrents of their Mediterranean world were decisive advantages over the more localizing and insular outlook of the Frankish leadership in Syria. Indeed, this proved to be a crucial factor in the radically differing fates of these two polities, both of which were plagued by internal faction and external threat, but one of which disappeared by the end of the thirteenth century while the other ascended to regional dominance. Put another way: the Franks of Syria failed to secure a place for themselves in an emerging multi-polar Mediterranean system and paid the price; the Mamluks of Egypt succeeded in securing a place in that same system and reaped the rewards.

## **JOANA LENCART (UNIVERSITY OF PORTO)**

### **Conflict and Coexistence: The Order of Christ and Minorities from the 14th to the 16th Century**

The Military Orders, involved in the Crusades since the 12th century, were always focused on liberating the Holy Places from the enemies of the faith of Christ. In the Iberian Peninsula, the Reconquista also took on this dimension, seeking to eradicate Muslim domination from the peninsular territory. In Portugal, the Reconquest ended in 1249 with the conquest of the Algarve. However, these institutions continued to fight alongside the Iberian monarchs, strengthening royal armies in pursuit of a common goal, as was the case in the Battle of Salado (1340). Despite the occupation of the peninsula by Christian kings, certain Muslim and Jewish communities continued to live in these territories, many of which were granted to the Military Orders.

Since it is not possible to analyse all the Portuguese Military Orders—Avis, Christ, and Santiago—this study, following the line of previous research, aims to understand how the governing bodies of the Order of Christ managed and dealt with conflict and coexistence with these minorities between the 14th and 16th centuries. The main sources for this analysis are the land surveys (tombos) of the Order of Christ, along with documentation produced by the Order itself.

## **JOÃO PEDRO ALVES (NOVA UNIVERSITY OF LISBON)**

### **Entre o Siso e a Cavalaria: The Order of Saint James and the Portuguese overseas expansion under Infante D. João's rule (1418-1442)**

On the 8th of October of 1418, Prince João was made administrator of the order of St. James, position that he would retain until his death on the 18th of October 1442. This period of 24-years coincided with the early stages of Portuguese kingdom's overseas expansion in the Atlantic and Northern Africa, with the military orders once again being called upon to assist in the fight against the enemies of the Christian faith. Although it's undeniable that the Santiago militia played an important role in this process, its commitment appears to not have been always this evident, particularly in the initial phases of the expansionist movement.

Building on our previous analysis of the figure of Prince João – a biographical study undertaken as our master's thesis – this proposal sets out to characterize the political-military positioning of the Order and its administrator towards the Portuguese

Crown's plans of territorial expansion and new cycle of crusades in the Maghreb region; as well as assess the Order's involvement, as an institution or through its singular members, in expeditions or military and logistical operations carried out during the course of Prince João de Avis' tenure.

## **JOCELYN HENDRICKSON (UNIVERSITY OF ALBERTA)**

### **Al-Tāzī's Awakening: A Fifteenth-Century Call to Defend the Maghrib**

This paper introduces a fifteenth-century *jihād* treatise by North African (Maghribī) scholar Ibn Yaggabsh al-Tāzī (d. ca. 920/1514), who was writing in response to the 1471 Portuguese conquests of Asilah and Tangier, on the Atlantic and Mediterranean coasts of modern-day Morocco. These twin conquests initiated a fifty-year period of expansion, justified and promoted as crusading, that would result in Portugal's control of almost all of Morocco's ports. Al-Tāzī's treatise, calling for the popular armed defense of the Maghrib, is one of few Arabic sources that illuminate this important but little-known period of Luso-Maghribī history. Despite its importance, this text has been mentioned by only a handful of scholars in any language. In this paper, part of a larger project to edit and translate this text, I analyze three noteworthy features of the text: Al-Tāzī's invocation of Jesus as a role model for Muslim warriors, his call for financial contributions to the war effort, and the two-part nature of this treatise. The main body of the text is a prose *jihād* treatise, while the final portion is rendered in verse. I place the verse portion of the text within the well-established genre of poetic laments for fallen cities.

## **JOHN D. HOSLER (COMMAND AND GENERAL STAFF COLLEGE)**

### **Strategic Planning and the Later Crusades**

Dozens of plans for new crusades appeared in response to papal appeals surrounding the fall of Acre in 1291. Authored by a cast of characters that included kings, princes, intellectuals, lawyers, and religious, the plans reveal a wide range of ideas of how to return Jerusalem to Christian rule. Their authors made different assumptions and drew from historical precedents to sketch strategic objectives that could be gained via either land or sea routes to the Levant. From those, some then narrowed their focus into the operational level, proposing schemes for force structures, transport, and sustenance

and subdividing naval activities into blue-water (seaborne), green-water (coastal), and brown-water (riverine) operations. One, Marino Sanudo Torsello, even sketched what we would today call tactical mission tasks--the actual sort of fighting required for crusaders to capture decisive points within Egypt. There are so many plans, in fact, that understanding their general thrust, similarities, and difficulties is difficult.

Modern strategic frameworks can help us to make sense of it all. One is Ends/Ways/Means analysis, which can generalize how these medieval planners established their strategic objectives, outlined possible courses of action, and devoted resources in order to win the war. A second is the lens of the instruments of national power, commonly referred to by the acronym DIME (Diplomatic, Information, Military, Economic), which shows the planners intuitively knew that military power alone would not rescue Jerusalem. Rather, they understood that successful campaigns would not achieve their strategic ends in the absence of political negotiation, proper messaging, and well-conceived trade embargoes. Through such analysis, I will illustrate the commonly-understood strategic notions of the period, argue for their relative sophistication, and suggest that extant crusades plans can pose useful questions for modern strategists.

## **JOHN HOWE (TEXAS TECH UNIVERSITY)**

### **St. Peter Damian and Jerusalem**

Debates about the origins of the crusades have sometimes concerned the role of Jerusalem. How prominent were Jerusalem pilgrims in the eleventh-century Latin West? Was there a flood of pilgrims? Or was this arduous pilgrimage relatively rare and exotic? One way to investigate these questions is to look at Jerusalem's appearance in the literary works of Peter Damian, a leading church reformer who wrote prolifically from the 1040s through the early 1070s. Although he pays considerable attention to the heavenly Jerusalem and to the earthly Jerusalem as a locale in the Bible, he has met or heard about contemporary Jerusalem pilgrims, whose colorful anecdotes he retells. Although most of the pilgrims who appear in chronicles were apex aristocrats and eminent clergymen. Peter's informants were far less elite. As a confessor, he himself assigned the Jerusalem pilgrimage as a penance. He offers some criteria regarding who should or should not go. In his world this pilgrimage seems to be a relatively familiar devotional practice.

## **JONATHAN HARRIS (ROYAL HOLLOWAY UNIVERSITY OF LONDON)**

### **The Asanes Family and the Crusade of Pope Pius II**

The Asanes family were prominent in the late Byzantine empire, where they were connected by marriage to the ruling Palaiologos dynasty. Four years after the Ottoman conquest of Constantinople in 1453, an individual called Alexander Asanes, who claimed to be the nephew of the last Emperor Constantine XI, assisted a papal fleet which occupied the Aegean island of Imbros. When the Ottomans recovered Imbros, Asanes lost all his property and fled to Italy. At the time of his arrival, Pope Pius II was planning a new crusade against the Ottomans. Perhaps as part of that, Pius promised to give Imbros to Asanes in return for an annual tribute. This paper will consider the implications of this apparently unrealistic grant, its place in the political manoeuvrings that accompanied the crusade preparations and what it tells us about the aspirations and fate of the dispossessed members of the Byzantine ruling class.

## **JONATHAN RUBIN (BAR-ILAN UNIVERSITY)**

### **Interpreting the Holy Land: False Etymologies of Toponyms as a Source for the Cultural History of the Kingdom of Jerusalem**

Recent scholarship has shown that the Latins of Outremer sought to interpret their surroundings through the lens of scripture. This paper broadens this perspective by examining the ways in which the Franks of Outremer engaged with place names. Focusing on several false etymologies of toponyms, it demonstrates that in their thinking about such questions, the Franks took into consideration not only Biblical geography but also more recent history; that such interpretations were sometimes related to communication with non-Latins; and that occasionally there arose among the Franks debates concerning the origins and meanings of toponyms. The presented cases thus offer a window onto the complex cultural processes through which the Latins of Outremer invested their geographical environment with meaning.

## JONATHAN WILSON (IEM/NOVA UNIVERSITY OF LISBON)

### Carl Erdmann and Portugal: Perspectives on Iberia and the Crusades

This paper examines Carl Erdmann's reflections on Portugal and the crusades, written in the 1920s during his residence in Lisbon while serving as tutor to the children of a German family. These early writings, often overlooked in modern scholarship, provide valuable insight into Erdmann's understanding of the crusading movement and its ideological origins. By situating these texts within the broader framework of his later seminal work, *Die Entstehung des Kreuzzugsgedankens*, 1935 (English translation; *The Origin of the Idea of Crusade*, 1977), the paper explores how Erdmann interpreted the Christian-Muslim conflicts on the Iberian Peninsula and the extent to which he regarded them as integral to, or distinct from, the crusading enterprise inaugurated by Urban II's call to arms at the Council of Clermont in 1095. In doing so, it highlights Erdmann's attempts to reconcile the Iberian holy wars with the theological, political, and institutional innovations that defined the crusading ideal. The paper also considers how Erdmann's arguments have been received, revised, or challenged by subsequent generations of historians, particularly in light of recent reappraisals of both the Iberian crusades and the intellectual history of crusading ideology. Ultimately, it asks whether Erdmann's interpretations have withstood the test of time and what they continue to reveal about the evolving concept of "crusade".

## JOSÉ RICARDO SÁNCHEZ RODRÍGUEZ (UNIVERSIDAD NACIONAL AUTÓNOMA DE MÉXICO)

### "A commander, a commander, my kingdom for a commander!". *Ṣalāḥ ad-Dīn* and the use of Christian prisoners in the campaign of 1187-1189

Throughout history, hostages have played a central role in armed conflicts. For example, in the recent war that ravaged the Gaza Strip, the release of Israeli prisoners held by Hamas was a key issue in the negotiations that "ended" the bloodshed.

However, if we focus on Palestine at the end of the 12th century, one topic that has been overlooked is the use of hostages as a weapon of political and military pressure. Specifically, during Saladin's campaign between 1187 and 1189, surprisingly much of the Egyptian sultan's success was due to his brilliant use of captives to conquer some of the most important Latin cities and fortresses.

Therefore, the objective of our paper will be to show and explain how the *muyāhid* employed several of the prisoners he had captured during the Battle of Hattin (July 4, 1187)

as “bargaining chips” throughout his conquest of the Latin Kingdom of Jerusalem and the “Crusader States” between 1187 and 1189, in order to obtain swift victories that would not compromise his army and allow him to continue his military advance.

## **JUAN MANUEL RUBIO AREVALO (CENTRAL EUROPEAN UNIVERSITY)**

### **The Crusades, the Clash of Civilisations, and Video Games as a Space for the Reproduction of Political and Historical Myths**

Video games are among the main ways in which the general public interacts with history today. Some of the most successful franchises are those set in medieval, or medieval-inspired settings.

Simulations of the Middle Ages offered by titles like *Crusades Kings*, *Age of Empires*, *Medieval 2 Total War*, *The Witcher Trilogy*, *Dante’s Inferno*, and others, have allowed millions of players to approach this period in a way that most scholars could only dream of reaching. As expected, the Crusades form a central piece of these simulations. Different from other forms of media, video games offer a unique way of engaging with the past due to their interactivity. This, as Eugene Pfister has argued, makes them ideal for the reproduction of political and historical myths, understanding by this a narrative that is not interested in describing reality but in creating the conditions for political action. It is no secret that the Crusades have historically been seen as an important – if not the essential – event in the myth of the Clash of Civilizations, and that they have been recently weaponized by multiple political movements to promote xenophobic, racist, and violent political agendas. This paper, which is part of a larger doctoral dissertation, seeks to explore the ways in which video games reproduce ideas of the Clash of Civilizations in order to facilitate, through their interactivity, the player’s engagement with religious violence, and to propose alternatives that might allow us to use the power of this medium to convey a more nuanced, meaningful, and historically responsible approach to the Crusades for a non-specialized audience.

## **JUDITH BRONSTEIN (UNIVERSITY OF HAIFA)**

### **Minorities and the Military Orders in the Latin Kingdom of Jerusalem, XII-XIII Centuries**

This paper explores the role of the military orders in the Latin East within the broader historiographical debate on the relationship between the Frankish elite and the indigenous population of the Crusader States. Focusing on the Latin Kingdom of

Jerusalem during the twelfth and thirteenth centuries, it examines how the Orders of the Temple and the Hospital—originally founded to defend the faith and aid pilgrims—became central political, economic, and social institutions. Recent historiography highlights that Latin rule in the Holy Land fostered complex interactions between the Franks and the local Christian, Muslim, and Jewish communities. Within this context, the military orders developed attitudes toward the native population that evolved from ideological hostility to pragmatic coexistence, reflecting the multi-religious and multicultural character of the Latin East.

### **JULIA PAVÓN BENITO (UNIVERSITY OF NAVARRA)**

#### **The Jewish community and its relations with the Order of Saint John of Jerusalem in the medieval Navarrese priory**

Until the fourteenth century, the relationship between the Hospital and the Jewish community was primarily one of neighbourhood proximity, as some of their properties and agricultural holdings were located near each other, mainly in the surroundings of the city of Tudela. At the beginning of that century, however, documentary evidence records significant credit operations undertaken by the Hospitallers, chiefly with the moneylenders Ezmel of Ablitas and Juce Orabuena, members of two of the most active and influential Jewish lineages in early fourteenth-century Navarre. This study seeks to examine the context and motivations behind these financial operations, as well as their consequences for the Hospital, in light of certain cases that reveal difficulties in decision-making related to these economic activities.

### **JUSTIN O'HAGAN (ROYAL HOLLOWAY UNIVERSITY OF LONDON)**

#### **Roger of Wendover: Reinventing Richard I in Thirteenth Century England**

In 1232, Henry, Bishop of Rochester had a vision in which King Richard I was translated from purgatory to heaven. This is the beginning of a panegyric Roger of Wendover wrote about the King. His return to Richard thirty three years after his death raises questions about what he was doing. This paper explores the role of crusading in the portrait of an ideal king and its deployment in a political narrative.

The passage is complex; a synthesis of salvific themes, contemporary ideas about kingship and the status of the Richard legend in 1232. There are a number of different though

inter-connected themes and it operates on different levels. It reflects philosophical ideas about kingship, influenced by the *Mirrors for Princes* genre, and contemporary political thinking. There are resonances with *Magna Carta*; it follows that an ideal king acted consistently with that document. As such, Roger's presentation of Richard can be understood as a critique of early thirteenth century kingship. Examining this passage allows us to understand the significance of crusading in Roger's writing; it not only elevates Richard to salvation, it is also a weapon with which to diminish King John.

## **KARL BORCHARDT (UNIVERSITY OF WÜRZBURG)**

### **Normative Texts of the Templars in Context**

The Templars ceased to exist in the early fourteenth century. So their corpus of normative texts is much smaller than in the cases of the Hospitallers or the Teutonic Order. In general, the editions of these texts for Templars are much more complete and satisfactory than for the two other orders.

This paper tries to put the Templars' normative texts in context. Comparisons are not made primarily with the normative texts of other military-religious orders, but rather with statutes and *consuetudines* used by religious communities or 'orders' in Latin Europe. This paper also aims at a more general question concerning the status of the military-religious orders. It would be misleading to call them monastic orders. On the other hand, they were clearly religious. Since Carolingian times Latin Europe basically distinguished between canons based on the rule of St Augustine and monks based on the rule of St Benedict. These two texts differed in many fields, from administration through liturgy to punishments. The case of the Templars is discussed against that background. Contrary to most other military-religious orders the Templars were influenced by the Cistercians who followed the rule of St Benedict. This was perhaps one of their characteristics that singled the Templars out for a special fate.

## **KATE ARNOLD (NOTTINGHAM TRENT UNIVERSITY)**

### **In search of the singing girls: 'She is worthy of attention in and of herself, beyond her role in the abundant anecdotes about him'**

Arabic sources from the crusading period and earlier suggest that the *qiyān* or 'singing slave girls' were ubiquitous in elite life, alongside Islamic juridical debates on the per-

missibility of such entertainment (e.g. al-Jāhīz ‘Epistle on Singing Girls’). They appear in historical chronicles, biographical dictionaries, travel narratives and anecdote collections like the *Kitāb al-Ghurabā’* (‘Book of Strangers’) and Abū al-Farāj al-Isfahānī’s enormous *Kitāb al-Aghānī* (‘Book of Songs’), not only in Islamic contexts.

Previous scholarship has focused on the *qiyān* of the Abbasids or al-Andalus but, both before and after the Ayyubid takeover of Egypt in 1171, Fatimid slave girls were highly valued, not only as singers but also as cooks. Meanwhile, the tale of the singing slave girl who defied convention to become a powerful queen or favourite wife appears often enough to prompt the question of how unconventional this really was, as a literary trope at least. In anecdotes, *qiyān* resemble fictional characters, included as indicators of status or to further the narrative about the (usually male) star of the story; Al-Isfahānī acknowledges this indirectly in the above quote regarding the *qayna* Kunth, from his biography of the musician Ibrāhīm al-Mawṣilī. It is therefore difficult to discern *qiyān*’s own ideas about themselves. This paper asks how much we might be able to discover about their lives and how we might be able to hear their voices in surviving poems and songs.

## KAZIMIERZ POSPIESZNY (MUZEUM MIASTECZKO POLAND)

### “Sente” Marienburg as an Architectural Peak Following the Ideal Form of the Teutonic Order’s Castle-Convents in Prussia during the Baltic Crusades

Research on the architecture of the Teutonic Order’s main castle at Marienburg draws attention to its ideological foundation. The building program of the “first” convent-castle, dating from around 1274, indicates a close relationship to Elbing, the seat of the *Landmeister* (chief magistrate) in 1251, and situates Marienburg as its spiritual “branch.” According to its architectural development, it was the second castle in a series of Prussian rectangular castles with an inner courtyard. This finding, based on architectural research and a critical examination of archival sources, has opened up a new research perspective. After this shift in emphasis, the function of Marienburg as the main seat, as well as the other convent castles as local centers of power in Prussia, could not have been understood without sacred significance.

The image of the architecture has been significantly altered. The symbolism of the convent castles is based on the missionary task in Prussia, which, during the Order’s time, was intertwined with the idea of the Crusades. The truly geometric dimensions of the convent castles, modeled after the Heavenly Jerusalem, testify to the apocalyptic scale of the Order’s crusading mission and signified the expansive goal of its earthly task in Prussia.

## **KELLY DEVRIES (LOYOLA UNIVERSITY)**

### **The Berserkers of Belgrade: Who Gets Credit for Conquering the Conqueror at Belgrade in 1456?**

Ibn Kemel wrote of Mehmed II's military goals following his conquest of Constantinople in 1453: 'like the world-illuminating sun he succumbed to the desire for world conquest'. His armies seemed to be unstoppable, and, by 1456, those goals had led him well into the Balkans and against the city of Belgrade. But here his 'world conquest' was stopped. Laying siege on 1 July, Mehmed's army continued to grow with reinforcements until he had confidence enough to start attacking the strong walls on 21 July. Yet, less than two days later, Mehmed's enormous army – estimated to be 20,000 – was fleeing the city at top speed to get back to more secure Ottoman lands, with the Sultan barely escaping capture and the abandonment of much of their large gunpowder artillery arsenal (the guns that had defeated Constantinople) behind. What caused the Conqueror to be conquered at Belgrade? Many historians give credit to Jan Hunyadi, commander of relieving Hungarian forces. But this paper will argue that credit instead should be given to septuagenarian Franciscan priest, Giovanni da Capistrano, who led a 'berserker' charge of his motley peasant crusaders from the gates of the city and, with fanatical fervor (and little else), drove the Sultan and his forces from the city.

