The Armenian Kingdom In Cilicia During The Crusades
The Integration Of Cilician Armenians With The Latins
1080 1393

Covering more than one century, this book describes the complex issues of Mongol-Armenian political relations that involved many different ethnic groups in a vast geographical area stretching from China to the Mediterranean coast in the thirteenth and fourteenth centuries. This is a reproduction of a book published before 1923. This book may have occasional imperfections such as missing or blurred pages, poor pictures, errant marks, etc. that were either part of the original artifact, or were introduced by the scanning process. We believe this work is culturally important, and despite the imperfections, have elected to bring it back into print as part of our continuing commitment to the preservation of printed works worldwide. We appreciate your understanding of the imperfections in the preservation process, and hope you enjoy this valuable book.

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First published in 1977. Although hundreds of books have been published on the Armenian question and massacres, very little is known about their services in the cultural, economic and administrative life and development of the Ottoman Empire. This study is an investigation into the contribution by Armenians to Ottoman public life from 1860, when the Armenian community in Turkey was given a new legislative Constitution on the basis of Tanzimat (Reforms) until 1908, when the young Turks seized power and there followed a bitterly fanatic policy of intolerance which had tragic consequences for both the Armenians and the Turks. The author has concentrated his investigations on the eastern provinces of Anatolia, which earlier formed the western part of historic Armenia and which in the diplomatic language of the nineteenth century were referred to as ‘provinces inhabited by Armenians’ To these he has added the provinces of Syria, close to the neighbouring Armenian Kingdom of Cilicia, and where, especially in and around Aleppo, old Armenian communities had settled. Both in Anatolia and Syria, the Armenians were employed in various administrative, judicial, economic and secretarial fields and, to a lesser extent, in technical affairs, agriculture, education and public health. The author shows how this contribution was made in spite of the fact that for the Armenians these were years of transition from their established status as a favoured Christian millet to the tragic insecurity of a hunted people.

"Armenian Cilicia experienced a brilliant cultural era known as the Silver Age, with major advances in science and medicine, theology and philosophy, astronomy and musicology, art and architecture. Despite its successes, however, the Armenian kingdom, caught in the geopolitical contests among the major powers of the time, finally fell to the invading Mamluk armies in 1375. In the sixteenth century, Cilicia and most of the historic homelands to the east were incorporated into the Ottoman Empire, where
Armenian life continued for four centuries until the calamitous events of the late
nineteenth and early twentieth century violently eliminated the Armenian presence
there."--BOOK JACKET.
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This work gives an in-depth account of the relations between the Mamluk Sultan and
the Armenians, in the period after the Crusader States. It provides new insights into the
history of the Middle East, and the position within it of the Armenian kingdom.
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Takes another look at the displacement of Armenian citizens in Turkey in 1915,
focusing on the Ottoman version of history, placing the whole question of forced
population displacements in a wider and more nuanced perspective.
In 2010, the world's wealthiest art institution, the J. Paul Getty Museum, found
itself confronted by a century-old genocide. The Armenian Church was suing for
the return of eight pages from the Zeytun Gospels, a manuscript illuminated by
the greatest medieval Armenian artist, Toros Roslin. Protected for centuries in a
remote church, the holy manuscript had followed the waves of displaced people
exterminated during the Armenian genocide. Passed from hand to hand, caught
in the confusion and brutality of the First World War, it was cleaved in two.
Decades later, the manuscript found its way to the Republic of Armenia, while its
missing eight pages came to the Getty. The Missing Pages is the biography of a
manuscript that is at once art, sacred object, and cultural heritage. Its tale mirrors
the story of its scattered community as Armenians have struggled to redefine themselves after genocide and in the absence of a homeland. Heghnar Zeitlian Watenpaugh follows in the manuscript's footsteps through seven centuries, from medieval Armenia to the killing fields of 1915 Anatolia, the refugee camps of Aleppo, Ellis Island, and Soviet Armenia, and ultimately to a Los Angeles courtroom. Reconstructing the path of the pages, Watenpaugh uncovers the rich tapestry of an extraordinary artwork and the people touched by it. At once a story of genocide and survival, of unimaginable loss and resilience, The Missing Pages captures the human costs of war and persuasively makes the case for a human right to art.

