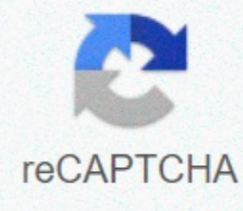




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The second crusade extending the frontiers of christendom

Start your review of *The Second Crusade: Extending the Borders of Christianity* Автор глибоко дослідив підготовку та події Другого престовогоого пооду, в якому брали участь французький король Лцдовцк VII та нцмецький король Конрад ЦЦЦ. Важливою подією цього походу була облога Дамаска. Крім того, під час цього походу проводились військові дії на Іберійському півострові та на Північному сході Європи. *The Second Crusade: Extending the Borders of Christendom* by Jonathan Phillips provides a detailed overview of the events of the Second Crusade. He supports his legend throughout the book, and emphasizes that those who participated in this crusade did so in an attempt to defend Christian lands from further invasions and in order to launch an attack to spread the influence of Christianity. He has chapters in the three war theaters, and while he spends more time in the French and German crusader *The Second Crusade: Extending the Borders of Christendom* by Jonathan Phillips provides a detailed overview of the events of the Second Crusade. He supports his legend throughout the book, and emphasizes that those who participated in this crusade did so in an attempt to defend Christian lands from further invasions and in order to launch an attack to spread the influence of Christianity. He has chapters in the three theaters of war, and while he spends more time with the French and German Crusaders in the Levant, the shorter sections on Spain and the Baltic are no less interesting or detailed. The successes in Spain were good to read after the resounding defeats in the other theaters. The Second Crusade was launched after the fall of Edessa, initially only to defend the Levant. Pope Eugênio and Bernardo de Clairvaux were the strong ecclesiastical supporters behind the new crusade. The Pope issued bulls, at different times, to advance the crusades on all three fronts. Even when Bernard went ahead and proclaimed the crusade in the Baltic without eugênio's official support he was quick to support the change. The first Bull Praedecessores Quanticos called for a new crusade based on the successes and tradition of the First Crusade, the family duties of the children to follow their parents, the need to help the Eastern Church, divine authority, and appealed for the honor of the Western knight. The Pope promised the remission of all past sins as a reward for the faithful. A strong network of religious leaders across Europe helped spread the word: the pope, legates, abbots and bishops. They came from a combination of Cistercian, cluniac and Benedictine origins. The armies of crusade under Conrad and Louis departed with hopes of success. They were following their parents in a holy war to defend the homeland of Christ. They thought nothing would be able to stand against them. When they moved beyond Byzantium they were shocked by the difficulties they faced. The Germans were defeated and returned to safer lands, when the French arrived they passed. The Crusaders were too confident and met with defeat after defeat. They finally gave up and the men came home broken. In the Baltic, the Crusaders discovered that it was easier to follow their old habits and accept the tribute of the pagans instead of giving them the choice between conversion or destruction. The situation in the Levant had changed since the First Crusade and muslims were a much stronger opponent. They were more united and experienced in fighting the Europeans. The Baltic crusading brought no fruit, only in Spain positive advances were made. The Crusaders left with high hopes and expectations, but returned to Europe defeated and destitute. In Europe, leaders struggled to understand defeat and justify why they were unsuccessful. Pope Eugênio seemed overwhelmed by the seemingly unnecessary loss of life and expenses that had been brought to Europeans. Bernard tried to summon another crusade to meet with defeat. Perhaps the goal of trying to extend Christianity on three separate fronts was very idealistic and difficult to succeed. plus The singular focus of the book is impressive. The narrative is based on a single Crusade and explores it in minute detail. To completely absorb this book is to obtain a historical knowledge of work on its topic, simple and simple. Predictably, the complaints I have with this book arise from this same focus: the narrative sometimes curls up in pedantries, information because of information. After meeting the Second Crusade, the reader receives no advice on how impressive the book's singular focus is. The narrative is based on a single Crusade and explores it in minute detail. To completely absorb this book is to obtain a historical knowledge of work on its topic, simple and simple. Predictably, the complaints I have with this book arise from this same focus: the narrative sometimes curls up in pedantries, information because of information. After knowing the Second Crusade, the reader does not receive advice on how to apply this knowledge to a broader concept of the Crusades as a whole. If Phillips had presented the Second Crusade as an archetype of all crusades, his neglect of others would have been more understandable. As it is, its focus leaves you on a historical vacuum that forces the reader to go further. Because Phillips poses as a contradicted revisionist from the beginning of the book, we presumably go further back that he just tried to clarify. Of course, opinionated, but incomplete. ... more Jonathan Phillips. *The Second Crusade: Extending the Borders of Christendom*. New Haven: Yale University Press. xxix + 364 pp. \$40.00 (cloth), ISBN 978-0-300-11274-0. Reviewed by Jonathan R. Lyon (Department of History of the University of Chicago) Published in H-German (March 2008) An early turning point in the History of the Crusades As the author makes clear in the excellent introduction to this work, the Second Crusade (1145-49) has not usually attracted as much interest from modern historians as the most famous First Crusade (1095-99) and Third Crusade (1188-92). A key explanation for this trend is the failure of the Second Crusade to make any significant gains for The Christians of the Holy Land in the wake of the Muslim conquest of Edessa in 1144. However, as Phillips convincingly argues, this crusade - despite its lack of success - requires more attention than it received for various reasons. It was the first crusade to the Holy Land to