## **KRISTIN SKOTTKI (UNIVERSITY OF BAYREUTH)**

### **The Crusades and White Supremacy**

White supremacists (e.g. 'Unite the Right' rally, Charlottesville, Virginia, August 2017) and racist terrorists (Anders Behring Breivik 2011 in Norway, Brenton Tarrant 2019 in New Zealand etc.) have been using crusade imagery and rhetoric to frame and justify their hate and violence in the last decade. Are academic crusade studies – at least partially – to blame for having enabled such instrumentalizations of the medieval past? Did or do crusade studies – probably unintentionally – foster a racist vision of the crusades with white, Christian, European crusaders fighting, killing and subjugating non-white people? This paper explores the usefulness of perspectives like Premodern Critical Race Studies and Premodern Critical Whiteness Studies and concepts from Postcolonial and Global Studies to critically and systematically question master narratives about identities and alterities in 21st century representations of the crusades.

## **KRISTJAN TOOMASPOEG (UNIVERSITÀ DEL SALENTO)**

### **The Normatives of the Military Orders: A Large-Scale Comparison**

Despite numerous studies on the rules, statutes, and other normative acts of military orders, comparative analyses of these sources remain scarce. This paper aims to address this gap by systematically examining these regulations to identify their differences, similarities, and unique characteristics. The analysis will distinguish between two primary groups of normative acts: those of the major orders (Templars, Hospitallers, and Teutonic Knights) and the smaller orders influenced by them, and those of the Iberian orders, which often, though not exclusively, drew upon Cistercian norms. This study will focus on the origins of these norms, exploring influences from Benedictine, Augustinian, Cistercian, Dominican, and other traditions. Furthermore, it will investigate the prescribed ways and conditions of life, liturgical practices, administrative organization, internal justice, approaches to warfare, and relations with the external world.

## **KURT VILLADS JENSEN (STOCKHOLM UNIVERSITY)**

### **Mental phases of crusading in the Baltic, c. 1100–1300**

The Baltic crusades are sometimes presented as very static: the same phenomenon but stretching further and further to the east. However, the period of these crusades, from the beginning around 1100 till the early 16th century, saw fundamental changes in technology and world views. This presentation will discuss to which extent these changes in world views influenced the idea of crusading in the Baltic, and to which extent it is reflected in sources dealing with crusading.

## **KUTSI AYBARS ÇETİNALP (ISTANBUL TECHNICAL UNIVERSITY) AND TUNCAY ZORLU (ISTANBUL TECHNICAL UNIVERSITY)**

### **Rethinking the “Victorian Crusader”: Deconstructing the “Crusader Spirit” in the Palestine Exploration Fund Survey**

Salman Abu-Sitta, in his pivotal *Atlas of Palestine 1871-1877*, asserts that the Palestine Exploration Fund (PEF) Survey was driven primarily by a “Crusader spirit,” portraying it as a 19th-century continuation of medieval religious and military zeal.

This argument reflects a wider tendency, particularly in Middle Eastern discourse, to interpret modern Western intervention in the region, such as the Second Gulf War, as a continuation of the Crusades.

This paper challenges this specific notion, arguing that the Crusader framework is an anachronistic misinterpretation of the PEF's complex motivations. By re-examining the PEF's Memoirs and periodicals this analysis offers a counter-narrative. It contends that the PEF's motives were distinctly modern and complex, superseding any simplistic medieval revival, though undoubtedly shaped by Victorian medieval romanticism and revivalism. While the PEF's religious impulse was strong, it was not one of conquest but of verification, a product of Protestant Biblical literalism seeking scientific proof to affirm the scriptures in an age grappling with Darwinism and other challenges to the Christian faith. This scientific approach, focused on cataloguing and measuring, was coupled with a practical, secular, and geopolitical strategy.

Finally, this paper challenges that characterising the PEF Survey as a "Crusade" constitutes a historical distortion. The Fund's origins were far more complex: it emerged from a distinctively Victorian world shaped by a growing appetite for scientific knowledge, concerns about the future of faith, and the strategic imperatives of the British Empire.

## **LAURA MINERVINI (UNIVERSITY OF NAPLES 'FEDERICO II'), KASSER HELOU (UNIVERSITÉ DE BOURGOGNE-EUROPÉ) AND MASSIMILIANO GAGGERO (UNIVERSITY OF TURIN)**

### **Toward a New Edition of the *Assise des Bourgeois*: A State of the Art**

The Assises des Bourgeois, a compilation of laws and customs of the Cour des bourgeois, were written by one or more jurists in Acre c. 1244. Despite its great importance for the legal, economic, and social history of the Latin East and its value as a source for the study of Levantine French, the text is still today accessible only through nineteenth-century editions (ed. Kausler, Stuttgart 1839; ed. Beugnot, Paris 1843). We therefore intend to prepare a new edition of the Assises, carried out according to rigorous philological criteria, based on the three manuscripts of the work known today (Paris, BnF, fr. 19026; Munich, Bayerische Staatsbibliothek, Cod. Gall. 51; Venice, Biblioteca Marciana, fr. App. 6). We will present the initial stages of this work at the conference.

## LAURA MORREALE (HARVARD UNIVERSITY, AFFILIATED)

### Crusaders and Computers: from Texts to Database to Popular Reception

The study of the religious, cultural and political movements now known as “the Crusades” is one of the most well-established subfields in Medieval Studies. In the past few decades, scholars of the Crusades increasingly have employed computer-based methods to analyze their sources, organize their research, and disseminate the results to the wider world. Yet while the benefits of this approach have become clear and prompted new discoveries, the well-worn methodologies that long defined Crusade Studies do not always align with them. In the third volume of the ARC Humanities series Digital Medieval Studies, subtitled “Crusaders and Computers,” a diverse group of researchers, teachers, and curators chronicle how digital scholarship has allowed them to better understand, explain, and illustrate the complex world of the Crusades as an historical phenomenon as well as a focus of present-day interest and appropriation. This paper will provide an overview of these collected viewpoints and place them within the overall context of second-generation digital Medieval Studies, taking into account the contours of Crusades Studies as a subfield.

## LAURA MORREALE (HARVARD UNIVERSITY, AFFILIATED)

### *‘Metre en frances. Si come est dite,’: The French of Outremer as Near and Far*

For the past two decades, scholars have looked intently at how French was used by western Christians for more than two centuries after their late-eleventh-century arrival in the Latin East. The French of Outremer corpus has been identified and analyzed, linguistic characteristics from the texts isolated and studied, and new editions and translations of these same works are now appearing on scholars’ bookshelves. With our growing knowledge of French-language writing in the Crusader States, this paper argues that the French of Outremer functioned as a language of both near and far, one that solidified a sense of local belonging while simultaneously acknowledging the wider audience of western Christian readers.

Several French of Outremer texts—including the *Livre au Roi* (early 13th century) the *Account-Inventory of Eudes of Nevers* (1267) and the *Livre Saterian* (1304) —reveal the utility of the language for linking the local and the international. Through specialized terminologies, contextual references, and language norms firmly situated in their own communities, French of Outremer authors nonetheless called upon literary traditions and concepts legible to an international class of readers whom the authors sought to reach for a range of reasons, whether financial, political, or spiritual.

## **LEO CARTER (ROYAL HOLLOWAY UNIVERSITY OF LONDON)**

### **The Register of Edward Story, Bishop of Chichester, and Support for the Knights Hospitaller in the Aftermath of the Siege of Rhodes (1480)**

This paper examines the register of Edward Story, Bishop of Chichester (r.1478–1503), focusing on his involvement in supporting the Knights Hospitaller of Rhodes during 1480, in the aftermath of the Ottoman Siege of Rhodes. Story's register records letters from Thomas Bouchier, Archbishop of Canterbury, which included correspondence from the Hospitaller Grand Master and convent to Pope Sixtus IV, as well as letters from the Pope to King Edward IV and from the King to the Archbishop. These documents show that funds for the Hospitallers were to be raised through preaching and indulgences, and that Bishop Story actively participated in organising this financial support. Additional entries reveal his personal orders for the promotion and collection of Hospitaller aid and his efforts to confirm these actions with his ecclesiastical superiors. Story devoted more of his register to the cause than many of his contemporaries, suggesting a particular commitment. The evidence indicates that his support was not solely motivated by sympathy for the Order, but also by a broader concern for the protection and stabilisation of Latin Christendom in response to Ottoman expansion. Story's register thus provides valuable insight into the active role of English bishops in mobilising resources for overseas military-religious orders and highlights the intersection of piety, politics, and international concern in late fifteenth-century England.

## **LETICIA PALA (NOTTINGHAM TRENT UNIVERSITY)**

### **Repudiation, Enclosure, Imprisonment: The Monastic Confinement of Arda of Armenia**

In 1105, Arda of Armenia was repudiated and confined in a convent by her husband, King Baldwin I of Jerusalem. As a key zone of conflict, the crusader world saw captivity, imprisonment, and other forms of confinement as a common occurrence for men and women alike, though usually at the hands of enemies. Through a case study of Arda of Armenia, and with reference to other instances of female confinement, this paper considers women's experiences of confinement at the hands of their own husbands and family members. Arda's case will be examined within a broader discussion on the development of law on abduction and captivity in the Latin East, as well as canon law on marriage, repudiation, and monastic life. In so doing, we may better understand how law was

both utilised and ignored by men to cast off unwanted women and the methods used to justify female enclosure. This paper further questions why a convent was chosen as the location of the queen's confinement and argues that Arda's case should be reconsidered in terms of monastic imprisonment. Finally, this paper aims to consider women's perspectives and explores how they responded to their confinement.

## **LETIZIA CURRERI (TECHNISCHE UNIVERSITÄT DARMSTADT)**

### **Crossing Waters, Bridging Cultures: Rivers, Muslim Heritage, and Latin Governance in Sicily and the Latin East (Thirteenth Century)**

Environmental history views rivers not merely as natural features, but as spaces of encounter where societies governed and harnessed resources. Echoing the conference theme, this paper examines rivers as crucial arenas for “crossing waters” and “bridging cultures,” focusing on governance and technological exchange in two key frontier regions: Norman Sicily and the Latin East. Focusing on the thirteenth century, these two cases share the context of Christian conquest and Latin governance over territories previously controlled by Muslim polities. Rivers became focal points of cultural transfer driven by the Muslim heritage in water management. This is evident in the strategic establishment of military orders along waterways. Lands held by the Teutonic Order outside Palermo and estates controlled by the Hospitallers and Templars in the territory of Acre exemplify institutions that secured river control for territorial rule. The advanced development of sugar production—an industry critically dependent on inherited water infrastructure—forms the core of this analysis. This paper examines mechanisms by which Latin governance translated river control into the decisive economic expansion of the sugar industry. By controlling rivers, these orders consolidated political authority and facilitated new technologies. Through a comparative analysis, this paper argues that rivers served as multi-layered frontiers where conquest, governance, and economic innovation intersected. By foregrounding these “crossing waters,” it offers a new methodological framework for understanding how environmental factors shaped cultural synthesis and economic transformation in the medieval Mediterranean.

## **LEZLIE KNOX (MARQUETTE UNIVERSITY)**

### **Ralph Bailey Yewdale and Bohemond of Taranto: Studying the Crusades in WWI America**

In 1917, Ralph Bailey Yewdale completed his doctoral dissertation on the Norman warlord Bohemond of Taranto under the direction of Dana C. Munro at Princeton University. Although a position awaited him at the University of Wisconsin (where he had received his BA and MA degrees), in August he was drafted as a private for service in WWI. However, when the Army recognized his knowledge of both languages and history, he was transferred to the Office Training Corps and subsequently appointed to the historical commission at the Paris Peace Conference after the Armistice. At the time of his accidental death in 1921, Yewdale was revising his dissertation and would be remembered by his professors as someone who was poised to change the field of history in the United States. This presentation will examine his historical writings, his dissertation and a series of undergraduate essays and a co-authored play published in the Wisconsin Literary Magazine between 1913-14, in the contexts of the emergence of medieval studies as a professional discipline and a rapidly changing society. WWI meant that Yewdale had to work from printed sources, so this talk will consider how he approached their evidence and engaged with his contemporaries and their scholarly concerns, even as he focused on how the medieval texts shaped knowledge about Bohemond's character and contributions to the crusades.

## **LORENZO MERCURI (SAPIENZA UNIVERSITÀ DI ROMA, CNRS/ UNIVERSITÉ DE PARIS 1 PANTHÉON-SORBONNE)**

### **The Towers of the Military Orders in Paris: Between Local Integration and Cross-Cultural Architectural Practices**

This paper investigates the Templars' and Hospitallers' towers in Paris as nodes of cross-cultural exchange within a singular Western architectural habitat. Focusing on the *Tour du Pet au Diable* in the "Old Temple", the *Tour Bichat* in the Hospitallers' headquarters on the left bank, the *Tour de César*, and the *Grosse Tour* in the *Enclos du Temple*, it examines how these structures negotiated integration into the urban fabric while maintaining distinctive autonomy.

Drawing on textual sources, archaeological evidence, and visual representations, this study highlights how the towers materialise the movement of architectural and symbolic practices across regions, adapting foreign concepts to the local Parisian

context. Their liminal placement outside the conventional architectural environment reflects both strategic and symbolic functions, demonstrating the orders' capacity to act as agents of connectivity across cultural and geographical frontiers. By exploring these architectural choices, the paper sheds light on how the Military Religious Orders embodied the dynamics of crossing seas and cultures while negotiating integration and autonomy in a medieval city.

## **LORRIS CHEVALIER (UNIVERSITY OF BOURGOGNE)**

### **Crossing the Inner Frontier: Chivalric Ethics and Latin Perceptions of Greeks and Cumans during the Fourth Crusade**

This paper explores how the encounter with Greeks and Cumans during the Fourth Crusade challenged and reshaped the chivalric ethics Latin crusaders. Contemporary narratives (Hugues de Berzé, Robert de Clari, Geoffroy de Villehardouin,...) present these groups through a shifting blend of exoticism, fascination, barbarism, and rejection, but they also reveal the extent to which such perceptions served as a testing ground for the moral and ideological framework of Latin knighthood. Byzantine Greeks are portrayed as both refined and morally ambiguous, prompting crusaders to question what constituted honourable conduct when confronted with a Christian yet culturally distinct Other. The Cumans, meanwhile, appear as quintessential outsiders whose ambiguous status as enemies or feared nomads forced Latin writers to negotiate notions of loyalty, courage, and rightful violence. By reading chronicles and eyewitness accounts through the lens of chivalric ethics, this paper argues that the Fourth Crusade was not merely a political or military event: it marked a profound moment in which crusaders were compelled to traverse an inner frontier, redefining their identity by confronting the limits of their own ethical ideals to the reality of the field.

## **LUCAS VILLEGAS-ARISTIZABAL (QUEEN'S UNIVERSITY)**

### **Examining Perspectives on Crusading in Iberia during the Second, Third and Fifth Crusades**

This paper examines the evolving understanding of warfare in Iberia within the broader context of the Crusading movement. While Northern European involvement in conflicts between Christian and Muslim populations on the Iberian Peninsula

dates back to at least the ninth century, exemplified by Charlemagne's campaigns against northeastern regions of Al-Andalus, it was during the eleventh century that trans-Pyrenean forces began appearing more frequently in historical records, increasingly framed as holy wars/crusades. Notable examples include the sieges of Barbastro (1064) and Tudela (1087), as well as the proposed expedition led by Eble of Roucy at the urging of Pope Gregory VII. Following the success of the First Crusade to the Mediterranean Levant, papal authorities demonstrated a desire to equate these Iberian conflicts with their eastern counterparts, encouraging greater participation from Franks and Normans in campaigns along the Ebro Valley during the early twelfth century.

Despite this papal encouragement, ambiguities persisted regarding the perception of the Iberian conflict among Northern European participants. The sieges of Lisbon in 1142 and 1147, as well as military operations during the Third Crusade and Fifth Crusade in Portugal, provide valuable case studies for exploring these debates surrounding the legitimacy of fighting in Iberia as part of the Crusading movement. This paper will analyse narrative sources such as *Historia Gothorum*, *De expugnatione Lyxbonensi*, *Gesta Regis Ricardi*, and others, to portray the participation of Northern contingents in campaigns that ultimately resulted in the conquest of Lisbon, Silves, Alvor, Alcacer do Sal as well as the defence of Santarém and Torres Novas. Through a close reading of these texts, this study aims to illuminate the diverse perspectives on Crusading ideology and its application to the Iberian Peninsula from the point of view of these trans-Pyrenean contingents.

## **LUIGI RUSSO (EUROPEAN UNIVERSITY OF ROME)**

### **The Norman Principality of Antioch (1098-1130): An Ill-Served History?**

The Normans who followed Bohemond of Hauteville, and who dominated the political scene of the Principality of Antioch during the first three decades of the twelfth century, found themselves confronted with a majority population that differed from them both ethnically and religiously. Nevertheless, the documentary evidence available to us tends to portray a warlike society, radically opposed both to the Islamic umma and to the Byzantine Empire under the Comnenian dynasty.

Ultimately, the gaps in the surviving documentation make the interpretation of governance in Antioch a matter of considerable debate. The encounter between the Western knights who arrived in the wake of the First Crusade and the local populations has been interpreted in various ways by historians, from Claude Cahen's

authoritative 1940 study of Antioch, through the contributions of Graham Loud and Hans-Eberhard Mayer, to the more recent works of Alan Murray, Thomas Asbridge, and Christopher MacEvitt. Today, this encounter must be reconsidered in light of more nuanced and complex interpretive frameworks. The discussion will focus on the historiography produced at the turn of the twentieth and twenty-first centuries, which addressed the question of Norman settlement in Antioch.

## **LUÍS FILIPE OLIVEIRA (UNIVERSIDADE DO ALGARVE / INSTITUTO DE ESTUDOS MEDIEVAIS-FCSH-NOVA)**

### **The *Definições* of the Order of Calatrava from the late thirteenth century**

The Portuguese archives hold two versions of an unknown set of normative texts (*Definições*) from the Order of Calatrava, dating from the late thirteenth century. Both are fifteenth-century translations. One of these was created for use within the Order of Avis, while the other is preserved in a codex belonging to the Cistercian monastery of Alcobaça. The latter offers a superior version of the *Definições*, providing preferable alternatives on key issues such as the frequency of visits by the Abbot of Morimond, the election of the Master, and the homage he should receive when granting a castle to a brother. Furthermore, it reveals that the *Definições* were in fact dictated by the Cistercian General Chapter by the end of the thirteenth century — certainly before 1315, when the Alcobaça monks obtained a copy of these statutes in Avignon. In short, this version can be used to discern the internal workings of the Order of Calatrava at the end of the thirteenth century, a time of tension and discord caused by events such as the election of masters and the division of the order's assets between the master, the convent, and the brethren.

## **LUTZ RICHTER-BERNBURG (UNIVERSITY OF TUBINGEN)**

### **10th to 12th-century Muslim authors on Palestinian sacred sites**

From well before the Crusades, Palestine had prominently figured in Arabic and Persian travel accounts and geographical manuals (e. g. al-Muqaddasī, Nāṣer-e Khosrow), reflecting the—somewhat fluctuating—veneration it was held in as Muslim holy land and pilgrimage destination. It was only to be expected that its 'Frankish' occupation did not only elicit armed, but also 'literary', intellectual responses. Focal

points where rival religious claims competed or clashed or even coexisted were, in addition to shrines of local saints, those places which key events in salvation history had imbued with special sanctity.

In the paper here outlined, I will call on a variety of witnesses (the anonymous *Toḥfato l-Muluk*, al-Idrīsī, Usāma, ‘Alī b. a. Bakr al-Harawī, Ibn Jubayr, ‘Imād al-Dīn al-Iṣ-fahānī, etc.) to demonstrate the range of their, by no means uniformly and aggressively hostile, attitudes to the Crusader presence; peaceful accommodation at certain shrines shared by Muslims and Christians is recorded as well as the Crusaders’ non-destructive appropriation of the Muslim sanctuary in Jerusalem, nor are Jewish and Christian holy places reflexively treated with scorn and contempt.

## **MARCEL ELIAS (YALE UNIVERSITY)**

### **Transcultural Effects of the Muslim “Moral Rearmament”**

In the decades following the First Crusade, Latin Christian presence in the Levant gave rise not only to military resistance, but also to what Emmanuel Sivan memorably called a “moral rearmament” of the Sunni Muslim community, involving a homogenization of religious life, an emphasis on ascetic piety and just governance, and a crackdown on practices that flouted Islamic law. In this paper, I will discuss how this program of Muslim ethico-religious reform impacted Latin Eastern and Western literary cultures via two case studies. The first focuses on Saladin as represented in a selection of Arabic counter-crusade texts, William of Tyre’s *Historia*, and the Old French *Eracles*. The second focuses on Baybars as depicted in Ibn al-Furat’s *Tarikh al-duwal wa-l-muluk*, *Sirat Baybars*, Pseudo William of Tripoli’s *De statu Saracenorum*, and (indirectly) in John Mandeville’s *Livre des merveilles du monde*. Through these case studies, I will argue that Muslim counter-crusade culture instilled in Latin Christians an expansive understanding of Islamic orthopraxy as encompassing not just ritual practice, but also Qur’anically specified virtues (such as justice, mercy, and generosity), commitment to “enjoining what is right and forbidding what is wrong” (Q. 3:104, Q. 3:110, Q. 9: 7), adherence to the “circle of equity,” respect of oaths, and patronage of the religious classes.