In this first of a massive three-volume work, Seta B. Dadoyan studies the Armenian experience in the medieval Islamic world and takes the reader through hitherto undiscovered paradigmatic cases of interaction with other populations in the region. Being an Armenian, Dadoyan argues, means having an ethnic ancestry laden with narratives drawn from the vast historic Armenian habitat. Contradictory trends went into the making of Armenian history, yet most narratives fail to reflect this rich texture. Linking Armenian-Islamic history is one way of dealing with the problem. Dadoyan’s concern is also to outline revolutionary elements in the making of Armenian ideologies and politics. This extensive work captures the multidimensional nature of the Armenian experience in the medieval Islamic world. The author holds that every piece of literature, including historical writing, is an artifact. It is a composition of many elements arranged in certain forms: order, sequence, proportion, detail, intensity, etc. The author has composed and arranged the larger subjects and their sub-themes in such a way as to create an open, dynamic continuity to Armenian history that is intellectually intriguing, aesthetically appealing, and close to lived experiences. This unique study bridges the history of the Crusades with the history of Armenian nationalism and Christianity. To the Crusaders, Armenian Christians presented the only reliable allies in Anatolia and Asia Minor, and were pivotal in the founding of the Crusader principalities of Edessa, Antioch, Jerusalem and Tripoli. The Anatolian kingdom of Cilicia was founded by the Roupenian dynasty (mid 10th to late 11th century), and grew under the collective rule of the Hetumian dynasty (late 12th to mid 14th century). After confrontations with Byzantium, the Seljuks and the Mongols, the Second Crusade led to the crowning of the first Cilician king despite opposition from Byzantium. Following the Third Crusade, power shifted in Cilicia to the Lusignans of Cyprus (mid to late 14th century), culminating in the final collapse of the kingdom at the hands of the Egyptian Mamluks.

While the majority of contemporary works on Armenia concentrate on the modern era, The Kingdom of Armenia takes its beginning in the third century BC, with the ancient literate peoples of Mesopotamia who had commercial interests in the land of Armenia, and continues with a comprehensive overview through to the end of the Middle Ages.
Excerpt from Vahram's Chronicle of the Armenian Kingdom in Cilicia, During the Time of the Crusades The Armenian original of one of these agreements, together with a translation and notes, has been printed by the learned orientalist, saint-martin. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

In Medieval Fortifications in Cilicia Dweezil Vandekerckhove offers an account of the fortifications in the Armenian Kingdom (1198-1375). Through the examination of known and newly identified castles, this work increases the number of sites associated with the Armenians.

Sirarpie Der Nersessian's scholarship has influenced the understanding of Armenian art and its Byzantine context. These two volumes are the culmination of six decades devoted to the exploration of Armenian art, and reflect a deep knowledge of the manuscripts and their creators.

Excerpt from The Armenian Kingdom of Cilicia The term Armenia is generally applied to the region about the Ararat mountains and the upper valleys of the Euphrates and the Tigris, but historically, politically and ethnographically it comprises an area which stretches to the western Taurus chains and to the northeastern shores of the Mediterranean; and it is a matter of fundamental justice and of a vital importance to the cause of civilization that this part of the Mediterranean coastland should be included and incorporated in the new Armenian State.

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"Vahram's chronicle of the Armenian kingdom in Cilicia, during the time of the Crusades" by Vahram (translated by Karl Friedrich Neumann). Published by Good Press. Good Press
Poetic elegies for lost or fallen cities are seemingly as old as cities themselves. In the Judeo-Christian tradition, this genre finds its purest expression in the book of Lamentations, which mourns the destruction of Jerusalem; in Arabic, this genre is known as the ritha al-mudun. In The City Lament, Tamar M. Boyadjian traces the trajectory of the genre across the Mediterranean world during the period commonly referred to as the early Crusades (1095–1191), focusing on elegies and other expressions of loss that address the spiritual and strategic objective of those wars: Jerusalem. Through readings of city laments in English, French, Latin, Arabic, and Armenian literary traditions, Boyadjian challenges hegemonic and entrenched approaches to the study of medieval literature and the Crusades. The City Lament exposes significant literary intersections between Latin Christendom, the Islamic caliphates of the Middle East, and the Armenian kingdom of Cilicia, arguing for shared poetic and rhetorical modes. Reframing our understanding of literary sources produced across the medieval Mediterranean from an antagonistic, orientalist model to an analogous one, Boyadjian demonstrates how lamentations about the loss of Jerusalem, whether to Muslim or Christian forces, reveal fascinating parallels and rich, cross-cultural exchanges.

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