involve kings of Western Europe and thus forced the rulers to consider the consequences of leaving their kingdoms for months (if not years) at a time. Important developments in cross-privilege and cross-preaching can be traced until the period 1145-46. As the book's subtitle indicates, simultaneous campaigns in the Middle East, the Iberian Peninsula and the Baltic region during the Second Crusade helped lay the groundwork for the idea that cross-cross concepts could be employed against a variety of enemies of Latin Christianity. Phillips divides his work into fourteen chronologically arranged chapters, although separate chapters treat the Iberian and Baltic components of the crusade. The first two chapters discuss the period between the First and Second Crusades; Chapter 1 focuses on the various pilgrimages and crusade efforts of the early 12th century, and Chapter 2 provides a rich and fascinating discussion of the powerful legacy that the First Crusade left to Latin Christian culture in the decades after 1099. Phillips persuasively argues that this legacy had a significant impact on recruiting for the Second Crusade, because the generation of young nobles living in the 1140s had grown up listening to stories and seeing artistic and architectural memorials of their parents' glorious actions in the East. The next three chapters examine the preaching of the crusade. Of these, chapter 3 is the most important, as Phillips tries here to rehabilitate Pope Eugenii and demonstrate his importance for the preparations of the crusade. Phillips is especially emphatic in his assertion that the Pope's efforts to promote the crusade should not be overshadowed by the preaching tours conducted by his most famous contemporary, Abbot Bernard de Clairvaux. 6 explores a number of complex issues involving those who participated Second Crusade, your motivations, and your funds. While Phillips chooses and chooses evidence that he likes a wide range of printed source materials that would be available to prepare this chapter, the result is an impressive analysis of the nobles and knights who made up the main fighting force in the cruise army. In the next chapter, the author shifts his attention to how the two kings who led the crusade, Louis VII of France and Conrad III of Germany, organized and financed their own involvement. With chapter 8, the discussion of the expedition itself begins. This chapter examines one of the most successful campaigns of the Second Crusade, the conquest of Lisbon by the King of Portugal with the support of a fleet of crusaders from England, Flanders and the Rhineland. Chapters 9 and 10 detail king Conrad and King Louis' journeys through Europe, his relations with the Byzantines, his difficulties fighting the Turks in Asia Minor, and his eventual arrival in the Holy Land. The failed siege of Damascus, the ignominious culmination of the crusade, is the main theme of Chapter 11. Here, Phillips carefully and critically analyzes Christian and Muslim sources for the siege in order to argue that historians need to rethink the reasons for the crusaders' final failure. The final three chapters include separate discussions of the Wendish Crusade against pagan peoples along the northeastern border of the German Empire (chapter 12); Genomic and Spanish offensives against Muslims in the Iberian peninsula, especially along the Mediterranean coast (chapter 13); and the legacy of the Second Crusade, particularly the impact of its failure on crusade efforts in the mid-12th century. Although Phillips can provide a clear and coherent narrative of the events related to the Second Crusade, he also demonstrates on several occasions that he does not have sufficient knowledge of German sources and German history to be able to effectively analyze German involvement in the crusade. Thus, in chapter 6, he briefly mentions the sale of Duke Welf VI's estate to the monastery of Wessobrunn in order to raise money for the expedition, but does not recognize the broader meaning of this source: the witness list of the agreement is critical evidence to understand the preparations of the German nobility for the crusade. In chapter 8, Phillips discusses why the inhabitants of England, the Netherlands, and the Rhineland coordinated their crusade efforts, but his final notes and bibliography suggest that he is unaware of recent literature on this topic. Huffman's work on Anglo-German relations in the High Middle Ages, for example, contextualizes this component of the Second Crusade much more convincingly than Phillips. [1] In addition, in chapter 12, the author reveals his incomplete understanding of the German nobles who participated in the Wendish Crusade. Phillips mentions the involvement of Duke Conrad of Zähringen and Duke Conrad of Burgundy without seeming to realize that they are the same person. More significantly, the participation of this nobleman from southern Germany calls into question Phillips' argument that the Germans who joined the Wendish Crusade were all noble Saxons who preferred to fight neighboring pagans than make the long trek to the Holy Land. Imperial politics in the mid-1140s is an equally important factor in this crusade, but which the author never effectively addresses. Phillips is clearly more comfortable focusing on historiographical sources and debates that concern the Crusades to the Holy Land. The sections of this book that describe the course of the Second Crusade to the East and attempt to place this expedition within the broader context of the crucifixion movement as a whole are the strongest parts of the work. Although Phillips is weaker on some other topics, he nevertheless manages to demonstrate that scholars need to think more seriously about the place of the Second Crusade within the field of crusade history. Note [1]. Joseph P. Huffman, *The Social Policy of Medieval Diplomacy: Anglo-German Relations (1066-1307)* (Ann Arbor: University of Michigan Press, 2000), 46-56. If there is additional discussion about this review, you can access it over the network at . Quote: Jonathan R. Lyon. Review by Phillips, Jonathan, *The Second Crusade: Extending the Borders of Christendom*. H-German, H-Net Reviews. March 2008. URL: Copyright © 2008 by H-Net, all rights reserved. H-Net allows the redistribution and reprinting of this work for non-profit educational purposes, with complete and accurate attribution to the author, web location, publication date, list of originals and H-Net: Humanities & Social Sciences Online. 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