## **MARCO BÜTTNER (UNIVERSITY OF MAINZ)**

### **Preaching the Crusades: Geoffrey of Auxerre and Twelfth-Century Crusading Ideology**

This paper presents a planned research project on the liturgical sermons of Geoffrey of Auxerre (c.1115–c.1190). The project investigates several central fields of twelfth-century religious culture reflected in his preaching: Crusading, anti-heretical action, anti-Jewish policies, apocalyptic thought, political concepts, and Cistercian reform. It explores both the significance of these themes and their interplay across Geoffrey's corpus, highlighting the role of sermons as instruments of ideological formation. For this conference, special attention will be given to Geoffrey's engagement with the Crusades: selected textual examples will demonstrate how his sermons framed Holy War and contributed to Crusading ideology.

## **MARIA BONET DONATO (UNIVERSITAT ROVIRA I VIRGILI)**

### **Regulations of Hospitaller Women in the Crown of Aragon: Oversight and Gender Imperatives (12th-15th centuries)**

The regular life of the Hospitaller women in the Crown of Aragon was defined and controlled through regulations and provisions established at different levels by male authorities. In some occasions, these norms made explicit the surveillance and tutelage exercised by men. The regulations affected various dimensions of institutional and religious activity, which were a distinctive feature of these convents. The cloistered life of the nuns was profoundly shaped by their female condition. In this sense, gender imperatives help to explain the uniqueness of their trajectory within the order, as well as the mechanisms of supervision and restrictions imposed by male authority. This paper examines the evolution of the provisions that not only imposed limits but also created spaces and activities of female significance. These measures simultaneously allowed for women's religious and institutional participation, granting them certain degrees of visibility and influence, while at the same time reinforcing the control and direction exercised by male power. By analyzing the interplay between regulation, gender roles, and institutional practice, this study seeks to highlight both the constraints and the opportunities that shaped the monastic experience of Hospitaller women in the Crown of Aragon between the twelfth and fifteen centuries.

## **MARIA CARRIERE (FORDHAM UNIVERSITY)**

### **Women in Arms: Alix of Brittany and the Patronage of the *Histoire Universelle***

Of the many manuscripts of the *Histoire Universelle*, a history of the world from creation to the invasion of Flanders by Julius Cesar written in the early thirteenth century for Roger IV, Castellan of Lille (d. 1230), perhaps the most controversial is Paris, Bibliotheque Nationale de France MS fr. 20125. Likely produced in Acre around the year 1287, the manuscript is especially notable for the emphasis in its illuminations on women in battle scenes, particularly its positive portrayal of Amazons. These images have led those who have analyzed the manuscript to attribute it to a female patron, most commonly Alix, the Countess of Blois (d. 1288), who led an independent contingent of knights to the Holy Land around the same time the manuscript was commissioned. This paper analyzes the manuscript's connection to Alix's crusade as well as its transmission from Acre to France in the years after Alix's visit. In doing so, it considers how both the manuscript and its narrative reflect female military and political power in both the Frankish East and in Flanders, and argues for Alix's efforts to express and connect that power through material and visual means.

## **MARÍA INOCENCIA PEREA MORENO (UNIVERSITY OF MÁLAGA)**

### **The Crusade Bull and the Financing of the Monarchy in Late Medieval Castile**

This paper examines the Bula de Cruzada in Castile during the later Middle Ages as a point of intersection between the religious, the political and the financial spheres. Through an analysis of the expenditure and the management of the collected funds, it shows how the Crusade evolved into an instrument serving the monarchy's growing liquidity needs, beyond campaigns against Islam. The study considers the disputes over control of this resource, the criticisms regarding the diversion of funds originally intended for spiritual purposes, and the mechanisms by which these revenues supported the royal debt. A close review of expenditures reveals that a substantial share of Cruzada funds was used to amortize loans previously contracted by the crown, consolidating a pattern in which money raising in the name of faith helped sustain the Crown of Castile. This perspective, while not entirely new in Spanish early modern historiography, underscores the origins of Cruzada revenues as a foundational component of the fiscal system of the Hispanic Monarchy.

## **MARIA PIA ARANA BARBIER (UNIVERSITY OF SALAMANCA)**

### **Between holy war and pragmatic diplomacy: The Order of Malta and the Spanish Monarchy in the eighteenth-century Mediterranean**

This paper examines the shifting dynamics of cross-cultural diplomacy between the Order of Malta, the Spanish Monarchy and the Ottoman empire and its dependencies in the eighteenth century, a period marked by the gradual transition from confessional conflict to pragmatic engagement across the Mediterranean. While the Order's historical mission centred on combating Islam and defending Christianity, the Spanish Monarchy increasingly prioritised stabilising its relations with the Ottoman empire and the North African regencies. This study analyses the tensions and convergences between these two agendas and explores how both actors navigated the interplay between ideological commitments and strategic necessities. Drawing on diplomatic correspondence preserved in the Archivo Histórico Nacional (Madrid) and the National Library of Malta (Valletta), it highlights the tools employed to manage these interactions, including the dispatch and reception of envoys, negotiations over corsair activity, and the exchange and redemption of captives. In doing so, the paper argues that the Spanish crown not only relied on—but actively shaped—the Order's diplomatic practices, integrating them into its broader Mediterranean policy and contributing to the redefinition of the Order's role as both an agent of holy war and an instrumental partner in cross-cultural diplomacy.

## **MARIA STARNAWSKA (UNIVERSITY OF SIEDLCE)**

### **The Knights Hospitaller in Silesia in the ecclesiastical structures in 14th and 15th centuries**

The Knights Hospitaller came to Silesia in the second half of the 12th century. The order created a network of several outposts during the 13th and 14th centuries. The Hospitallers often received patronage over parish churches in towns and then established commanderies composed of the priests belonging to the order. One of them became a parish priest. The Hospitallers have also some commanderies located in the countryside and the patronage over the parish churches there. As a result, the Hospitaller outposts belonged both to the order structure, i. e. to the priory of Bohemia, and to diocesan structures. Most of the Silesian Hospitallers' outposts were located in the Wrocław diocese. Bishops ordained the priest belonging to the order, consecrated churches and altars, granted indulgences and decided on many matters concerning the parishes belonging to the Hospitallers. The aim of the paper is to analyze these relationships.

## **MÁRIO FARELO (UNIVERSITY OF MINHO)**

### **Subsidising the crusade in fifteenth-century Portugal**

This paper examines the mechanisms and motivations underlying the subsidization of crusading activity in fifteenth-century Portugal, situating the Portuguese. Drawing on royal chancery records, papal bulls, and contemporary chronicles, the study analyses how financial and institutional frameworks—such as crusade taxes, indulgences, and ecclesiastical subsidies—were mobilized to sustain military expeditions in North Africa and beyond. By tracing the evolution of these fiscal instruments from the early campaigns in Ceuta (1415) to the mid-century expeditions it argues that the Portuguese Crown's engagement with crusade finance reveals a complex interplay between religious devotion, political legitimacy, and economic pragmatism.

## **MARIUS SCAVINSKAS (KLAIPĖDA UNIVERSITY)**

### **Images of Pagan Balts in the Writings of the Teutonic Order during the Crusading Era: Between Symbolism and Emotional Rhetoric**

To legitimize wars against pagan (and apostate) Balts – initially Prussians, later Lithuanians – the Teutonic Order employed a rich arsenal of symbols and emotionally charged rhetoric. These symbolic and emotional strategies aimed to influence Christian hearts and minds, elevating the conflict with pagans and apostates to the level of an apocalyptic struggle against the forces of evil. Crusaders were portrayed as new Maccabees – ascetic pilgrims filled with humility, courage, and serenity, devoutly worshiping God and embodying piety. Pagans, by contrast, were consistently depicted as worshippers of devils and demons, engaging in pacts with infernal powers for mercantile gain, full of rage, spite, and brutality, and devoid of any sense of piety. This portrayal, rooted in biblical imagery, is especially characteristic of Peter of Dusburg's *Chronicle of the Land of Prussia*. However, in Book III, Chapter 5 of the chronicle, the general characterization of Prussian paganism employs somewhat different symbols and conveys a distinct emotional tone. Here, one finds more of the Medieval dialectic of paganism than the Crusading ideology. This apparent discrepancy will be examined within the broader context of how images of pagan Balts were constructed, seeking to answer whether differing representations led to differing uses of symbols and emotions.

## **MARK NICOVICH (WILLIAM CAREY UNIVERSITY)**

### **Endemic Malaria and Frankish Settlement: GIS Modelling of the Disease Landscape of the Latin Kingdom of Jerusalem**

The nature of Frankish settlement within the Kingdom of Jerusalem has elicited considerable scholarly attention since the publication of Ronnie Ellenblum's classic study in 1998. Numerous subsequent studies have further shaped the discourse on the subject, adding a great deal of nuance and complexity to our understanding of patterns of Crusader settlement in 12th and 13th century. This proposed paper intends to further add to the discussion by examining the spatial distribution of Frankish settlement in light of the modeled disease landscape of Crusader Palestine, with a specific focus on endemic malaria. As noted in previously published work, endemic malaria, widely present in Mediterranean lowlands since classical antiquity, had a significant impact on Crusader campaigns in the Near East; malaria infections slowed the progress of armies, hindered military operations and sickened or killed important leaders at key moments. The present study will extend this approach to Frankish settlement patterns, utilizing current GIS modeling of malaria risk in Crusader Palestine in conjunction with a careful examination of relevant archaeological and textual evidence. This paper will argue that endemic malaria played a key role in the spatial distribution of settlements in medieval Palestine well before the Crusader era and potentially had an even greater impact during the period of Frankish occupation, given that many European arrivals possessed little immunity to locally endemic species or strains of malaria. Hence, the enhanced risk of infection inherent to certain landscapes was a potential factor in discouraging Crusader settlement of otherwise prime agricultural lands.

## **MARKUS DIEMINGER (LUDWIG MAXIMILIANS UNIVERSITY)**

### **The Chronicle of the Four Orders of Jerusalem (Rep. Font. Hist. 3, 398). An ideological self-legitimation by memoria and not-telling of a crisis, ca. 1460**

The Chronicle of the Four Orders of Jerusalem is mostly overlooked when talking about the late-medieval ideology of the Teutonic Order. Mostly a compilation of previous works, it is telling the "glorious" history of the *ordo*, beginning in the Holy Land but mainly about the wars in Prussia, Livonia, and Lithuania. The plot combines monastic duty and the orders' profane power-struggles.

However this text provides – between the lines – insight into the self-perception of the knights at a time of external and internal crises. With the Order facing dire financial and military problems during the Thirteen Years' War, existentially threatened by the now Christian Polish-Lithuanian Union and seeing the apocalypse incoming, this text tried to legitimize the Teutonic Knights' "statehood" in eastern Europe.

As this text was copied around 1490 it still negated the outcome of the Second Peace of Thorn. Though, there were encroachments made in the textcorpus. Dealing with the political reality in the new south-German center it is speaking through silence about the loss of a reason to exist. Thereby asking German nobles to assist a revisionist policy against a Polish enemy, drawing a diachronistic scheme of friend and infidel foe and externalizing problems.

## **MASSIMILIANO DALMASSO (PRINCETON UNIVERSITY)**

### **Crusading at the Mirror. Mustering Anti-Latin Rhetoric in the Early Nicene State**

This paper examines how the Laskarid polity—established in the aftermath of the Fourth Crusade in western Asia Minor and known to modern scholarship as the Empire of Nicaea—constructed its legitimacy through a deliberate rebuttal of the crusader rhetoric produced around the Latin seizing of Constantinople in 1204. Drawing on papal and patriarchal correspondence, Laskarid court literature, and Byzantine anti-Latin treatises from the late twelfth and early thirteenth centuries, it explores how Nicene authors responded to interconfessional hostility and theological justifications deployed by Latin accounts of the Fourth Crusade. By portraying Westerners collectively as a distinct ethnic group under the broad label of *Italoī* (Italians) and by dismantling the rhetorical justifications for the Latin conquest and its aftermath, Theodore I (1205–1221) and his successors pursued a dual strategy: energizing the chauvinism of the Greek-speaking world while wedging themselves between the papacy and the Western rulers in Constantinople, hindering support for the failing crusader imperial project in the East. A pragmatic synthesis of ideological resistance and diplomatic effort enabled the Laskarids to assert continuity with the fallen empire while adapting to a Latin-dominated Mediterranean world, without waiving the aim of restoring the unity of the Byzantine *oikoumene*.

## **MASSIMO SBARBARO (SCIENCE AND RESEARCH CENTRE KOPER, SLOVENIA)**

### **The Engineering of Opportunities: The Fourth Crusade as a Self-Generating Contractual System (1201–1204)**

The historiography of the Fourth Crusade has long been dominated by a binary debate: on one hand, the thesis of a Venetian conspiracy; on the other, that of a series of accidents. This paper proposes a third interpretive path, grounded in the systematic analysis of the contractual chain connecting the transport treaty of 1201 to the *Partitio Terrarum Imperii Romaniae* of March 1204. Through a cross-examination of the chronicles and the surviving juridical-diplomatic documentation, it emerges that each diversion of the expedition was neither planned nor accidental, but rather the logical consequence of prior contractual obligations. The Venetian debt generates Zara; Zara generates the pact with Alexios Angelos; the pact generates Constantinople; the *Partitio* predetermines the partition before the conquest itself. Each contract creates the juridical conditions for the next. The mechanism is particularly visible in the electoral commission for the imperial election: the formal parity between six French and six Venetian electors, apparently equitable, in fact applied Venetian contractual logic to an act of feudal sovereignty, transforming an imperial election into a procedure whose outcome was determined by the very structure of the device. We define this mechanism “engineering of opportunities”: a system in which historical agency resides not in the intentions of individual actors, but in the juridical architecture they themselves constructed.

## **MAYA SHATZMILLER (UNIVERSITY OF WESTERN ONTARIO)**

### **The Contribution of the Crusades to the Economic Performance of the Holy Land: Demographics, Monetization, and Manufacturing**

This paper proposes a new approach to the economic history of the Crusades in the HL. I provide new qualitative and quantitative data and measure the impact of the Crusades on the economy. I suggest that changes in demographics, monetization and manufacturing underscore a rise in economic gains for the HL. I will discuss the following assumptions:

- i. Palestine suffered from a persistent low population level since the Justinian Plague. I offer evidence that European immigration to the HL, itself part of demographic resurgence in Europe, changed manpower availability in labour markets.

- ii. The Crusaders, by minting their own currencies increased monetization levels in the markets in the HL, extending monetization to European markets, as Europe emerged from long term lack of specie.
- iii. Absence of *iqtas* in Fatimid Palestine facilitated rise of manufacturing. I argue that agricultural productivity and manufacturing for export grew and use the example the sugar factory near Acre, built with the aim of extending export but with extending sugar cane cultivation.
- iv. All in all, I suggest the Crusades created a settlers' economy in the HL that fits migration theory. With migration, increased urbanization occurred, markets mechanisms energized, income inequality between rural and urban societies diminished, trade and exchange with foreign markets became more efficient. In conclusion, a scaled economic growth. A review of the economy in the HL under the Crusades in the long run is warranted.

## MEGAN BOOMER (BATES COLLEGE)

### The Perception of Pearls: Marian Materials in the Church of the Nativity's Mosaics

The twelfth-century redecoration of the Church of the Nativity in Bethlehem lined the basilica with new images in stone, glass, gold, and mother-of-pearl. Two mosaicists, Ephraim and Basil, left their names on the walls alongside Bethlehem's Bishop Ralph, King Amaury of the Latin Kingdom of Jerusalem, and Emperor Manuel I Komnenos. Art historians have explored how the church's iconography shaped viewers' understanding of the traditional site of Christ's birth and reflected the concerns of the presumed patrons. Scholars have also identified Ephraim and Basil as members of local Christian communities, although their active role in designing the program is underexplored.

This paper shines a light on the pearlescent shells on Bethlehem's walls and situates them within a regional tradition of making mosaics and making meaning out of their materials. I argue that the abundance of mother-of-pearl reflects craft practices transmitted in Arabic and that the iconography underscores Marian material discourse in Byzantine and "Melkite" manuscripts. Shifting attention from the Church of the Nativity's patrons and pilgrims to local communities illuminates obscured modes of cultural transmission in Crusader contexts.

## MERAV MACK (UNIVERSITY OF MAINZ)

### Codices and Communities in Frankish Jerusalem: A New Reading

Codices that were composed or copied in Jerusalem have never before been assembled into a single corpus. This absence was the starting point of my project, *Codices and Communities: Jerusalem 900–1500*, launched at the Johannes Gutenberg University of Mainz in 2023 to offer a new way of studying medieval Jerusalem and its communities — and perhaps even a new way of thinking about cities, mobility, and intellectual networks. The Jerusalem Corpus now brings together more than three hundred manuscripts written in various languages and by members of all the city's communities, as long as they were copied or composed in Jerusalem or its hinterland, including the desert monasteries.

In this paper, I revisit the manuscripts produced in Jerusalem under Frankish rule in the context of the Jerusalem Corpus as a whole, assessing their longer-term impact on the city's scribal world. While none of the known Latin manuscripts contain colophons clearly indicating that they were written in the city, decades of interdisciplinary research have revealed rich information about their composition, decoration, and making. Placed alongside manuscripts in other languages, these codices allow us to reconsider the place of Frankish-period Jerusalem within the broader history of local book production and to trace how its scribal traditions transformed during this period.

## MICAELA SINIBALDI (UNIVERSITY OF WARSAW)

### The Karak Castle and Town Documentation Project

Karak castle in Jordan is one of the most important Medieval castles of the Levant, mostly known for its significant Crusader-period phases, although with a much longer and complex history, which is reflected in its still largely preserved material culture. This makes the castle an extremely rich, complex and unique archive of information which is far more abundant than its available documentary sources.

The *Karak Castle and Town Documentation Project*, developed in collaboration with the Department of Antiquities of Jordan, completed its second season in November 2025, and is aimed at documenting the archaeology and history of Karak. Following a complete and detailed photogrammetric survey of the structures of Karak castle and historical town walls, as well as their analytical study with the discipline of *Archaeology of Architecture*, the first results include a complete 3D model of the castle and town,

the creation of updated maps and sections, a contribution to the preparation of the site for the future conservation and presentation to the public, and excavations in the castle chapel. As part of the research project *Frankish Settlement in the Lordship of Transjordan: Society, Economy and Landscape in the Crusader Period*, the project involves an international team of collaborators and specialized scholars.

## **MICHAEL EHRLICH (BAR-ILAN UNIVERSITY)**

### **On the Relationship between Frankish Fortresses and Battlefields**

The fortresses constructed by the Franks in the Latin Kingdom of Jerusalem have attracted scholarly attention since the second half of the nineteenth century. However, since Crusader period sources provided partial explanations for the construction of a given fortress, modern researchers are left with little choice but to speculate about the underlying motives. Moreover, even when the Franks articulated the reasons for establishing a particular stronghold, they did not provide a comprehensive explanation—namely, what role fortifications played within the broader framework of Crusader strategy.

It is therefore unsurprising that scholars have proposed a wide range of interpretations regarding the placement of fortresses and the military and/or civilian considerations that prompted their construction.

In what follows, I aim to highlight the role of these fortifications on the battlefields where the Franks confronted various Muslim armies throughout the twelfth century. An examination of several engagements reveals a clear correlation between the occurrence or non-occurrence of battles and the locations of nearby fortresses.

On this basis, I wish to suggest that fortress construction was determined not solely by administrative or tactical concerns but also by strategic considerations of a higher order.

