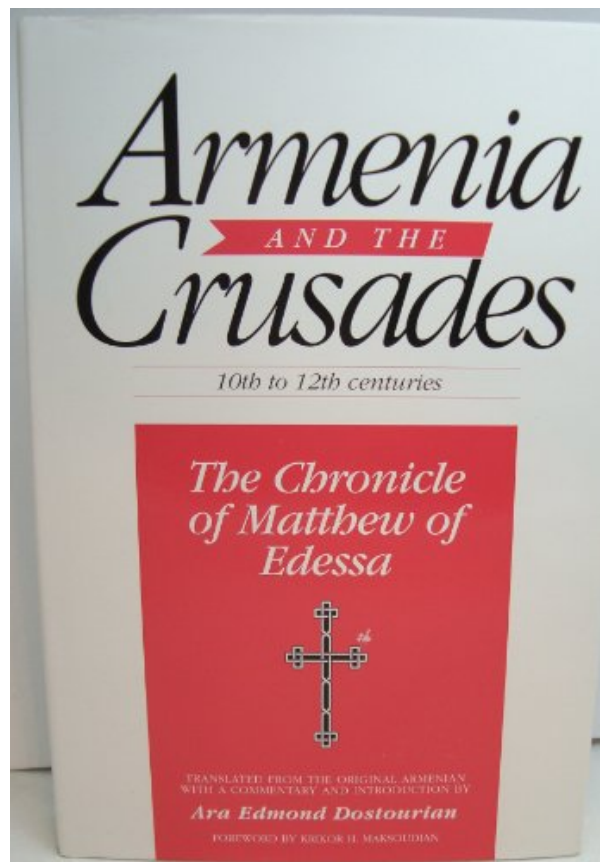
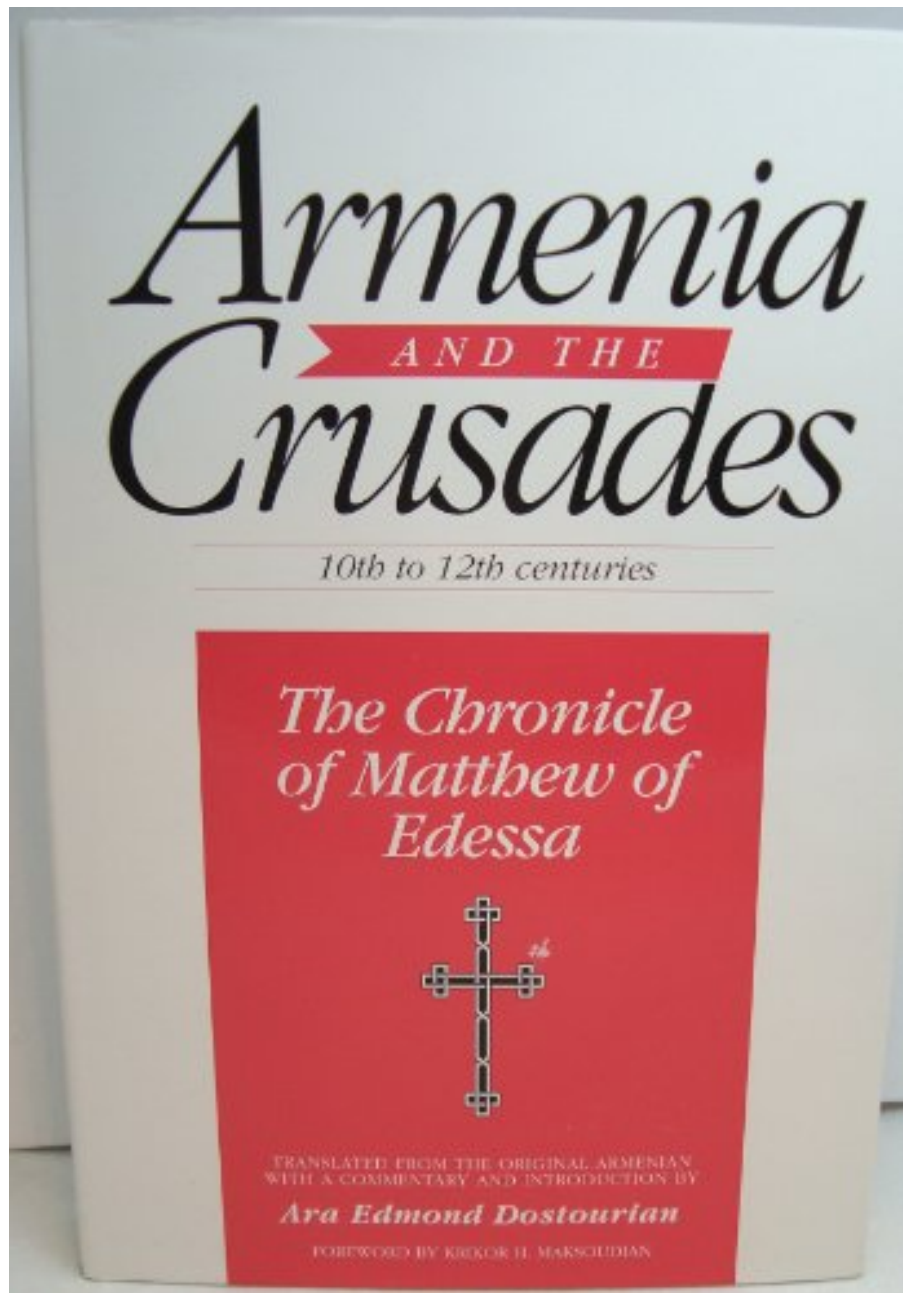


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This work is a translation of the Chronicle of the 12th-century Armenian historian, Matthew of Edessa. The Chronicle, which covers the period from 952 A.D. to 1162 A.D., principally deals with events taking place in Armenia and upper Mesopotamia, and also presents many references to major events in the Byzantine Empire and those areas conquered by the early crusaders. The author's aim is to explicate those parts of the Chronicle which are not clear; to elucidate the text by means of historical, geographical, bibliographical, chronological, and other references; and to compare and contrast the narration of events in the Chronicle with that of other historians, both contemporary and non-contemporary. The introduction discusses the historian's life, work, and attitudes. Co-published with the National Association for Armenian Studies and Research.

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Years ago I read Steve Runciman's magnificent 'A History of the Crusades'. There was an appendix in volume 1 of the primary sources for the Crusades listed under languages. It was there that I first heard mention of the Chronicle of Matthew of Edessa. I knew one day that I had to own that book.

Matthew of Edessa was an Armenian patriot with a strong moral compass. He was not afraid to criticise the violence he saw and often pulls no punches. He was especially critical of the Byzantine Emperors. He criticises the Emperor John Tzimiskes for assassinating Nikephoros Phocas.

The chronicle covers the years 952 to 1136. The years 952 to 1051 are based on earlier sources. The years 1051 to 1101 are based on the testimony of eye witnesses that Matthew talked to. Finally the years 1101 to 1136 are Matthew's own observations. In the introduction Matthew is stated to have died when the Danishmendid ruler Amr-Ghazi attacked Edessa in 1136. A continuation of the chronicle by Gregory the Priest brings it up to 1162.

There is an interesting account of the battle of Manzikert that is well worth reading. I also found the interactions between the Byzantine Church and the Armenians valuable. At one stage Matthew has the Armenian prince Gagik (Part II.30 - 42) give a long discourse in Constantinople in front of the emperor and

the Byzantine clergy that denounces Chalcedonian christology. The emperor is described as finding no fault with Gagik's faith and the Byzantine clergy is stunned. I find this bit hard to believe. This second edition is in paperback so affordable.

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