

self-reflection among the royal courts of the West. What would be their deeds? How would their descendants – and the writers and tellers of history – remember them as kings? In his pioneering study of family memory and the crusades, Paul argues:

„That the enthusiasm demonstrated by many nobles for crusading could to some degree be explained by medieval conceptions of noble lineage is, for crusade historians, a safe conclusion based on decades of prosopographical identification of crusade participants and important discoveries in the language of ancestral obligations emanating from the papal chancery“³⁴.

For royal dynasties obsessed with their ancestors and their deeds, then, there can be no doubt that this was a potent, if traditional, trigger³⁵.

Thus primed, the *dispositio* clause of the document – which contained the pope’s entreaty, decision, or order – moved from the suggestive rhetorical imagery of the *narratio* to a concrete request. The pope called upon the recipients, the most serene kings and the most Christian princes, beseeching them through the Father, the Son and the Holy Ghost, through the blood of Jesus Christ, that they might rise up in aid of Christ – He who delivered Himself over to a mortal death – and take the cross, so that He might rescue them from the jaws of everlasting death. As Honorius and his staff were fond to do, the pontiff made use of anaphora (that is the repetition of a word multiple times for rhetorical effect), in this case the word „rise“ (*exurgat*), in order to build the rhetoric of his crusade call towards a *crescendo*³⁶. He called upon the kings of Christendom to rise up and free that land in which the Saviour personally laboured for the salvation of the human race; to rise up in contrition for the crooked and evil people who blame and insult the Christian name with many taunts. Honorius also attempted to preempt and counteract any indifference to this religious rhetoric by switching to a feudal metaphor aimed at the kings and their nobles. Just as they punished offences inflicted on them by their enemies in the West, would they not avenge the injuries and atrocities done to their God in the East? They would never allow the hand of

34) PAUL, *To Follow in their Footsteps* (see n. 31) pp. 6–7.

35) As Phillips writes, the deeds of crusading ancestors were „a source of real pride and lay at the heart of the consciousness of western European nobility“: PHILLIPS, *Second Crusade* (see n. 31) p. 52.

36) SHEPARD, *Courting Power* (see n. 5) p. 97.