## **MICHAEL LIVINGSTON (THE CITADEL)**

### **“Cultural Cannibalism” in the Third Crusade: Modern Misunderstandings of War**

The footprint of the Crusades is massive: In addition to the unquestionable historical impact that they had upon the fought-over ground, the long years of war had powerful and lasting cultural impacts on the homelands far from the fight. To judge

by surviving manuscripts, for instance, one of the most read medieval romances in England centered on the Third Crusade. The Middle English poem *Richard Coeur de Lion* was enormously popular. For modern scholars, however, that popularity has presented a significant problem: among its most memorable scenes feature Richard the Lionhearted engaging in cannibalism. The aim of this paper is to examine these controversial acts not through the theoretical frameworks utilized by Geraldine Heng and other modern literary scholars, but through the historical frameworks of the lived experience of the poem's medieval author and audience. Situating these presentations of crusader exocannibalism within the known stratagems of war not only changes how we read this work of literature, but also changes how we understand contemporary understandings of leadership and the necessities of war.

### **MICHAEL S. FULTON (WILFRID LAURIER UNIVERSITY)**

#### **The Development of Karak's Southern Defences**

Following a recent season of excavations at Karak, Jordan, a number of discoveries have been made regarding the development of the castle's southwestern fortifications. Most previous studies of Karak have focused on the upper portion of the castle, with what are believed to be Frankish components receiving the greatest attention. This has left the lower parts of the stronghold, which are of more obvious Mamluk construction, largely neglected. A closer investigation of certain elements, however, has revealed a far more complicated building history than has been previously assumed. It also appears that the castle had expanded to nearly its current footprint before it came under Mamluk rule, reopening debates about what the western bailey might have looked like prior to its rebuilding. More significantly, these discoveries suggest that a complete re-evaluation of the attribution of various components of the castle may be necessary.

### **MICHALIS OLYMPIOS (UNIVERSITY OF CYPRUS)**

#### **Second Time's the Charm? Another Look at Nicosia's Lost Templar Church**

The Nicosia Temple has long occupied a prominent place in the historiography of the military orders, Lusignan Cyprus and the Latin East as a whole on account of its role as one of the earliest known Latin establishments in the island kingdom; as a

site of royal burial and commemoration; as a setting for the display of sacred relics transferred from the Holy Land; and as the backdrop to several manifestations of the brothers' piety as recalled and recounted by witnesses during the Templar trial. Nevertheless, the material remains of the Templar church of St Mary, discovered purely by chance and summarily unearthed by the Cyprus Museum in the late spring and early summer of 1932 close to the Venetian walls' Famagusta Gate, appear to have received attention inversely proportional to their significance. Despite the excavator's best efforts, the archaeological vestiges were soon obliterated and the few surviving pieces of carved stonework dispersed, leaving only a brief published report – a mere page-and-a-half in length – and a handful of photographs as the sole concrete testimonies of the site's existence available to scholars. The terseness of the report and the absence of a published plan of the excavations, compounded by the inaccessibility of the physical evidence, inevitably led to confusion and the virtual sidelining of the Templar site in accounts of medieval Cypriot architectural history. The present paper will attempt to remedy this situation by bringing fresh evidence from unpublished excavation diaries, notes, site plans and assorted archival documentation to bear on the interpretation of what little survives (*ex situ*) of the building's fabric. It will argue that integrating Nicosia's Templar church into current art-historical discourse stands not only to considerably enrich our view of local church building during the early years of Latin rule, but also to nuance our understanding of Templar ecclesiastical architecture in the Latin West and East from its emergence in the High Middle Ages down to its afterlife in the late medieval and early modern periods.

## **MIGUEL GOMEZ (UNIVERSITY OF DAYTON)**

### **The *ultramontano* experience, or how entangled was the Las Navas campaign with the Albigensian Crusade?**

The recruitment of crusaders from beyond the Pyrenees for the campaign which culminated in the famous victory of Las Navas de Tolosa was, from the beginning, connected to the crusade against the heretics in the Provencal lands. The campaigns overlapped chronologically and drew from the same potential pools of fighters to fill the armies. A close reading of sources from both campaigns, alongside prosopographical research into some of the known participants, reveals the connections run even deeper: in numerous cases, the same people went, under the same terms of service, and brought the same expectations with them.

## **MOHAMAD EL-MERHEB (SOAS UNIVERSITY OF LONDON)**

### **Beyond Hagiography: Reassessing the Private Life of Louis IX in Outremer through Arabic Sources**

Frankish eyewitnesses to Louis IX's captivity in Egypt, including Geoffrey of Beaulieu, William of Chartres, and Charles of Anjou, produced accounts shaped by hagiographical aims that reveal little of the king's private life during his imprisonment in Mansura at the House of Ibn Luqman. William of Chartres, who shared Louis IX's confinement, offers few insights beyond devotional themes. Jean de Joinville, also captive in Mansura, might have provided a more personal account, yet his testimony was limited since he was held in a different quarter from the king and his brothers. This paper seeks to fill in some details by turning to Arabic chronicles that describe the circumstances and terms of Louis IX's surrender and the conditions of his captivity. Read within their political (ceremonial and diplomatic) and social contexts, these Arabic sources illuminate facets of the king's private life, conduct, and interactions that Frankish writers, constrained by the aims of hagiography and royal historiography, perhaps had every reason to omit.

## **MOHAMED FAWZY RAHEEL (MATROUH UNIVERSITY)**

### **The Raid of al-Buqay'a (558 AH / 1163 CE). A Model of Nūr al-Dīn's Management of Military Crises**

The emergence of King Nūr al-Dīn Maḥmūd ibn Zangī (541–569 AH / 1146–1174 CE) as a leading figure on the stage of the Islamic–Crusader conflict marked a turning point in the struggle between Muslims and Franks in the Levant. The true significance of Nūr al-Dīn lies in his tireless efforts and numerous victories aimed at uniting the Islamic front, efforts that ultimately culminated in his control of Egypt after a fierce contest over the remnants of the Fāṭimid Caliphate. This achievement placed the Crusaders between the hammer of Syria and the anvil of Egypt, resulting in the widespread portrayal in Islamic chronicles of Nūr al-Dīn as a commander of continuous triumphs—while overlooking several defeats that at times nearly cost him his life and threatened to extinguish the Islamic jihād movement at a most critical juncture. The importance of this study lies in its attempt to analyze Nūr al-Dīn's methods in managing military crises that arose from some of his defeats against the Crusaders, with a particular focus on one of his most significant setbacks: the raid on his camp at al-Buqay'a in 558 AH / 1163 CE.

The study is divided into the following sections: The introduction outlines the rationale for the research, its main problems, the challenges faced by the researcher, and the adopted methodology. The preliminary section sheds light on the concept of the military crisis and the optimal methods for addressing it according to Muslim experts in the art of war, as well as a survey of Nūr al-Dīn's major defeats before the incident of al-Buqay'a. It also presents the conditions of both the Islamic and Crusader camps on the eve of the raid.

The first section examines in detail the Raid of al-Buqay'a, including its location, the topography of the battlefield (which had a decisive influence on the battle's outcome), and the sequence of events that led to the defeat and its causes. The second section analyzes Nūr al-Dīn's approach to crisis management, assessing the extent to which his conduct aligns with the principles of military crisis management. The study concludes with a synthesis of the main findings.

## **MUNEEB AHMED SIDDIQUI (UNIVERSITY OF BAYREUTH)**

### **Indian Muslim Views on the Crusades – A Preliminary Exploration**

This conference presentation builds upon my PhD project on the modern reception of the Crusades among Indian and Pakistani Muslims, with a particular focus on Urdu-language sources. Although the Indian subcontinent is home to the world's largest Muslim population, South Asian perspectives on the Crusades remain significantly underrepresented in global historiography. Therefore, my PhD project aims to explore how the Crusades are remembered, interpreted, and dramatized popular historical consciousness and whether they draw upon Arab, North African, and Western European narratives—or develop distinct interpretations. It will also examine how these representations have been shaped by postcolonial identity formation, political discourse, and religious memory in South Asia. By analyzing these sources, the project seeks to raise broader questions about the transregional memory of crusading, the political uses of medieval history, and the cultural transmission of Islamic historical narratives. Ultimately, the goal is to challenge the Western-centric framing of Crusade memory and advocate for the inclusion of South Asian Muslim perspectives in the global history of the Crusades. As this is an early-stage project, the presentation will outline key research questions, potential source materials, and methodological approaches, inviting feedback and scholarly dialogue.

## **MYRA M. BOM (ROYAL HOLLOWAY UNIVERSITY OF LONDON)**

### **The Manuscript(s) of Odo of Deuil's *De Profectione Ludovici VII in Orientem***

In 1147, Odo of Deuil, a monk from Saint-Denis, followed King Louis VII of France on a crusade as his chaplain and in March 1148, they arrived in Antioch after an adventurous journey. Odo then wrote an account Louis' crusade and sent it back home to his abbot Suger, so Suger, Odo tells us, could write a biography of the young king just as he had done of his father Louis VI. This account has been a very useful and much debated source for historians of the second crusade, but the focus has been more on the content of the story than the manuscripts themselves. For my paper at the SSCLE conference, I propose to discuss the written source in detail. First, I will detangle its 1948 editor's confusion between the Pontigny manuscript (Montpellier, Bibliothèque universitaire des sciences, H 39) and the Clairvaux manuscript (lost) and show that the Pontigny version is more reliable by using Cioffi's study of Odo's rhythmic prose. I will then argue for new order of the folios in the Pontigny manuscript based on my own study of the original manuscript and explain why this matters in the history of its transmission. The latter will take us briefly to why Odo wrote his story and why this manuscript survived despite *De profectione*'s lack of popularity.

## **NAOMI PITAMBER (CLARK UNIVERSITY)**

### **A New Context for the So-called Melisende Psalter (British Library, Ms. Egerton 1139)**

Housed at the British Library since 1845, the so-called *Melisende Psalter* (British Library, Ms. Egerton 1139) has long been discussed as an exemplar of early crusader art since it was published in 1957 by Hugo Buchthal, who grouped it with other manuscripts he thought to have been produced in the newly established Levantine crusader states following the success of the First Crusade (1095-1099). In its current role as the centerpiece of early crusader manuscript production, the psalter has been discussed primarily in terms of its heavily gilded and brilliantly colored Byzantinizing illuminations, including twenty-four frontispieces and several large historiated and decorated initial pages and portraits of saints. With most scholarly attention paid to the vivid illuminations, the textual material of the psalter—its calendar, *computus*, martyrology, litany, and prayers—was not accorded equal weight in previous analyses. This talk presents paleographic and codicological evidence

for a new context for this important psalter, arguing that it was made and used in the diocese of Winchester, England, and not in Jerusalem—that it, in fact, had no direct physical connection to Jerusalem, to the scriptorium of the Holy Sepulcher, or to the Holy Land. In doing so, the psalter is recontextualized both temporally and geographically to twelfth-century Anglo-Norman England.

## **NATASHA HODGSON (NOTTINGHAM TRENT UNIVERSITY)**

### **Women Managing War Finance and Strategy for the Crusades and the Crusader States**

This paper aims to provide an overview for elite women's engagement with war finance through their involvement with crusading and the Crusader States. It considers key ways in which women were involved in financing the crusades, both in terms of hard cash and material goods, and some opportunities that they had to direct military strategy. It aims to situate the crusades as one of the vehicles through which women were regularly involved in financing medieval warfare, whether contributing family or personal resources, raising troops and supplies, and occasionally managing campaigns, raids, sieges, diplomacy and espionage expeditions. As such, they neatly intersect the devotional patronage of lay women with their military activity.

## **NETA HAGGAI ARANYI (UNIVERSITY OF HAIFA)**

### **Reflecting in Scripture and Stone: The Augustinian Canons and the South Façade of the Church of the Holy Sepulchre**

This paper examines the south façade of the Church of the Holy Sepulchre from the perspective of its twelfth-century Augustinian canons. As the canons consolidated their spiritual practices under the Augustinian Rule, the Holy Sepulchre became central to their religious identity and daily life, making them habitual spectators uniquely positioned to engage with its southern façade. Built mid-twelfth century, the façade featured biblical narratives, enigmatic hybrid creatures, nude figures entwined in foliage, and architectural decoration combining spolia with Late Antique and Byzantine traditions. While scholarship has emphasized the façade's capacity to address diverse audiences through layered visual language, the Augustinian perspective remains unexplored. Drawing on iconographical, stylistic, liturgical, theological, and

textual sources (pilgrimage accounts, chronicles, charters), this paper demonstrates how the façade materialized Augustinian ideals of the *vitae apostolica*, *contemplativa*, and *activa*. Through deliberate repetition of figures and anomalous iconographic elements, the imagery functioned as a contemplative medium tied to the canons' Resurrection-centered liturgy and communal experience. Simultaneously, the artistic program evoked apostolic Jerusalem's material memory, fostering apostolic self-identity and public recognition. The western lintel - with recurring apostolic figures and unusually dense scenes - visually articulated the canons' central role in the sacred and civic life of the Latin Kingdom.

## **NICHOLAS MORTON (NOTTINGHAM TRENT UNIVERSITY)**

### **Surviving the Mongol Storm**

This paper addresses the broad issue of the Middle East's changing geopolitics during the thirteenth century. Due to the Mongols' sweeping conquests, many civilizations collapsed in the face of their repeated onslaughts, but a handful prospered or established themselves amidst these upheavals. This paper explores what patterns can be drawn from these events. What types of society survived or thrived in this tumultuous era? What types of societies collapsed? This question will be answered with reference to the fundamental differences inherent in largely nomadic and largely agricultural societies as well as emphasising importance of topography and macro economic networks.

## **NICHOLAS PAUL (FORDHAM UNIVERSITY)**

### **What a Cross is Worth: The Crusading Capital of John II of Alluyes and Its Inheritance**

In 1241, while passing through Crete on his way home from the Barons' Crusade, John II of Alluyes, lord of Saint-Christophe-sur-le-Nais and Chateau de Vallière in the Touraine, received a major relic of the True Cross from Thomas, Latin bishop of Hierapetra and Arkadi. This relic, both as an object and an idea, has had a long afterlife in medieval and modern France, shaping the fate of whole communities and the religious attitudes of the French crown, and is today the focus of an active cult. This paper explores the relic as a store of wealth related principally to its crusading provenance and historical context, which likely provided the impetus and real re-

sources for the building of numerous monuments from the thirteenth century to the present. It therefore shows how the act of crusading generated and even continues to generate various forms of social, cultural, and economic capital for those who participated and those might be considered their 'heirs.'

## **NIKOLAOS CHRISSIS (UNIVERSITY OF ATHENS)**

### **Memory and space in fourteenth-century crusade treatises**

This paper examines how historical and geographical information was deployed in the treatises on recovering the Holy Land, the literary genre which flourished in the late 13th and 14th centuries following the fall of Latin Outremer. Recent scholarship has been paying growing attention to issues of memory and space, two notions which are deeply entwined. This is reflected in the twofold focus of the paper. On the one hand, it explores how past crusading activity was remembered, which episodes were invoked, and to what ends. For example, were references made to the First Crusade or to more recent developments, in order to motivate the audience? Was the past – whether historical, biblical, or legendary – seen as a guide for future action? The second axis of the examination concerns spatial perceptions of the 'East'. What were the limits of (catholic) Christendom in the Eastern Mediterranean? The focus is on liminal cases, such as Cyprus, Armenia, and the Greek mainland and islands, investigating the criteria for inclusion or exclusion, and the markers of identity and alterity. Examples are drawn, among others, from the works of Marino Sanudo Torsello, William Adam, and Philippe de Mézières. A parallel question is how the authors' different sociocultural backgrounds (urban/mercantile, clerical, and feudal/courtly respectively) affected their perceptions.

## **NINA KOSKANEN (UNIVERSITY OF HAIFA) AND RABEI G. KHAMISY (UNIVERSITY OF HAIFA)**

### **From Crusaders to Mamlūks: Shifts in Metal Crafts Based on Typology and Compositional Analysis of Metal Artefacts**

The main goal of this research is to shed light on the social processes that took place in settlements and castles in Galilee and its vicinity during the Crusader period (1104–1266/1271 CE) and the transition to the Mamlūk period (1266/1271–1517

CE), from the perspective of metal consumption and use. To achieve this goal, the research will utilise archaeological and analytical methods, including typological and compositional analysis, to trace changes in the use and sources of non-ferrous metals. Assemblages collected for this research originate from Montfort, Mi'ilya (Castellum Regis), Horbat Nahat, Bet Zeneta, Safed and Vadum Iacob. These sites were chosen for their proximity to Acre and their diversity of function (rural settlements, castles, and administrative centres).

For the first time, the results of XRF (X-ray fluorescence) analysis of metals from Montfort and other sites will be presented. XRF can be applied on a large scale to identify compositional trends over time and will serve as a screening tool for further detailed analysis. Future research will expand to lead isotope analysis to identify alloying, provenance, and trade routes. Together, these findings will serve as proxies for evaluating broader geopolitical and economic processes and provide a detailed understanding of intra and interregional trade networks.

## **NOHAR SHAHAR (UNIVERSITY OF HAIFA)**

### **Cypriot Ceramics in the Second Latin Kingdom: Spatial Patterns in a Connected Cultural Sphere**

During the Third Crusade, King Richard I seized Cyprus, leading to the establishment of the Lusignan Kingdom. In 1191, Acre became the capital and the main urban center of the Second Latin Kingdom, and the two realms were linked through maritime trade, as reflected in the ceramic record. In the thirteenth century, glazed tableware were first produced in southwestern Cyprus, while cooking wares continued to be manufactured throughout the periods. Both groups are attested in Acre and in the coastal and inland sites across the Second Latin Kingdom.

In this lecture I will present the results of a study that examines how spatial distribution of Cypriot-produced ceramics reflects demand across social strata, and cultural dynamics that characterize a connected cultural sphere of both kingdoms. The analysis is based on Cypriot ceramics gathered from dozens of archaeological excavations within the Second Latin Kingdom. The dataset was organized by site and context; quantitative counts, typology, and decorative schemes were recorded to assess their occurrence in daily life.

Cypriot ceramics were accessible across Latin and local societies, integrated into household assemblages alongside local wares, and reflecting processes of cultural interaction and acculturation. Their occurrence in rural contexts shows that Latin net-

works extended beyond the urban elite. The glazed vessels highlight economic and cultural ties to Cyprus within regional households. By tracing these spatial patterns, the study offers a new perspective through a material aspect of culture, demonstrating the settlement dynamics and the changing maritime trade in the Latin East.

After the Mamluk conquest of 1291, Cypriot ceramics nearly disappear from Levantine assemblages, despite continued production on the island. Their absence highlights social and political transformations, and changes in the maritime trade routes due to the decline of the Latin and local Christian communities.

## **NOUR SABER (UNIVERSITY OF VIENNA)**

### **Poetry, War, and Sovereignty: Almohad Political Discourse in Ibn Šāḥib aṣ-Šalāḥ's al-Mann bi-l-imāma**

This paper examines the Almohad chronicle *al-Mann bi-l-imāma* by the Andalusī official 'Abd al-Malik Ibn Šāḥib aṣ-Šalāḥ (d. after 600/1203) as a major Muslim narrative of war and sovereignty in the twelfth-century western Mediterranean. Ibn Šāḥib aṣ-Šalāḥ, who held the office of *šāḥib aṣ-šalāḥ* and thus operated at the intersection of religious oversight and political administration, provides an insider account of Almohad campaigns in Ifrīqiya and al-Andalus, their conflicts with Christian powers, and their projected expeditions against *bilād al-rūm* (Byzantium).

The paper focuses on two extended poetic sections embedded in victory reports, including the ode that celebrates the reconquest of Mahdia and anticipates a future Almohad advance toward Byzantine territory. Through close reading, it analyses how these poems deploy *jihād* vocabulary, images of broken crosses and purified mosques, and a sacralised East–West geography in order to frame Almohad rule as divinely guided and historically inevitable. Rather than treating such verses as ornament, the paper approaches them as a form of political discourse that structures ritualised recitation, shapes collective memory of warfare, and articulates claims to caliphal authority. In doing so, it situates Almohad literary production within broader debates on medieval Christian–Muslim conflict and political theology.

## **OLEG SOKOLOV (ST. PETERSBURG STATE UNIVERSITY)**

### **The Stones Remind: Key Patterns of the Crusades' Legacy in the Architectural landscape of the Medieval Levant and Egypt**

This presentation is devoted to one of the least studied areas of preservation of cultural memory of the Crusades in the Levant and Egypt — architecture. It seems relevant to study what exactly in the architectural landscape of the Levant and Egypt after the end of the Crusades recalled these events. The analyzed material allows us to identify the following key types of preservation of cultural memory of the Crusades in architecture and narratives related to it: a) the construction of sacred structures in honor of victories over the Crusaders, b) anti-Frankish rhetoric in inscriptions on Muslim religious buildings, c) the resacralization of Crusader structures, d) the use of Frankish spolia, e) demolition or strengthening of fortifications due to the maintenance of the Frankish threat, f) as well as the circulation of folk narratives linking architectural structures with the era of the Crusades. The examples of these patterns are numerous and, together with written sources and folk culture, form a single meta-text that surrounded the inhabitants of the medieval Levant and Egypt and recalled the Frankish invasion.

## **PABLO ORTEGO RICO (UNIVERSITY OF MALAGA) AND MARÍA INOCENCIA PEREA MORENO (UNIVERSITY OF MALAGA)**

### **Between the crown and the church: the jurisdiction of the crusade bull in Castile (1482-1520)**

The Crusade Bull was one of the main extraordinary pontifical resources available to the Castilian monarchs from the 13th century to finance their obligations in defending and expanding the faith, leveraging the ongoing war against Islam in the Iberian Peninsula. Its use intensified from 1482, when the Castilian monarchs obtained increasingly frequent Crusade indulgence Bulls to secure Papal support in critical political contexts —first, during the war against the Sultanate of Granada (1482-1491), and since 1495, in the campaigns in North Africa.

This paper examines the administration of the Crusade Bull in Castile between 1482 and 1520, a decisive period in its institutionalization and integration into the monarchy's fiscal and credit systems. During these years, the Crusade also developed its own jurisdiction —little studied— under the authority of papal general commissioners and their network of local delegates. Despite its spiritual character, the Crown ac-

tively intervened in the collection of these funds, implementing measures to prevent fraud, facilitate debt recovery, and support the work of Crusade officials. However, this special jurisdiction often clashed with royal authority, compelling the Crown to define the boundaries between the two and reaffirm its control over Crusade officers outside the exercise of their duties.

## **PÅL BERG SVENUNGSSEN (WESTERN NORWAY UNIVERSITY)**

### **Norway and the Mediterranean crusades in the 12th and 13th centuries**

The crusade of King Sigurðr *jórsalafari* ('the Jerusalem-traveller') in the early 1100s established a pattern of Norse crusade expeditions sailing by way of the Mediterranean to the Holy Land. In the following centuries this saw Norse crusader coming into contact with different courts and rulers across Europe, the Levante and Northern Africa; this included Norman, Portuguese, Spanish, German, Sicilian, Armenian and French rulers, as well different Muslim entities and groups around the Mediterranean. The period also saw papal legates and nuncios arriving and crusade institutions like the military orders, such as the Hospitallers at Varna, establish in Norway. How did the participation and contact with the crusades in and around the Mediterranean impact on the political culture in Norway during in the 12th and 13th centuries?

## **PARASKEVI TASSOU (UNIVERSITY OF FRIBOURG)**

### **Constance of France (1078-1126). A Crusader's Widow and an Example of *materno more***

Constance of France (c.1078–1126), after the death of her second husband, Bohemond I, acted as regent of his territories in Apulia, striving to secure the inheritance of their son, Bohemond II, still a minor. Over fifteen years, Constance faced conflicts and captivities while seeking military and diplomatic support for her son's succession. The titles of the charters she issued, her religious patronage, and the iconography of her seal reveal her understanding of motherhood and authority. Compared with other contemporary female rulers in Norman Italy, they open a discussion about the power exercised by women in the medieval Mediterranean in the early twelfth century.

## **PATRICIA ANTAKI (UNIVERSITY OF BALAMAND LEBANON)**

### **Deep Down the Moat: Historical and Archaeological Evidence of Frankish Moats in Lebanon and the Latin East**

This paper explores the historical and archaeological evidence for moats associated with fortifications in the Latin East during the Crusader period, with a particular focus on sites in present-day Lebanon, such as Anfeh, Smar Jbeil, Jbeil (Byblos), Beirut, Sidon, and Tyre.

Moats served as passive defensive features, impeding direct access to the walls of cities and fortresses and hindering sappers from undermining walls, as attested in numerous contemporary siege accounts. While some moats predate the Crusader presence, others were excavated by the newcomers, often through forced labor. These structures appear in varied topographical contexts, typically positioned at vulnerable points around fortifications. Whether hewn from bedrock or dug into the earth, they varied in number and in size; most of them were dry, though some were filled with water.

The paper further examines architectural features commonly associated with these moats, including talus slopes, scarps and counterscarps, massive curtain walls overlooking them, piers for drawbridges, and posterns with staircases facilitating sorties or maintenance access. Beyond their military function, moats were repurposed in times of peace for uses such as waste disposal, animal enclosures, orchards, or burials. Later adaptations include their conversion into cisterns, cellars, storerooms, or salt pans.

Although this study does not claim to be exhaustive, it offers valuable insight into a prominent and strategically significant feature of Crusader fortifications.

## **PATRICIA MCCALL (UNIVERSITY OF OREGON)**

### **Crusading in Clermont: The Vision of the First Crusade in Clermont-Ferrand Cathedral**

Notre-Dame-de-l'Assomption Cathedral in Clermont-Ferrand, France holds the memory of the First Crusade within the art and liturgy of the site. The bishops of the cathedral leveraged the crusading movement to solidify and enhance their power, while simultaneously evoking the crusading victory of the First Crusade. This presentation begins with the twelfth- and thirteenth-century historical context of the city and site, presenting donation charters and the political actions of the first two bishops during

the construction of the Gothic cathedral. It then examines the liturgical and ritualistic choices made by the clergy and how these were embodiment within the cathedral. Through this evidence, it becomes clear that Notre-Dame-de-l'Assomption Cathedral became a site for positive memorialization of the First Crusade, one which allowed for the strengthening of episcopal power and the remembering of crusading victory.

## **PATRICK EICKMAN (UNIVERSITY OF WISCONSIN-MADISON)**

### **Vengeance for Heaven's Reward: The Teutonic Order's Chronicling of Anger as Virtuous**

From condemning Christian knights for failing to act on their anger, to directly telling the Teutonic Knights to "*Rechchit um des himels lôn*" (take revenge for heaven's reward), the rhymed middle-German *Kronike von Pruzinlant* (1331-1341) made righteous anger a vital part of the Order's identity. Written by Nicolaus von Jeroschin as a translation of Peter von Dusburg's Latin-prose *Chronicon Terrae Prussiae* (1326-1331), the *Kronike* used these scenes not only to teach its audience of knight-brothers about their history in Prussia, but to instill further feelings of rage amongst them. This paper uses scholarship from both the "emotional turn" and the historiography of the Teutonic Knights to demonstrate that these calls for revenge emerged not only from Nicolaus' desire for future conquests, but also from the Order's belief that acts of vengeance and anger were morally beneficial for its members. Although Nicolaus recognized that anger was traditionally a vice within Christian morality, he presented the knight-brothers' anger as selfless and born out of love for one's neighbor. Turning the knight-brothers' anger into a pious virtue was necessary as Grand Master Dietrich von Altenburg commissioned the *Kronike* to help enact a program of monastic reform within the Teutonic Order.

## **PATRICK MEEHAN (AARHUS UNIVERSITY)**

### **Colonizers, Cultivators, and Captives: Reconsidering Women's Roles in the Teutonic Order's Settlement of Prussia, ca. 1250-1410**

The later medieval (ca. 1230-1410) settlement of the Baltic Sea Region, primarily by German-speaking conquerors and migrants, constitutes one of the most richly documented cases studies of medieval colonialism. This paper reexamines the roles

that women played in Prussia's settlement, especially under the rule of the Teutonic Order. Contemporary scholarship on the Order's state in Prussia has largely excluded women, focusing instead on the structures of an institution premised on their (theoretical) exclusion. Administrative and legal sources (property charters, law codes, financial accounts), however, reveal a diversity of roles. Both migrant and Indigenous women emerge as property holders managing revenues and inheritances; as victors of legal suits in episcopal courts; as enslaved victims of raiding expeditions; and as participants in the Order's coordinated movement of people, animals, and material resources into contested frontier regions. In parallel, the chronicle record reveals a discursive emphasis on women's centrality to the larger project of (re)producing a new Christian society. This paper will situate these findings within the framework of settler colonial studies. It will, relatedly, reflect on the significance that early nationalists ascribed to women settlers as the bearers of German civilization and thus as models for contemporary racial projects in Eastern Europe.

## **PAUL M. SMITH (SAINT LOUIS UNIVERSITY)**

### **Templar Interactions with the Irish and the Anglo-Normans in Medieval Connacht**

The Knights Templar closely followed Anglo-Norman settlement patterns in Ireland, establishing preceptories along the island's south and east coasts in the decades after Strongbow's arrival. In the west, however, they were granted a single preceptory in Connacht after the region's conquest in 1235. In 1271, their castle of Templehouse—located far from the Order's established logistical network—was destroyed by the Irish chieftain Aedh O'Connor. The Templars maintained a limited presence in the area until 1308, when Templehouse was confiscated and transferred not to the Hospitallers, but to the Crutched Friars of nearby Rindoon.

Utilizing documentary records and data from recent archaeological survey, this paper examines the political and social role of the Templars in Connacht. The paper argues that Templehouse represents an intersection between the international Templar mission and local interests in medieval Ireland. The presence of the military-religious orders in Connacht marks the periphery of the crusading movement but also implies the existence of a distinct local context, one that was closely aligned with Anglo-Norman interests in the region. It was this entanglement in local politics and territorial ambitions that made the castle a legitimate target and necessitated its destruction in 1271.

## **PELIA WERTH (JOHNS HOPKINS UNIVERSITY)**

### **Passing Each Other By? Mapping 'Shared' Pilgrimage Routes in the Levant, c. 1100-1300**

Mapping software can provide vital insights into interactions among Jewish, Muslim, and Christian pilgrims to the Holy Land in and around the period of military crusading. A growing body of research has analyzed pilgrimage sites that were 'shared' between members of multiple communities. These studies mostly employ textual analysis and focus on individual sites. While such methodologies are valuable, an examination of how holy sites functioned as part of broader, often set, pilgrimage routes invites a more expansive understanding of shared sacred space and the individual and collective experiences of travelers who navigated these spaces. Using first-hand pilgrimage accounts as its main source base, this paper examines the use of ArcGIS mapping software to identify points of overlap and convergence on routes taken through the Holy Land by Latin Christian, Jewish, and Muslim visitors. It will offer insights on how individuals and groups moved through the pilgrimage landscape, and the opportunities for interaction with those from 'other' religions and regions that such movement presented. The paper will outline the mapping project's main methodological issues and their solutions, including concerning the collection and display of data, changing topography and place names, and lack of clarity in some sources. It will demonstrate how maps of pilgrimage routes may be used in conjunction with textual sources to draw conclusions about interfaith encounters during times of both increased and decreased violence. This in turn will pave the way for further discussion on the uses of digital mapping for the study of the Latin East.

## **PETER KONIECZNY (MEDIEVALISTS.NET)**

### **Talking about the Crusades in Podcasting**

Over the past two decades, podcasting has developed into a significant medium for public communication and scholarly engagement. With minimal barriers to entry, individuals with a microphone and a computer can now share perspectives on subjects ranging from politics to cultural history. Medieval studies have found a notable presence within this sphere, with hundreds of podcasts dedicated to exploring various aspects of the Middle Ages.

This presentation examines how the Crusades are represented and discussed within the podcasting landscape. It considers which voices are contributing to

these conversations, what narratives are being constructed, and how these depictions reflect broader public and academic understandings of the Crusades in contemporary media.

### **PHOTEINE V. PERRA (UNIVERSITY OF THE PELOPONNESE)**

#### **The Perception of Latin Rule in Greek Lands (1204-1566/1797) in the Early Modern Era. Reflections on the Image of the Other in Modern Greek Historiography and Literature (C19-C20th)**

One of the aspects concerning the relations between Greeks and Latins in the late medieval era, which deserves the attention of scholars, is the perception of the image of the Western rulers in Helladic Lands who shared the domains of the former Byzantine Empire from the 13th until the 16th c. and in some cases of Venetian rule until the 18th c. In the aftermath of the Greek Revolution (1821) and the foundation and formation of the Modern Greek State (1830), a new academic and literary class was established. The idea of the foreign conqueror was very vivid among the Greek society – a fact also evidently reflected in literary and historiographical production. The period of Latin rule in Greece does not happen to be a part of Greek history widely and thoroughly known, particularly so in the early years of the Modern Greek Kingdom when the main concern in education was to focus in Ancient Greek History and its glorious memory. The main goal of this communication is to explore in a general overview the way in which modern Greeks saw and continue to see) their medieval past under the long era of Latin rulership. This includes the historiographers but also theatrical writers, as well as various authors who have recorded their impressions from lands that preserved a Latin past. We will try to end in a conclusion on how this past left a positive or a negative impression that has stayed alive in Modern Greek collective consciousness.

### **QUINN BOUABSA MARRIOTT (UNIVERSITY OF ST ANDREWS)**

#### **A Re-Examination of Bohemond VI of Antioch-Tripoli: A Case of Crusader Exceptionalism?**

In studies of the Mongols and the Latin East, scholars have often presented the Mongol advance in the Near East as a timely opportunity for the Frankish leaders to form an alliance against their Muslim neighbours and recover the Holy Land.

This alliance, however, never materialised, and historians have traditionally attributed the failure to the Franks' indecisiveness and lack of central authority. More recent scholarship has challenged this view, arguing that the Franks had little incentive to accept Mongol demands, fearing the loss of their political autonomy. By the mid-thirteenth century, the Mongols had successfully cultivated a number of Christian vassals, including Bohemond VI, Prince of Antioch and Count of Tripoli. Bohemond's submission provoked outrage among the barons of the Kingdom of Jerusalem and led to his excommunication by the papal legate Thomas Agni. Historians have largely accepted this condemnation without thorough scrutiny, and no study has comprehensively assessed the full range of evidence. This paper seeks to recontextualise Bohemond's reign within a broader pattern of diplomatic contact with non-Christians in Antioch-Tripoli and to challenge long-standing assumptions about the region's position relative to the rest of Outremer. By doing so, it aims to offer a more nuanced understanding of Frankish engagement with the Mongols in the thirteenth century.

## **RABEI G. KHAMISY (UNIVERSITY OF HAIFA)**

### **Function over Identity: Teutonic Knights and Ceramic Choices in Frankish Palestine**

This study examines Frankish-period ceramic assemblages from western Upper Galilee, focusing on the Teutonic Order's Montfort Castle in comparison with Mi'ilyā/Castellum Regis and the rural village of Khirbat Zuwanītā. Analysis of 12th–13th century ceramics, alongside numismatic and architectural evidence, demonstrates that pottery reflects practical necessity rather than ethnic identity or socioeconomic status.

At Montfort, the Teutonic knights relied heavily on locally-produced ceramics (70.5%), including plain wheel-made and handmade pottery, as well as Beirut cooking vessels. Their tableware preferences, however, differed from surrounding civilian settlements: knights favoured imported glazed vessels, whereas civilians preferred Beirut glazed tableware. Both groups depended on local plain wares and Beirut cooking vessels. Handmade vessels, representing 21–52% of assemblages, fulfilled essential functions that glazed pottery could not. Petrographic evidence and distribution patterns indicate local production in nearby centres, with these ceramics common in hilly settlements but rare along the coast.

Overall, ceramic choices across all settlement types, including Montfort, reflected adaptation to local traditions based on practical considerations, availability, and

user preferences rather than ethnic or social markers. While the Teutonic knights integrated into the local material economy, they maintained some separation through selective use of imported wares, illustrating the balance between practical adaptation and group distinction.

## **RENATA ADINOLFI (SCUOLA NORMALE SUPERIORE, PISA)**

### **Sources for the history of the Crusades: the *Annales de Terre Sainte***

The *Annales de Terre Sainte* are anonymous, thirteenth-century compilations from Acre written in Old French that survive in four manuscripts; there is also a Castilian translation, and it is also possible that a Catalan translation was made. As well as being a valuable source of material for the history of the Crusades and the Holy Land, what makes them a fascinating subject of study is not only the material they contain but also their incredible dissemination: from Acre they crossed the Mediterranean and reached the Iberian Peninsula, but they were primarily the source of an important part of medieval historiography, especially the *Chronique d'Ernoul*. Although not particularly elegant, the *Annales* are valuable documents that convey the intellectual climate of the ecclesiastical circles of Acre before the fall of the city. In this regard, it's important to also look at their source, the *Annales breves Terrae Sanctae*, short annals in Latin that are found on f. 32r of Barletta's breviary.

The aim of my research is to investigate how far the *Annales* have been displaced and how deeply they have been integrated into other chronicles, but above all how this has happened and what the relationships between these texts really are.

## **REUVEN AMITAI (HEBREW UNIVERSITY OF JERUSALEM)**

### **Urban and rural prosperity in Southwestern Palestine after the end of Frankish rule**

Why did Gaza flourish under Mamluk rule while coastal cities to the north, in Palestine and beyond were willfully destroyed and remained so? What strategic, economic, or political factors distinguished Mamluk-era Gaza's experience from the purported uniform "scorched earth" policy? How did Gaza's rural hinterland during this period develop, as compared to countryside further north? This paper – summing up a decade of research on Gaza and its environs aims to give comprehensive answers to

these questions. Gaza and its hinterland were adversely affected in the two decades or so before the commencement of Mamluk rule in 1260 (which began in the aftermath of the battle of `Ayn Jalut and the expulsion of the Mongols from Greater Syria). Almost immediately after the Mamluks took over, a process of demographic and physical reconstruction began, gaining momentum as Frankish possessions nearby (Jaffa, Ramla and Lud) were taken later in the decade. With the final eradication of the Frankish presence in 1291, this trend became even more pronounced, and a full-blown province – based in the city of Gaza – was created along the Palestinian coast, more-or-less up to `Athlith, and further inland. The early 14th century witnessed extensive construction in Gaza and its surroundings, and overall prosperity, a state that continued until the end of Mamluk rule in 1516. The study is based on Arabic, Hebrew and Frankish literary sources, along with the examination of a large corpus of local Arabic epigraphy and the extant (at least until 2023) Mamluk-era buildings.

## **RICCARDO GIULIANO (UNIVERSITY OF CAMPANIA)**

### **Arms, Faith, and Power in 14th-Century Sicily: The Teutonic Order and the Chiaromonte Family**

The Teutonic Order's coat of arms on the 14th-century ceiling of Palermo's Steri Palace, the Chiaromonte residence, manifests a strategic alliance that reshaped the Order's identity. This paper treats this bond as a case study in how the Order conceived of itself not only as a protagonist of holy war on Christendom's frontiers, but also as a powerful actor integrated into the Mediterranean's power system.

Documentary sources show the alliance was built upon a shared pro-Imperial ideology and solidified by testamentary clauses naming the Order as guarantor of the Chiaromonte patrimony, intended to fund a *passagio faciendo contra saracenos*. This bond was tested during the Sicilian civil war (1353-1363), causing a schism within the Sicilian bailiwick between allegiance to the Chiaromonte and the king of Trinacria.

The Steri ceiling is thus revealed as an ideological device where Chiaromonte memory and a flexible Teutonic identity converge—negotiated through chivalry and the shared patronage of Saint George—projecting a complex crusading and courtly identity.

## **ROBERT KOOL (ISRAEL ANTIQUITIES AUTHORITY)**

### **The Evidence from Below: Coin Finds in Frankish Settlements in the Kingdom of Jerusalem, 12th-13th Centuries**

For the past forty years, intensive excavations of hundreds of archaeological sites have yielded rich finds of provenanced crusader-period coins in what was once the heartland of the kingdom of Jerusalem. These coins, collected over the past two decades and systematically ordered in a database, provide a unique opportunity to study the monetary cash economy of the kingdom during the 12th–13th centuries. These coin finds came from a wide range of urban and rural Frankish period settlements – many of them excavated only in the past decades. Identifying, detailing and mapping these finds has provided us for the first time with first-hand information on the coinages that actually circulated within the kingdom’s urban centers, castles, villages, and casalia. Moreover, the spatial distribution of these coinages – coins often serve as indicators of the presence and in some cases of the origin of Frankish settlers – also furnishes new information about Frankish settlement patterns within the kingdom, particularly in lesser defined rural sites. The lecture will showcase a selection of sites while also presenting the larger monetary picture.

## **ROMAN IVASHKO (INDEPENDENT SCHOLAR)**

### **Crusading Motives in the Emergence of the Latin Metropolitanate of Halyć**

It is possible that the decision to establish Latin ecclesiastical structures in Rus(sia) was influenced by the Jochi Ulus policy, which aimed to attract Greek metropolitans to Moscow. The ecclesiastical appointments for Kyiv and Kerch were timely but did not sufficiently hinder the Mongols’ plans to establish their basqaqs throughout Rus(sia). However, the Mongols were held back at the Vistula River by the alliance of the Crusader kings Casimir III and Charles Robert of Anjou. Moreover, Pope Clement VI appointed missionary bishops for Przemyśl, Chełm, Volodymyr Volynskyi, and Halyć, which should potentially be fortified centers. Nevertheless, the majority of the local population in Rus(sia) did not readily accept the Latin faith. King Louis of Anjou, supported by Pope Gregory XI, acted decisively in an attempt to replace the Greek hierarchy with a Latin one, headed by the Metropolitan of Halyć. This prompted the Lithuanians, who had defeated the Mongols at the Battle of Blue Waters, to be baptized and avoid pressure. Nevertheless, after his death, the ecclesiastical investiture discord between the Jagiellonians and Luxembourgs in Rus(sia) led to catastrophic defeats at Nikopol and the Vorskla River, necessitating better configurations to protect Christendom.

## **RONAN O'REILLY (ROYAL HOLLOWAY UNIVERSITY OF LONDON)**

### **Strangers Among Us? External Perspectives on the Templars' Integration into Medieval Society**

With the fall of Acre in 1291, the last Christian stronghold in the East was lost, leaving the Templars without a clear purpose. Their inability to redefine their role, in contrast to the adaptive strategies of the Hospitallers and Teutonic Knights, rendered them increasingly vulnerable to criticism. Some scholars have suggested that their arrest and subsequent dissolution was made more palatable to medieval society because of this failure to adopt a new function. While this may represent an underlying or ultimate cause, more immediate factors likely contributed to their downfall – issues this paper seeks to explore.

During the Templar trials in Cyprus, Britain, and Ireland, numerous non-Templar witnesses were summoned to testify regarding the Order's guilt or innocence. Notably, while many witnesses in Britain and Ireland gave evidence against the Templars, a considerable number in Cyprus spoke in their defence. This discrepancy raises an important question: why was the Order perceived so differently in these regions at precisely the same time? Were the Templars regarded as an integral part of their local socio-political environments, or as strangers within their communities? The aim of this paper is to examine these external perceptions of the Templars and to consider the extent to which they were integrated into medieval society.

## **SÁNDOR ÓNADI (UNIVERSITY OF DEBRECEN)**

### **Crusade against Hungary? Hungarians in the Sources of the First Crusade (1095–1099)**

The western sources of the First Crusade usually describe the relationship between the crusaders crossing Hungary and the local population. Between May and autumn 1096, several armies entered the kingdom, three of which were expelled by King Coloman due to acts of violence. These incidents were mostly linked to the same groups that had previously committed anti-Jewish pogroms along the Rhine, revealing a pattern of aggression shaped by apocalyptic expectations and the influence of popular preaching.

This paper re-examines the First Crusade narratives to determine whether the hostility toward the Hungarians can be integrated into the same ideological framework as the pogroms. By comparing the contemporary accounts, the analysis explores how the

crusaders' perception of Hungary oscillated between viewing it as a Christian realm and as a quasi-pagan land. Negative depictions—such as labeling the Hungarians “barbarians” or “semi-barbarians”—suggest that for some chroniclers, Hungary still represented the Frontier of Christendom. Interestingly, this perception may have persisted in later epic traditions: in the *Chanson d'Antioche*, composed about the siege of Antioch in the Near East, Hungarians even appear among the enemies of the crusaders, alongside various pagan peoples.

Ultimately, the study argues that the violence in Hungary reflected distorted echoes of the crusading message, shaped by eschatological beliefs and transmitted through lay preachers rather than the papal summons itself.

## **SARA LANTOS (UNIVERSITY OF HAIFA) AND RABEI KHAMISY (UNIVERSITY OF HAIFA)**

### **Templars on the Road**

This paper examines the Knights Templar's strategic control of road networks in the Latin Kingdom of Jerusalem, focusing on some of its most important routes: routes leading from Acre to the south (in the direction of Caesarea), to the North (in the direction of Tyre), and to the East (to Safed and to the Jordan valley). The Templars fulfilled their original duty to protect pilgrims by establishing castles, road stations, and settlements along strategic highways. Much like in the case of the Jaffa-Jerusalem road and the road to the Jordan (Pringle 1994, 1998), the Templars seem to take control of the roads in the northern part of the Kingdom as well. Analysis of archaeological evidence and historical sources reveals how the Order systematically acquired properties at strategic junctions, including Château Pèlerin, La Fève, and numerous sites in the Acre plain. These installations served multiple functions beyond defense: administrative centers, agricultural hubs, and nuclei for settlement development. This strategy of the Templars highlights the importance of roads and their control throughout the Kingdom. The paper also demonstrates how road control influenced both Crusader settlement patterns and later Muslim occupation strategies, while highlighting the challenges of reconstructing Templar holdings due to the loss of archives.

## ŞEBNEM DÖNBEKCI (KOÇ UNIVERSITY)

### What Can a Book Reveal? Rereading the Francis *Vita* Cycle at Kalenderhane in Crusader Constantinople

Peregrine Horden and Nicholas Purcell's notion of a Mediterranean shaped simultaneously by fragmentation and connectivity offers a productive framework for understanding the cultural permeability that enabled Crusader art to flourish. Within this landscape, the fresco cycle of St Francis discovered in 1967 at the Kalenderhane Mosque—formerly a Byzantine monastic church—stands out as the earliest surviving monumental *vita* cycle of the saint and one of the few remaining works produced under Latin rule in Constantinople. Traditionally, scholarship has approached the cycle through questions of dating, stylistic affinities with Crusader manuscripts, scene identification, and its adoption of the Byzantine *vita* format. Its combination of Eastern and Western elements has never been interpreted as reflecting mid-thirteenth-century attempts at ecclesiastical rapprochement between Greeks and Latins.

This paper reassesses the Kalenderhane cycle as a purposeful Franciscan experiment in hybrid visual language. By foregrounding understudied iconographic details—especially the treatment of books, whether present or absent, open or closed—I propose a reading that moves beyond established narratives of spiritual concord. Instead, the cycle is situated within the shifting political, devotional, and ideological dynamics of Crusader Constantinople. This re-examination reveals a more complex visual statement about authority, identity, and aspiration in the post-Crusades Mediterranean world.

## SELIM TEZCAN (SOCIAL SCIENCES UNIVERSITY OF ANKARA)

### Popular Perceptions of the Crusades in the Late Ottoman Empire

Based on articles in Ottoman journals and newspapers, Ottoman archival documents, and fictional prose, this paper explores how the crusades were remembered and represented in the Ottoman Empire in the second half of the nineteenth century and the beginning of the twentieth. Starting from the Russo-Turkish War of 1877–78 and especially during the Balkan Wars, the articles drew frequent parallels with the crusades when referring to the Ottomans' wars with Christian states and compared the bloodshed in these wars with what they called “crusader atrocities.” They also offered biographies of the principal leaders of the counter-crusade, Nur al-Din and Saladin, some penned on almost hagiographical lines. The archival material, a

significant portion of it from Abdülhamid II's Yıldız palace, showed the authorities especially worried about the contemporary instances of pseudo- and para-crusading like the planned 800th year celebrations of Urban II's Clermont speech or the founding of crusader associations in the West. Finally, the Ottoman novelist Ahmed Midhat satirized the crusades, crusaders, and chivalric ethos in his historical novel *Süleyman Musli* set in the 13th century. All this evidence testifies to the vividness of the crusades in Ottoman popular imagination at a time when European pressure on the empire was growing acute.

## **ŞERBAN MARIN (NATIONAL ARCHIVES OF ROMANIA)**

### **“Tears in Venice”. The Place of the Venetian Women in the Crusading Ritual**

The paper relies upon almost 300 Venetian chronicles that cover the period of two main episodes related to the Venetian participation in the crusades: the action enterprised by Doge Domenico Michiele in 1122-1125 in the Holy Land, and the Fourth Crusade. When referring to the preparation of the Venetian fleets to fight the Infidels, the Venetian ladies had an emotional reactions, in that they shed tears when thinking about the departure of the fleet, but meanwhile they were confident that, due to the noble initiative of fighting the enemies, their men would return home successfully in the name of Jesus Christ.

The paper also refers to other details related to the participation in these two crusades, mentioning the men as crying during the taking of the Cross as a consequence of the pious and honorable action, thus a balance between the ladies' and the gentlemen's tears is established. Consequently, this paper explores the ways in which shedding tears effected ritual performances when referring to the Venetian crusades.

## **SERPİL ÇİLĞİN (TEKİRDAĞ NAMIK KEMAL UNIVERSITY)**

### **Barefoot crusaders: the symbolism of bare feet in the First Crusade**

Rituals and processions performed barefoot held significant importance during the First Crusade. The portrayal of the Crusade as a divine enterprise emphasized its liturgical character. Walking barefoot was a common practice in religious ceremonies. The Crusaders, following the ideals of monastic life, embarked on their journey to the Holy Land in imitation of the Apostles, much like monks on pilgrimage. Christ's feet

were bare as he carried his cross to Golgotha, and the Crusaders were encouraged to follow and emulate him through the call to crusade. Barefoot processions thus became expressions of both pilgrimage and exile.

Whenever the army faced seemingly insurmountable challenges, barefoot rituals were performed to seek divine aid. Since the Crusaders regarded themselves as pilgrims and exiles of God, they walked barefoot—just as the Prophet Joshua had done—as a symbol of their status as wanderers and pilgrims. Moreover, as a sign of standing upon sacred ground, they removed their footwear when visiting holy sites in Jerusalem, following the example of the Prophet Moses on Mount Sinai, particularly after the massacres they committed. For them, bare feet represented unity with the divine and served as a form of spiritual protection.

In moments of crisis and chaos, barefoot prayers, processions, and rituals functioned as mechanisms of reconciliation, unity, and the reinforcement of communal identity within the army. This study examines how the Crusaders employed barefoot symbolism and the roles it played throughout the First Crusade.

## **SIMON CHAPLIN (NORTHEASTERN UNIVERSITY, LONDON)**

### **‘To his honourable lord the famous Earl Robert’: William of Malmesbury’s account of the First Crusade as a mirror for princes**

The following paper will explore the didactic and moral messaging within the account of the First Crusade in William of Malmesbury’s (c. 1095–c. 1143) *Gesta Regum Anglorum*. It will consider William’s patron, Earl Robert of Gloucester (c. 1090–1147), the illegitimate son of King Henry I of England (r. 1100–1135) and to whom the revised text was addressed and dedicated in 1127. The purpose is to investigate its wider appeal among the Anglo-Norman aristocracy, by examining the texts extolling of chivalric virtues, such as piety, leadership and military prowess together with family memory and crusading lineage and the cross-Channel circulation of the text around monastic libraries at the time. William’s dedication to Earl Robert illustrates the role and influence of the aristocratic audience, but does the circulation of the text suggest the transmission and reception of crusading memory and ideology amongst the Anglo-Norman elite? Overall, the paper seeks to explore how crusading history, family memory and patronage cultivated, within the Anglo-Norman aristocracy, moral and intellectual frameworks that thereby shaped political action.

**'*Est locus iste sacer*': lieux de mémoire of the First Crusade in the twelfth-century Latin East**

In recent years, scholars have investigated various political, cultural and social dimensions of the settlement of the Latins in the Near East in the wake of the First Crusade. Particular attention has been paid by historians including Murray, Kirschberger and (very recently) Kedar to the culture and self-perception forged by the Latins. This paper engages with these debates, exploring the prominent place occupied by the memory of the First Crusade in the twelfth-century Latin East. It focusses on physical sites that, in one way or another, were associated with the expedition and its participants. Most of these sites were in the kingdom of Jerusalem, chiefly in and around the Holy City itself. These included the charged site at the north-eastern corner of the city wall where the crusaders gained access on 15 July 1099. Another was the royal mausoleum created in the Calvary chapel in the Church of the Holy Sepulchre, which would house the remains of the First Crusaders Godfrey of Bouillon, Baldwin I and Baldwin II, the first three rulers of Latin Jerusalem. An inscription added near the chapel around 15 July 1149 – the fiftieth anniversary of Jerusalem's capture by the First Crusaders – affirmed '*Est locus iste sacer sacratus sanguine Christi*'. Sites elsewhere in the Latin East include Antioch's Porta Ducis (the city gate associated with Godfrey of Bouillon from the time of the crusaders' siege in 1097-98) and the Church of St Peter (associated with the First Crusade, for example, as the resting place of Adhémar of Le Puy, Pope Urban II's representative on the expedition). Harnessing the methodology espoused in Pierre Nora's seminal series entitled *Lieux de Mémoire*, this paper will analyse these sites by considering both the communities which engaged with them, and the ritual activity performed by those communities in relation to them. It will draw from a range of written evidence including chronicles, pilgrim texts and liturgical books, and from material culture (including visual depictions of sites produced in later centuries). It will suggest that these sites had a vital function, channelling the memory of the First Crusade and, in doing so, galvanising Latin identity. As the 1149 Calvary inscription typifies, many of these sites served to interlayer the memory of the First Crusade with Biblical traditions, in turn reminding us of the centrality of those traditions to how the Latins perceived themselves and their place in Sacred Christian history.

## **SIMON PHILLIPS (UNIVERSITY OF MALTA)**

### **Between Integration and Autonomy: The Hospitallers in the Fourteenth and Fifteenth Centuries**

As had been the case in the Holy Land before 1291, in the later medieval period, the Hospitallers on Cyprus and in the West needed to cooperate with the local rulers, yet maintained privileges that provided a degree of autonomy, such as exemption from certain ecclesiastical taxes, and maintained a distinctive identity, for example through the wearing of habits. Between is the key word, with the Hospitallers having relative autonomy within their island-order state on Rhodes, but having a high degree of integration in various ways in the kingdoms where they held lands. Yet even on Rhodes they were subject to papal authority, which transcended geographical distances.

This paper will reflect on the Hospitallers interaction, not just with local rulers, but with the societies of which they were part, drawing on both published and unpublished primary sources related to Cyprus, Rhodes and the West, to explore the connectivity between their central headquarters and regional bases, the latter of which give us a glimpse into their degree of integration.

## **SIMONE LOMBARDO (HEIDELBERG UNIVERSITY)**

### **The Cross of Jerusalem and the Invention of a Late Medieval Crusader Iconography (14th-15th Centuries)**

The cross flanked by four smaller crosses, commonly known as the Jerusalem cross, has come to be regarded as one of the quintessential crusader symbols, shaping even today's imagination of the Crusades. Yet there is no evidence that this emblem was ever employed during the expeditions to the Holy Land. Its emergence and dissemination are instead distinctly late-medieval phenomena, reflecting the construction of a crusading imaginary in the course of the fourteenth century, long after the fall of Outremer. The development of this heraldic device illuminates the political messages it conveyed, within a fluid process that drew in the papacy, the Angevin dynasty, and even Armenian Cilicia. Ultimately, the Jerusalem cross came to serve as a visual marker of claims to legitimacy over the throne of Jerusalem, while asserting broader ambitions in the eastern Mediterranean.

## **SINI KANGAS (TAMPERE UNIVERSITY)**

### **Depictions of Military Violence in BnF Français 786**

BnF Français 786 is a thirteenth-century manuscript from northern France that contains several texts related to the First Crusade. The *Chanson d'Antioche* is a historical poem amalgamating many fictional elements, whereas the *Chétifs*, the *Chanson de Jérusalem* and the legends of Godfrey of Bouillon's ancestry and life up to the conquest of Jerusalem lean toward crusader fantasy.

The manuscript is richly decorated. Of the 79 images (excluding initials), over 30 depict battle scenes of crusaders fighting, wounding, killing their enemies, or falling victims to violent deaths.

This paper compares the illustrations of crusader violence in ms. 786 with the written descriptions of the battles of Antioch (1098) and Jerusalem (1099) in contemporary chronicles and letters from the First Crusade and in later chansons forming the so-called First Cycle of the crusades.

The questions posed to the source include:

- How was military violence on the First Crusade presented to the late thirteenth-century northern French audience?
- Why are battle scenes overrepresented in the illustrations of ms. 786?
- Continuity and change in the visual representation of the First Crusade: what was remembered and what was not?

## **STEPHAN KNOTT (UNIVERSITY OF MINNESOTA)**

### **The Disappearance of a Metropolis: Constantinople and Its People after 1204**

In quite real terms, Constantinople was the Medieval Roman Empire. For over 800 years the city had been the administrative, economic, and ideological center of the empire. However, after the dust of the Fourth Crusade (1202-1204) had settled, the city and its people, which featured quite prominently in Frankish accounts of the crusade, seems to have all but disappeared from the Frankish record. Despite a significant exodus after the conquest, the city would still have outnumbered any Western European city by quite a margin. Moreover, only months prior, the Constantinopolitan populace had shown deep hostility towards the Latins, who now ruled in the Palace of Blachernae. The city and its hundreds of thousands of inhabitants must have loomed large over the future of the young crusader states in the Aegean. It is even

more puzzling, then, that both play such an insignificant role in the Frankish chronicles of the post-conquest world.

This rapid shift in status was among the most crucial changes of the period after 1204, but it is rarely explored in historiography. Scholars have tried to put together the sporadic surviving evidence, but little attention has been paid to why Constantinople seems to disappear in the first place. Examining the often ignored second part of Geoffrey de Villehardouin and the chronicle of Henri de Valenciennes, I argue that the non-engagement with the city and its people, and the silences created around them, need to be understood as part of broader debates about the future of Frankish Greece; showcasing the limits of the Frankish imagination and the inability to integrate the city into a Frankish mental framework.

## **SUSAN B. EDGINGTON (QUEEN MARY UNIVERSITY OF LONDON)**

### **Fulcher of Chartres, the first historian of the Latin East: another witness to the 1106 version of his *Historia Iherosolimitana***

Heinrich Hagenmeyer's introduction to his 1913 edition of Fulcher's *Historia* recognised that a version was completed in 1106 for circulation in Europe. However, he assumed that all copies were lost, even though he acknowledged that two works covering the same time span in the same sequence were clearly related to Fulcher's: the anonymous *Gesta Francorum Ierusalem expugnantium* (GFIE) and 'Codex L' (siglum allocated in the *Recueil* edition). Hagenmeyer's tortuous explanation for this was that all three writers were working alongside one another in Jerusalem, but Tom Smith and I have demonstrated with certainty that the GFIE was compiled and circulated in Flanders. Hagenmeyer also claimed that 'Codex L' was a plagiarised version of Fulcher's *Historia*. It ends abruptly in 1124 and even a glance at the footnotes in the *Recueil* edition will show that the lengthiest variants pertain to the years 1100–1106. The longest of all describes the failure of the Holy Fire in 1101 and is remarkably similar to the passage in the GFIE about the same event, which Fulcher's final redaction of the *Historia* dismissed in a single sentence. The *Recueil* edition also included an account imported from Bongars' 1611 edition of Robert the Monk which is very close to that in 'Codex L'. The early edition of Robert that Bongars used for the extract is extant and the version of the *Historia* appended to it can be compared with the GFIE and 'Codex L', allowing conclusions to be reached about the early development of Fulcher's *Historia*.

## **SVETLANA LUCHITSKAYA (HEINRICH HEINE UNIVERSITY)**

### **Crossing cultures, shaping images: visual representations of the prophet Muhammad in the crusader era**

The Crusades were not only a period of military conflict but also of intense cultural exchange, which reshaped Latin Western perceptions of Islam. A key dimension of this process was the visual representation of the Prophet Muhammad.

This paper analyzes the iconography of Muhammad in Western illuminated manuscripts of the 12th–13th centuries, focusing on two main developments. First, the ‘traditional’ depiction of Muhammad as an idol, a motif rooted in the *chansons de geste* of the royal cycle and extended in the miniatures of Crusade chronicles and Old French Crusade Cycle poems. Second, the emergence of alternative iconographic types, portraying the Prophet as a false prophet, the Antichrist, a magician, or a heretic. These appear in the miniatures of encyclopedias (e.g., *Miroir historial de France*), medieval illustrated Apocalypse manuscripts, illuminated manuscripts of 13th-century chronicles (e.g., *Mare historiarum*), and other visual sources. Written texts—chronicles, biographies, and travel treatises—serve as contextual material, reflecting the intellectual and cultural milieu in which these images were produced. Comparative analysis shows how cultural encounters during the Crusades fostered new visual representations of Muhammad and reshaped Latin Western perceptions of Islam.

## **TAL LAUFER (BEN GURION UNIVERSITY OF THE NEGEV)**

### **Administrative Reorganisation of Jewish Leadership in Crusader Palestine**

Prior to the Crusaders’ arrival, the political and religious authority over Palestinian Jewry was vested in the Palestinian Yeshiva (academy), led by the Gaon. This central, hierarchical institution maintained comprehensive oversight of communal life across Palestine and the Middle East, utilizing a network of representatives. Its authority was further legitimized by the Muslim Fatimid Caliphate, which officially recognized the Gaon as the designated head of the Jewish population.

However, the arrival of the Crusaders in 1099 and the conquest of Palestine dramatically altered the political landscape. The Crusaders implemented a European governance model that favored local rule and designated no formal leader for the Jewish population, unlike the Muslims. This leadership vacuum allowed diverse groups to acquire informal authority within the new Crusader Kingdom.

The objective of this lecture is to delineate the political transformations experienced by the Jewish community in Crusader Palestine. This analysis will examine both the underlying causes and the subsequent consequences of these changes, with a specific focus on the rise of non-official centers of influence, such as local Rabbis, the Maimonidean family, the Yeshiva remnants in Syria, and the Exilarch family.

### **TERESA SHAWCROSS (PRINCETON UNIVERSITY)**

#### **“He Says He Will Not Contribute a Single Denier”: Land, Tax, and the Indigenous Inhabitants of Fourteenth-Century Crusader Greece**

This paper examines a series of surviving documents – charters, property registers, account books, and administrative reports – in order to shed light on the evolution of property and taxation in the aftermath of the establishment of the crusaders in the former provinces of the Byzantine Empire. It considers the legal and economic aspects of landholding as these related to the archontes, paroikoi, and other local Greeks inhabiting the fourteenth-century Principality of Morea and Duchy of Athens. It also highlights the continuing influence of the Byzantine fiscal apparatus on the administrative archives and institutions of the region in the fourteenth century.

### **THOMAS BROSSET (UNIVERSITY OF LORRAINE)**

#### **Between the exceptional frequency and the striking normality of Edessa's sieges (1098-1185): uncovering the norms of siege warfare in the Jazīra and Syria during the twelfth century**

This paper argues that despite the city of Edessa was besieged more and more frequently than any other settlement in Syria and the Jazīra from 1097 to 1192, the sieges that occurred were exceptionally normal for the time period. These sieges were far from the exceptional ones being overstudied by historians such as Acre, Antioch, and Jerusalem. Instead, Edessa is a near perfect case study to look at the characteristics of an average siege of the twelfth century. This paper aims to encourage historians to adopt a different methodological approach for the understanding of medieval warfare by looking at their sources in a quantitative way. This paper shows that by looking at the trends one can offer a substantially more reliable approach to historical sources and a deeper knowledge of medieval siege warfare than traditional approaches focusing on the events that benefited from the most extensive coverage by medieval writers.

## **THOMAS MORIN (SAINT LOUIS UNIVERSITY)**

### **Patronage and Power: Genoa's Saints and the Politics of Mediterranean Identity, 1300–1500**

This paper examines the evolving constellation of patron saints associated with the city of Genoa during the centuries of crusading and Mediterranean expansion. Unlike many Italian communes that cultivated a single, stable heavenly protector, Genoa's hagiographic identity proved plural, strategic, and often contested. Early medieval Genoa had a few saints to choose from with local histories such as St Syrus and St Lawrence, yet it was St. George who emerged as Genoa's patron during military campaigns and crusades. Though St George was Genoa's most potent international brand, tied to the far-reaching economic activities of the Banco di San Giorgio and the city's crusading identity, many of Genoa's ecclesiastical foundations in overseas colonies were dedicated to St. Lawrence. Furthermore, the resonance of St. George within the city itself was surprisingly weak. However, it was primarily the cult of St. John the Baptist that gained in popularity within the city throughout the twelfth and thirteenth centuries, starting with the discovery of his relics by Genoese sailors during the First Crusade. Through this shifting pantheon, the paper explores several interconnected questions. Firstly, why did particular saints rise and fall in civic favor within the city of Genoa? Secondly, how did saintly dedication function as a cultural and political signal abroad? Finally, what were the motivations for choosing to dedicate an institution to one patron over another? Saintly patrons offered specific benefits such as recognizability, diplomatic utility, protection of trade routes, or claims to antiquity, and this paper explores how Genoa calibrated its preferences accordingly.

## **TIMOTHY MAY (UNIVERSITY OF NORTH GEORGIA)**

### **Mongol Deployment and Its Effect on the Latin East**

Despite elaborate strategic planning, the Fifth Crusade failed, in part due to the arrival of an unexpected factor: the Mongols. From this point onward, the Mongols continued to affect the Latin East in myriad ways, both directly and indirectly. While scholars have discussed the direct contact in adequate depth, the indirect effects of Mongol irruption still requires exploration. Direct contact with the Latin states does not occur until approximately 1244, when Mongol forces appear near Antioch, demanding the Principality's submission, but the indirect effects occurred earlier as Mongol forces were on the move into Anatolia, subduing the Seljuks of

Rum. Even earlier, the deployment of Mongol forces in Iran led to the Jalal al-Din Khwarazmshah's arrival in the Jazira. While he did not fight the Latin kingdoms, his presence affected activities in Northern Syria and Rum, which then indirectly affected Antioch at the very least. Similar events occurred throughout the thirteenth century. This paper will put the movement of the Mongol forces and their ramifications into the context of the Latin East.

## **TOMASZ BOROWSKI (UNIVERSITY OF WARSAW)**

### **The impact of non-violent acquisition on the urban development of towns in the Latin Levant**

This paper reconstructs the urban development of four Levantine cities under Frankish rule: Nablus, Ramla and Tiberias on the mainland and Famagusta on Cyprus. Archeological evidence, combined with architectural, historical and spatial analysis data indicate that since these towns surrendered to the crusaders peacefully and had no pilgrimage shrines desired by the Franks, the Latin authorities allowed their population to continue to occupy their city centers and to retain the religious structures, mosques and churches, that were in non-Latin possession before the conquest. Instead, the Franks settled in new, hitherto peripheral areas and created new centers which gradually replaced the old urban cores as dominant foci of the settlements. These processes had a lasting impact on the urban landscape of the Levant and differentiate settlements acquired by the crusaders without violence from those where existing city centers were seized by force and thus retained their functions throughout the crusader period.

## **TOMASZ PEŁECH (POLISH ACADEMY OF SCIENCES)**

### **The Siege of Ascalon (1153) as a Political Act: Baldwin III and the Consolidation of Royal Power in the Kingdom of Jerusalem**

This paper reinterprets the siege of Ascalon (1153) as a deliberate act of political communication through which Baldwin III consolidated royal authority in the aftermath of the civil war with his mother, Queen Melisende. Rather than viewing the campaign solely as a military operation, the study argues that it functioned as a performative exercise in kingship, designed to heal internal divisions, integrate the

baronage, and reaffirm divine favour. Mobilisation for the siege brought together the kingdom's leading secular and ecclesiastical elites – many of whom had only recently stood on opposite sides of the dynastic conflict – thereby transforming warfare into a medium of social cohesion. Drawing on narrative and diplomatic sources, as well as the methodological insights of the new military history and the concept of political ritual, the article examines how Baldwin III used victory, liturgical procession, and the distribution of spoils – culminating in granting Ascalon to his brother Amalric – to visualise unity and stabilise his rule. Thus, the siege appears as a pivotal moment in the reconstruction of royal power, illustrating how triumph in war could serve as both symbol and instrument of legitimacy in the mid-twelfth-century Latin East.

### **TORBEN KJERSGAARD NIELSEN (AARHUS UNIVERSITY)**

#### **Indigenous defence measures and crusader violence in the 13th and 14th century Baltic**

The Baltic crusades are notorious for their widespread violence against non-combatants. Warfare in the region appears to have followed a systematic pattern, with mounted warrior bands targeting villages and wooden strongholds. Narrative sources recount numerous raids in which adult males were killed, while women, children, and livestock were abducted, and dwellings along with surrounding fields were set ablaze. Although often outmatched by the crusaders' superior military technology and tactics, the indigenous populations developed distinctive defensive strategies, drawing on their intimate knowledge of the local terrain. This paper seeks to complicate the concept of "crusader violence" by examining local strategies for survival and resistance.

### **TRICIA JACKSON (UNIVERSITY OF NEW ENGLAND, AUSTRALIA)**

#### **The two wives of Amalric I of Jerusalem: malignant or maligned women of power and influence in the twelfth-century Latin Kingdom**

History has not been kind to the two wives of Amalric I of Jerusalem, Agnes de Courtenay and Maria Comnena. William of Tyre describes Agnes as being a most grasping woman, utterly detestable to God. The author of the *Itinerarium* is even more disparaging of Maria Comnena remarking that steeped in Greek filth from the cradle, she was lacking in morals, godless, pliable and fraudulent.

The conclusion drawn by many historians from these primary sources is that both women exercised a malignant influence over their royal children. Agnes has also been blamed for the downfall of the kingdom. A common theme is that both women were motivated by self-interest and did not act in the best interests of their children. This paper will consider whether this conclusion is fair or whether it maligns them. Factors considered will include an analysis of the chroniclers' biases, the impact of life events on the women's motivations and the relative tools of power and influence available to them as twelfth century women operating in a male dominated world. Each of these factors may establish an alternative interpretation for their actions or omissions and indicate that their reputation as malignant influencers is undeserved.

## **TURAÇ HAKALMAZ (BASKENT UNIVERSITY)**

### **Legend, Cruelty and Revenge: Queen Eleanor of Aragon in Cypriot Memory**

Medieval women are difficult to study due to the scarcity of evidence and male-centric tradition of documenting medieval personalities. Eleanor of Aragon (1333-1417), Queen of Cyprus, exemplifies both this historiographical complexity and the spectacular agency some royal women exercised. Married to Peter I of Lusignan in 1353, one of the last medieval rulers who fanatically followed chivalric values and orchestrated the Alexandrian Crusade in 1365, Eleanor's queenship was marked by several significant events that shaped the crusader Kingdom of Cyprus. She acted as regent during her husband's absence and assumed regency for her son Peter II after Peter I's assassination in 1369, wielding power with unparalleled determination. Her invitation of Genoese forces in 1373 to avenge her husband's murder drastically changed the kingdom's future, ultimately leading to Famagusta's occupation. Shortly afterwards, she was forced to flee to Catalonia in 1381. Eleanor's marriage was marked by her husband's mistresses, and her alleged cruelty became local legend, eventually transforming into the folk song "Arodaphnousa," still known among indigenous Cypriots. This paper, putting particular emphasis on medieval women, analyzes Eleanor of Aragon's political agency and her enduring cultural legacy in Cypriot memory.

## **URI BERGER (ISRAEL ANTIQUITIES AUTHORITY)**

### **Two X's Mark the Spot: A Baldwin III Silver Hoard from an Underground Complex in the Galilee**

An archaeological excavation conducted in an underground hiding complex beneath the ancient site of Huqoq, in the Galilee, uncovered a hoard of silver coins dated to the reign of King Baldwin III. The coins were found deep within a branched subterranean system, wrapped in cloth and concealed beneath large pottery fragments in its most remote chambers. Their deposition within a hiding complex hewn during the Roman period—at a site that was uninhabited during the Crusader era—raises intriguing questions regarding the hoard's origin and purpose.

The deliberate concealment of the treasure suggests intimate familiarity with the site. Two soot-drawn crosses (or X-marks) found at the entrance to the cavity may allude to the hoard's owners and to the story behind its burial.

The Huqoq hoard offers a rare glimpse into the complex reality of Crusader presence in the Galilee. It provides new insights into patterns of mobility, security, and refuge in the northern Kingdom of Jerusalem, and contributes to our broader understanding of the social and geographic dimensions of Crusader activity in the Holy Land.

## **URI JACOB (BAR-ILAN UNIVERSITY)**

### **Inscribing Music across Faiths: Evidence from the Crusader States**

Amid the geopolitical shifts of the twelfth and thirteenth centuries, written musical practice across Eurasia changed markedly. These changes include the Latin West's standardization of square notation as well as its first systematic rhythmic indications and the Byzantine adoption of neumes that signify pitch explicitly. Although innovative and increasingly widespread in this period, these phenomena have generally been studied in isolation. While a preliminary mapping of interrelations among these systems is still lacking, my paper highlights several cases from the crusader states where intersections among notational systems across confessional lines are especially clear. Best known are the notated leaflets attributed to Obadiah the Proselyte, born a Christian in southeastern Italy and converted to Judaism in 1102; I hypothesize that he used these mirror-image Latin neumes to notate Hebrew texts in a setting marked by crusader presence, such as Tyre. Another case is the scribbles of Byzantine neumes, each paired with the name of a musical interval written in Latin, within a codex otherwise mainly devoted to Latin crusader chronicles.

These and other case studies exhibit how music inscription could serve as a vehicle for cross-cultural exchange and knowledge transmission across medieval frontiers, complementing previous analyses of verbal and visual sources.

## **URI ZVI SHACHAR (TEL AVIV UNIVERSITY)**

### **A Theory of Mediterranean French**

During the second half of the thirteenth century French became a dominant language in the Crusader States. Authors and their audiences gradually came to reject the expectation that associated Latin with the learned and the universal and vernacular with the opposite. But the turn to the vernacular demanded an appeal to a new kind of epistemology to justify its own rhetorical presumptions.

The theory that supported the emergence of French as the language of philosophy, scripture, and science in the Eastern Mediterranean involved the idea that it is the product of defining cultural contacts and constant linguistic flux. This idea emerged in a number of works, but most prominently and early it is found in a little known and somewhat forgotten compendium called the Book of Sidrac, which spearheaded the attempt to articulate the epistemology of Mediterranean French. The strategy that the anonymous author employed to justify the use of French involved an attempt to insinuate that the Kingdom of Jerusalem enjoyed the authority to channel knowledge from a wide range of cultural and linguistic vectors. The theory furthermore implied that Mediterranean French can be seen as appropriate to convey knowledge in its entirety thanks to the premise that it is the product of continuous and ever-efficacious contacts with the other intellectual languages of the Mediterranean. This talk will attempt to historicize the rise of this theoretical model in the context of the attitude toward the vernacular in the Latin Kingdom and the Eastern Mediterranean.

## **VALERIA VANESIO (UNIVERSITY OF MALTA)**

### ***“Affatto alieni da ogni umana passione”*: The Code de Rohan and the Hospitallers’ search for identity reconstruction and institutional roots in the late 18th century**

The late eighteenth century represented a decisive turning point for the Order of St John, marking one of the most profound ruptures in its long history. The last

General Chapter held on the island, together with the drafting of the Rohan Code of Hospitaller law, not only situates the Order within the broader movement of legal codification pursued by European powers of the Enlightenment on the eve of the French Revolution, but also reflects the knights' final efforts to redefine—and critically examine—their collective identity through a renewed search for institutional and legal foundations. Building on previous scholarship and drawing upon unpublished archival perspectives, this intervention explores the political dynamics, diplomatic strategies, and archival practices underlying the creation, use, and subsequent reinterpretation of the Code de Rohan. Furthermore, it seeks to contextualize the Hospitaller enterprise within the wider European legal and political framework of the late eighteenth century, revealing how adaptation and continuity coexisted in this moment of transformation even beyond the loss of the island in 1798.

## **VARDIT RUTH SHOTTEN (UNIVERSITY OF HAIFA)**

### **The Key in the Stone: Unlocking the Secrets of Medieval Construction**

Psalm 118:22: “The stone that the builders rejected has become the cornerstone.”

To understand the medieval mindset, one must consider not only the writings of the time but also the practices through which people lived and expressed their beliefs. While the keystone's centrality to the structural integrity of any medieval building — particularly in ecclesiastical architecture — is undeniable, this paper argues for its analogous role as a foundational element in the construction of medieval practices and faith. The medieval mind did not distinguish between the cornerstone and the keystone in terms of symbolic significance. Though they served different architectural functions—the former laying the foundation and the latter locking the structural apex—this functional difference did not translate into a difference in symbolic value. Both elements were perceived as primary and foundational. A similar parallelism exists in the medieval perception of round and polygonal churches: despite their physical differences in shape, their spiritual and communal purpose was viewed as identical. This perspective is well-supported by the writings of prominent churchmen, including St. Augustine of Hippo and St. Thomas Aquinas, Abbot Suger, Aelred of Rievaulx, and William Durand of Mende.

Although their theological and philosophical works did not explicitly focus on architecture, they frequently employed architectural metaphors—specifically the cornerstone and keystone—to explain the structure of Christian faith, the role of Christ, and the nature of the Church. These texts serve as a rich source for understanding how building concepts, in crossing the boundary between the material and the

theological, were seamlessly integrated into the medieval spiritual and intellectual framework, proving the physical keystone was a tangible representation of a deeply held theological principle. By synthesizing doctrine with archaeological evidence, the keystone emerges not only as a vital structural support but also as a repository of layered meaning. Focusing on select examples from buildings in the Latin Kingdom of Jerusalem, this paper highlights the profound connection between the abstract doctrinal spirituality articulated by the clergy and the concrete devotional practices enacted by the laity.

## **VEDRAN SULOVSKY (LUDWIG MAXIMILIANS UNIVERSITÄT)**

### **Friedrich of St. Thomas in Strasbourg: Frederick Barbarossa's Crusade Chaplain**

Friedrich of St. Thomas in Strasbourg is a little-known figure from the court of Emperor Frederick Barbarossa (1152 – 1190), who has been identified as the author of the *Annales Marbacenses*, though this is disputed. In this paper I will prove his identity as the annalist of Marbach, but also that he was the imperial notary Gottfried K (this is a modern code for a hereto unknown notarial hand). Fascinatingly, all three aspects of Friedrich's career have a gap in 1189 – 1191, which exactly matches Barbarossa's Third Crusade expedition, whereas no other such break occurs between 1182 to 1199. Once I prove that all three men are the same person, I will proceed to my actual point: that Friedrich supplied Emperor Henry VI (1190 – 1197) and German crusade historians (the *Historia Peregrinorum* and the so-called Ansbertus) with information about the failed campaign. This not only verifies the information for us, but it opens new avenues of research in dealing with both texts, one of which (the Ansbertus) will be re-edited soon. Finally, I show expound on Friedrich's fascination with the cult of Charlemagne, which is present in most German crusade texts of the twelfth century, though this has passed without comment.

## **WAWRZYNIEC KOWALSKI (UNIVERSITY OF WROCLAW)**

### **Goths, heretics, pagans. The image of Slavs as heretics in the work of Thomas the Archdeacon of Split**

In the *History of Bishop of Salona and Split*, one finds several references to a mysterious heresy that had many followers in the interior of Dalmatia. The author of the chronicle, Thomas the Archdeacon of Split, associated heresy primarily with Arianism, also calling its followers: Goths. In most cases, he was referring to the Latin-Slavic rite present in the local church, the Glagolitic clergy and the Slavs in general. In several cases, these references can also be applied to the so-called Patarines, most often associated with the Bosnian church. Was the Archdeacon aware that he was combining different phenomena, or from his perspective, were they so similar that he did not decide to differentiate between them? What other references to heresy and campaigns against it can be found in the local historiography? To what extent could the name of the ancient Goths designate any religious exemption associated with the Slavic language, and what was their relationship with the Orthodox churches from the lands that surrounded the Adriatic coast. These are the questions I would like to address in my paper.

## **WILHELM LJUNGAR (STOCKHOLM UNIVERSITY)**

### **The testament of King Olof Skötkonung: The struggle over Hospitaller taxation privileges in late medieval Sweden**

The Hospitallers were one of the richest monastic communities as well as an important in the crusading movement in medieval Scandinavia. In addition to receiving donations for their cause, the Order was subject to extensive taxation privileges. But while the Hospitallers' taxation rights in Denmark have been well covered in previous scholarship, the taxation privileges of the Swedish branch have largely been overlooked. Consequently, this paper will focus on the development and conflicts around the taxation rights enjoyed by the Swedish Hospitallers from the turn of the 14th century until the Reformation.

## **WILLIAM PURKIS (UNIVERSITY OF BIRMINGHAM)**

### **Accessioning the Sacred: Holy Land Relics in the Museum of the Order of St John**

During the nineteenth and early twentieth centuries, members of the Order of St John expressed a commitment to gathering and preserving their material heritage through the establishment of a Museum of the Order of St John in Clerkenwell, London. The Museum's collections included books, paintings, photographs and a miscellany of other objects relating to the Order's medieval, early modern and modern histories. At the same time, however, the Museum accessioned a number of objects from the Holy Land whose value and significance derived from their purported points of origin and the biographies through which they had been encoded with meaning. This paper will demonstrate how the story of these objects' acquisition in the East and displacement to the West represents a continuation of practices of material transfer that were prevalent during the twelfth and thirteenth centuries; and will assess the importance of the gathering of matter from the Holy Land for the formation and collective identity of the modern Order of St John in England.

## **YANINA RYIER (IGNATIANUM UNIVERSITY CRACOW)**

### **From Baptism to Betrayal: The Political Uses of Conversion and Apostasy in the Teutonic Order's Narratives of the Lithuanian Crusade**

This paper examines how the chroniclers of the Teutonic Order employed the themes of failed conversion and subsequent apostasy to justify the Order's continued military and political campaigns against Lithuania. It explores how accounts of apostasy and accusations of "false faith" were strategically used to depict the Lithuanians as unreliable converts whose insincerity rendered ongoing warfare both legitimate and divinely sanctioned during the mid-13th to mid-14th centuries. The chronicles are treated as ideological instruments that reinterpreted historical events to defend and perpetuate the Order's mission. By portraying Lithuanian conversion as insincere and unstable, the chroniclers transformed historical writing into a tool of legitimation of warfare against the Lithuanians and evidence for the knights' moral triumph. The study situates these texts within the broader tradition of crusading historiography, demonstrating how Teutonic authors adapted the established rhetoric of holy war to the distinct political and cultural context of the Baltic frontier.

## **ZEYNEP KOCABIYIKOĞLU ÇEÇEN (ROYAL HOLLOWAY UNIVERSITY OF LONDON)**

### **Reading and Remembering the Crusades in the Turkish Republic**

This paper will examine how Crusade historiography in Türkiye developed over the hundred years of the republic's existence, from its foundation in 1923 to the present day, with particular attention to the changing political climates, seeking to draw parallels between developments in the historical field and the politics of the time wherever applicable.

Whereas in the early years of the republic, the staunchly secular stance of the state impeded historical research on the topic, as the political atmosphere gradually relaxed and allowed the resurgence of political Islam, this shift was paralleled with some scholarly interest in the Crusades. While early Turkish studies of Crusade history were largely devoid of ideological motives despite coinciding with the initial introduction of Islamic rhetoric into Turkish politics, the true flourishing of the field occurred alongside the rise of political Islam under the rule of AKP, led by Erdoğan.

Although the growing interest in Crusade history has inevitably been influenced by shifting ideologies —offering an alternative to, or supplementing, the materialistic perspective on the Crusades by framing them as an early stage in the perpetual conflict between Christendom and Islam, certain themes in Crusade scholarship remained consistent. A very significant one is the Anatolian and Turco-centred focus, which continues to reflect elements of Turkish nationalism.

The distinctive elements of the Turkish historical perspective on the Crusades will also be examined in relation to, and in comparison with, Western and Middle Eastern historiography.

## **ZOLTÁN VÉBER (UNIVERSITY OF DEBRECEN)**

### **The “Offer of Mehmed” (1455): Hungarian Diplomacy and the Rhetoric of Ottoman Peace**

On 29 May 1453, Sultan Mehmed II captured Constantinople, prompting Pope Nicholas V to issue the bull *Etsi ecclesia Christi*, calling upon Christian rulers to defend the faith. Both the pope and the emperor assigned a leading role in the crusade to the Kingdom of Hungary, regarded as the *Antemurale Christianitatis* and the next likely target of Ottoman expansion. Initially, Hungary declined participation, citing the existing truce with the Ottomans. However, once the peace was broken, the idea of a crusade once again became central to Hungarian foreign policy.

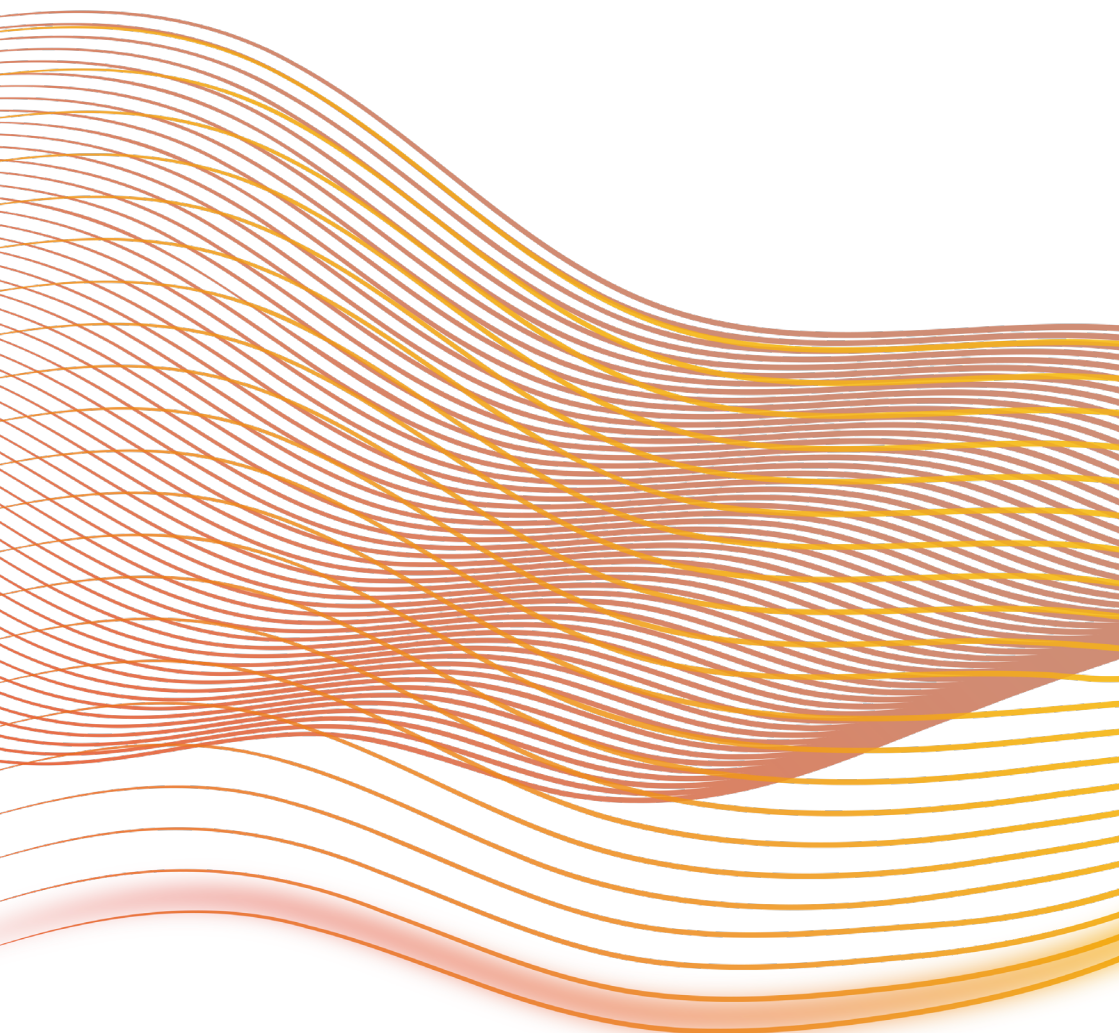
This paper presents a previously unknown source preserved in the Milan State Archives: a letter written on 12 September 1455 by Giovanni di Castiglione, bishop of Pavia, to Duke Francesco Sforza of Milan. The bishop reported that Mehmed II had offered a truce to the Hungarian barons, granting free passage to his army in exchange for peace, and even proposing to grant Bulgaria and another country to John Hunyadi, who appeared receptive.

The letter suggests that Hungarian diplomacy was already consciously using the rhetoric of “Ottoman peace” as a means of exerting pressure on Western powers to mobilize for a crusade. The paper explores how the prospect of peace with the Ottomans functioned as a political instrument in Hungary’s efforts to secure Western support for an anti-Ottoman campaign in the years following the fall of Constantinople.

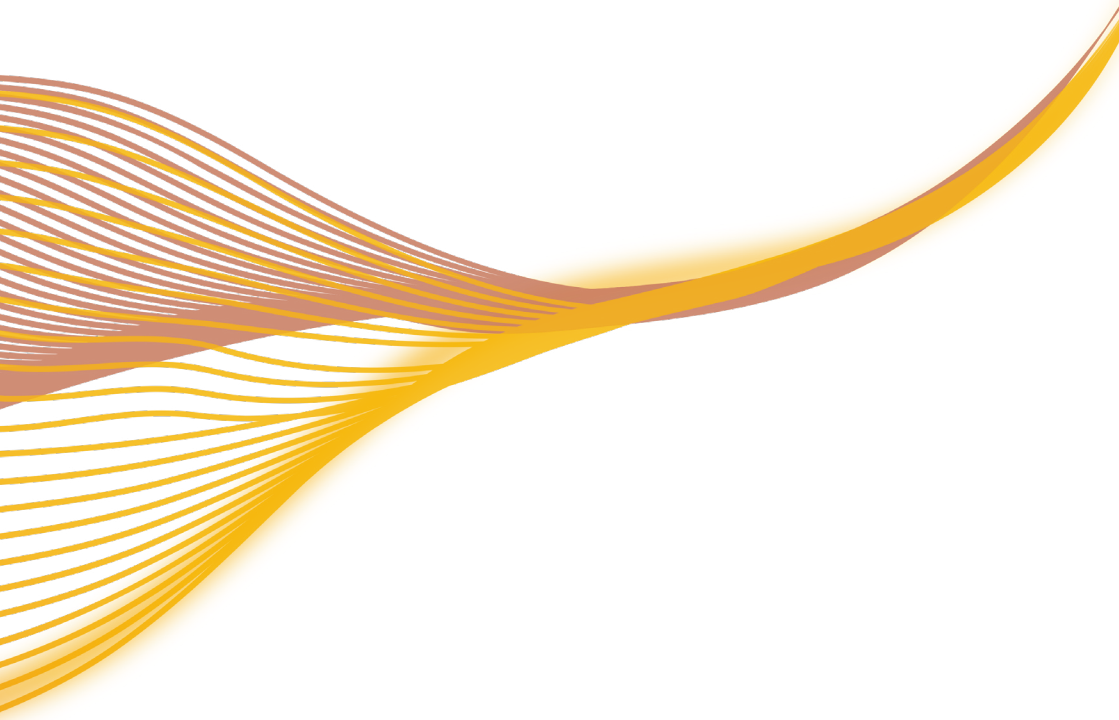
## **ZSOLT HUNYADI (UNIVERSITY OF SZEGED)**

### **The Counts of Dubica: Legal and Judicial Autonomy of the Templars and Hospitallers in the Medieval Kingdom of Hungary**

King Béla IV of Hungary arranged a rather peculiar exchange of landed properties with the Templars stationed in the Kingdom of Hungary in 1269. In return of the possessions of the Templars in Senj and Gacka the king offered a whole county of the kingdom, that is Dubica. The royal offer included not only the revenues but also the jurisdiction over the dwellers of the County of Dubica. There are few primary sources concerning the Templars’ activity as Counts of Dubica but after the dissolution of the Order the Hospitallers took over not only the possession of the county but also the title of comes comitatus. The Hospitaller priors of the Hungarian-Slavonian priory often conducted the affairs of Dubica County (revenue, the exercise of legal authority) and thus exercised jurisdiction over the conditional county nobles and the right to draw certain forms of revenue ex officio from 1314 onwards. In addition, the Hospitaller preceptor of Dubica, accompanied with the local comes terrestris (zupan) acted as place of authentication between 1347 and 1385 which clearly was part of the local administrative system. It is hard to estimate the very influence of a military-religious order on mundane administration but the activity of the Templars and Hospitallers as actors of legal and judicial autonomy is fully exceptional in Central European context.



# ROUND TABLES





## TEACHING MEDIEVAL WOMEN (ROUND TABLE)

**Organiser:** Natasha Hodgson (Nottingham Trent University)

**Speakers:** Natasha Hodgson (Nottingham Trent University), Jessalynn Bird (Saint Mary's College, USA), Suleiman Mourad (Smith College), and Jonathan Phillips (Royal Holloway University of London)

**Chair:** Natasha Hodgson (Nottingham Trent University)

**Abstract:** This round table will bring together core elements of the sessions and situate the current research projects of work of all four speakers in terms of raising the profile of diverse women's experiences in the context of crusades and settlement.

## THE MILITARY RELIGIOUS ORDERS IN CONTEXT: BETWEEN INTEGRATION AND AUTONOMY (III) (ROUND TABLE)

**Organisers:** Ronan O'Reilly (Royal Holloway University of London) and Lorenzo Mercuri (Sapienza Università di Roma, CNRS/Université de Paris 1 Panthéon-Sorbonne)

**Speakers:** Lorenzo Mercuri (Sapienza Università di Roma, CNRS/Université de Paris 1 Panthéon-Sorbonne), Aleks Pluskowski (University of Reading), Jochen Schenk (University of Glasgow), and Gregory Leighton (Research Centre for Post-Teutonic Order Heritage, Malbork)

**Chair:** William Purkis (University of Birmingham)

**Abstract:** The Templars, Hospitallers, and Teutonic Knights emerged in the Holy Land with the initial mission of caring for pilgrims and defending the Christian territories. Yet they rapidly expanded beyond the Levant, acquiring extensive estates across Europe and developing into political and institutional powers in their own right. This expansion inevitably brought them into close contact with the political, legal, religious, and social structures of the regions where they were established. The round table therefore seeks to examine how these orders negotiated their position within such frameworks, asking whether they became fully embedded in surrounding societies or maintained distinctive forms of autonomy — territorial, judicial, liturgical, or symbolic.

Building upon the conference theme “Crossing Seas, Crossing Cultures”, this discussion will also engage with the most recent historiographical approaches to the study of the three major Military Religious Orders within their diverse contexts. Participants will explore how new research has redefined our understanding of these institutions as agents both of integration and differentiation within the medi-

eval world. Special attention will be devoted to case studies from Western Europe and the Eastern Mediterranean, highlighting the ways in which the orders navigated spatial, legal, and symbolic boundaries between autonomy and assimilation. The session will further consider the interpretative opportunities opened by archaeological discoveries, digital cartography, and comparative regional analyses. By bringing together scholars from different disciplines and career stages, the round table aims to articulate new questions and methodological frameworks for future research on the Military Religious Orders as transregional actors and cultural mediators across medieval Christendom.

### **NEW DIRECTIONS IN IBERIAN CRUSADING STUDIES (ROUND TABLE)**

**Organiser:** Miguel Gomez (University of Dayton)

**Speakers:** Ted Holt (Grambling State University), Lucas Villegas-Aristizabal (Queen's University), and Miguel Gómez (University of Dayton)

**Chair:** Anthony Minnema (Samford University)

**Abstract:** The participants will discuss how their work has impacted their understanding of older assumptions concerning the history of crusading in the Iberian Peninsula, described as “peripheral” to the crusades in the Holy Land, embedded in national histories of Spain and Portugal, and subsumed under the umbrella of the “Reconquista”. New questions and new methodologies, including work highlighting broad European participation in the Iberian crusades, the ways in which the complex cultural landscape reshaped holy war, and even digital humanities projects, all offer opportunities to reconsider the stories we tell.

### **ENCOUNTERS WITH THE MIDDLE AGES THROUGH MATERIAL CULTURE: THE CRUSADES IN 50 OBJECTS (ROUND TABLE)**

**Organiser:** Cathleen Fleck (University of Missouri-Columbia)

**Speakers:** Cathleen Fleck (University of Missouri-Columbia), Elizabeth Lapina (University of Wisconsin-Madison), and Vardit Ruth Shotten (University of Haifa and the Israel Antiquities Authority)

**Chair:** Cathleen Fleck (University of Missouri-Columbia)

**Abstract:** This roundtable will present an interdisciplinary, new publication co-authored by an archaeologist, two art historians, and a historian that explores fifty objects from the Kingdom of Jerusalem and the neighbouring states in the Levant from 1099-1291. Entitled *Encounters: The Crusades in 50 Objects* (Routledge, 2026), the book uses brief, engaging essays about objects of artistic and material culture in the framework of loose themes of Belief, Conflict, Exchange, Power, and Memory to represent the variety of encounters of the inhabitants of the medieval Levant in their daily lives and, we assert, to serve as human-scale portals to explore and access the Crusades.

On the one hand, this roundtable will explain our process, what led us to collaborate, and how we chose certain objects based on what they represent about the multi-valent Levantine culture and its people at the time. On the other hand, we wish the panel to spark a conversation about how such an object-focused volume can nurture the public appetite for Crusades studies, promote an accurate and accessible base of knowledge, and provide an entry point to engage students in going deeper than the surface to research and learn about medieval topics.

## **CRUSADER CASTLES OR MULTI-LAYERED FRONTIER FORTRESSES IN SOUTHERN ANATOLIA: INSIGHTS FROM FIELD DATA (ROUND TABLE)**

**Organisers:** Nicholas Morton (Nottingham Trent University) and Sevtap Gölgesiz-Karaca (Trakya University)

**Speakers:** Balázs Major (Pázmány Péter Catholic University), Muhittin Çeken (Aydın Adnan Menderes University), and Sevtap Gölgesiz-Karaca (Trakya University)

**Chair:** Nicholas Morton (Nottingham Trent University)

**Abstract:** This roundtable will present the initial findings of the field research funded by the Scientific and Technological Research Council of Turkey (TÜBİTAK). The research focuses on twelve castles in the provinces of Mersin, Adana, Osmaniye and Hatay. During the Crusades, these castles were ruled by military organisations such as the Hospitallers, Knights Templar and Teutonic Knights, as well as various other powers, such as the Principality of Antioch and the Latin Patriarchate of Antioch.

The present physical condition of these castles, their Crusader remains and their relationship with the world around them will be examined from architectural, archaeological and historical perspectives.

The main aim of this round table discussion is to show that these fortresses served not only military purposes but also fulfilled a number of social, economic and religious functions. Furthermore, the concept of 'Crusader Castles in Anatolia' will be discussed in a historical context, utilising contemporary field observations and interdisciplinary studies. Finally, this session will present new data on Crusader castles in Anatolia using historical sources, field data and spatial analyses.

## **CRUSADING HISTORIES AND CULTURES IN BRITAIN AND EUROPE, 1500-1750 (ROUND TABLE)**

**Organisers:** James Doherty (University of Birmingham) and Elizabeth Siberry (Royal Holloway University of London)

James Doherty (University of Birmingham) - Robert Barret's Sacred War (1608)

Elizabeth Siberry (Royal Holloway University of London) - Engaging crusading texts in seventeenth-century England

C. Matthew Phillips (Concordia University Nebraska) - Late medieval/early modern crusade theology

Andrew Jotischky (Royal Holloway University of London) - The holy sepulchre, materiality and the early modern reception of crusading

**Chair:** James Doherty (University of Birmingham)

**Abstract:** The 'numbered' crusades have long formed the bedrock of crusader scholarship. Yet recent research has moved beyond these military expeditions to illuminate the wider cultural and social impact of crusading across the late and post-medieval world. Late medievalists, for instance, have shown that crusading history continued to resonate in regions no longer supplying men for campaigns, while historians of the nineteenth century have demonstrated how crusade narratives were appropriated to legitimise colonial projects, particularly in France and Britain.

A gap remains, however, in this expanding field: early modern engagement with crusading history is still underexplored, rarely examined beyond Torquato Tasso's *Gerusalemme liberata*. This roundtable forms part of a project designed to address that oversight. A core group of scholars will introduce their research on early modern legacies of the crusading movement, setting the stage and opening the theme. Following their contributions, others with interests in the topic will be invited to join the discussion. The aim is to generate conversations and questions that advance the research agenda of this still emerging but highly promising area of study.



