

The First Crusade The Call From The East

A fundamental reassessment of Christian/Islamic relations during the First Crusade, combating its representation as an inter-faith clash of civilizations.

From the bestselling author of *The Templars*. 'Voyages, battles, sieges and slaughter: Dan Jones's tumultuous and thrilling history of the crusades is one of the best' SUNDAY TIMES. 'A powerful story brilliantly told. Dan Jones writes with pace, wit and insight' HELEN CASTOR. 'A fresh and vibrant account of a conflict that raged across medieval centuries' JONATHAN PHILLIPS. Dan Jones, best-selling chronicler of the Middle Ages, turns his attention to the history of the Crusades – the sequence of religious wars fought between the late eleventh century and late medieval periods, in which armies from European Christian states attempted to wrest the Holy Land from Islamic rule, and which have left an enduring imprint on relations between the Muslim world and the West. From the preaching of the First Crusade by Pope Urban II in 1095 to the loss of the last crusader outpost in the Levant in 1302-03, and from the taking of Jerusalem from the Fatimids in 1099 to the fall of Acre to the Mamluks in 1291, *Crusaders* tells a tale soaked in Islamic, Christian and Jewish blood, peopled by extraordinary characters, and characterised by both low ambition and high principle. Dan Jones is a master of popular narrative history, with the priceless ability to write page-turning narrative history underpinned by authoritative scholarship. Never before has the era of the Crusades been depicted in such bright and striking colours, or their story told with such gusto. PRAISE FOR THE TEMPLARS: 'A fresh, muscular and compelling history of the ultimate military-religious crusading order, combining sensible scholarship with narrative swagger' SIMON SEBAG MONTEFIORE. 'Dan Jones has created a gripping page-turner out of the dramatic history of the Templars' PHILIPPA GREGORY. 'The story of the Templars, the ultimate holy warriors, is an extraordinary saga of fanaticism, bravery, treachery and betrayal, and in Dan Jones they have a worthy chronicler. *The Templars* is a wonderful book!' BERNARD CORNWELL. 'Told with all Jones's usual verve and panache, this is a dramatic and gripping tale of courage and stupidity, faith and betrayal' MAIL ON SUNDAY. 'This is another triumphant tale from a historian who writes as addictively as any page-turning novelist' OBSERVER. 'The Templars is exhilarating, epic, sword-swinging history' TLS. 'Jones carries the Templars through the crusades with clarity and verve. This is unabashed narrative history, fast-paced and full of incident ... Jones tells their story extremely well' SUNDAY TIMES.

'O day so ardently desired! O time of times the most memorable! O deed before all other deeds!' The fall of Jerusalem in the summer of 1099 to an exhausted and starving army of Western European soldiers was one of the most extraordinary events of the Middle Ages. It was both the climax of a great wave of visionary Christian fervour and the beginning of what proved to be a futile and abortive attempt to implant a new European kingdom in an overwhelmingly Muslim world. The legacy of these events continues to be argued over more than nine centuries later. This remarkable collection of first-hand accounts brings to life the First Crusade in all its cruelty and strangeness. An eye-opening history of Britain and the Islamic world—a thousand-year relationship that is closer, deeper, and more mutually beneficial than is often recognized. In this broad yet sympathetic survey—ranging from the Crusades to the modern day—Martin

Pugh explores the social, political, and cultural encounters between Britain and Islam. He looks, for instance, at how reactions against the Crusades led to Anglo-Muslim collaboration under the Tudors, at how Britain posed as defender of Islam in the Victorian period, and at her role in rearranging the Muslim world after 1918. Pugh argues that, contrary to current assumptions, Islamic groups have often embraced Western ideas, including modernization and liberal democracy. He shows how the difficulties and Islamophobia that Muslims have experienced in Britain since the 1970s are largely caused by an acute crisis in British national identity. In truth, Muslims have become increasingly key participants in mainstream British society—in culture, sport, politics, and the economy.

Analyzes the Crusades from European and Arabic viewpoints

When the First Crusade ended with the conquest of Jerusalem in 1099, jubilant crusaders returned home to Europe bringing with them stories, sacred relics, and other memorabilia, including banners, jewelry, and weapons. In the ensuing decades, the memory of the crusaders' bravery and pious sacrifice was invoked widely among the noble families of western Christendom. Popes preaching future crusades would count on these very same families for financing, leadership, and for the willing warriors who would lay down their lives on the battlefield. Despite the great risks and financial hardships associated with crusading, descendants of those who suffered and died on crusade would continue to take the cross, in some cases over several generations. Indeed, as Nicholas L. Paul reveals in *To Follow in Their Footsteps*, crusading was very much a family affair. Scholars of the crusades have long pointed to the importance of dynastic tradition and ties of kinship in the crusading movement but have failed to address more fundamental questions about the operation of these social processes. What is a "family tradition"? How are such traditions constructed and maintained, and by whom? How did crusading families confront the loss of their kin in distant lands? Making creative use of Latin dynastic narratives as well as vernacular literature, personal possessions and art objects, and architecture from across western Europe, Paul shows how traditions of crusading were established and reinforced in the collective memories of noble families throughout the twelfth and thirteenth centuries. Even rulers who never fulfilled crusading vows found their political lives dominated and, in some ways, directed by the memory of their crusading ancestors. Filled with unique insights and careful analysis, *To Follow in Their Footsteps* reveals the lasting impact of the crusades, beyond the expeditions themselves, on the formation of dynastic identity and the culture of the medieval European nobility.

A lively reimagining of how the distant medieval world of war functioned, drawing on the objects used and made by crusaders Throughout the Middle Ages crusading was justified by religious ideology, but the resulting military campaigns were fueled by concrete objectives: land, resources, power, reputation. Crusaders amassed possessions of all sorts, from castles to reliquaries. Campaigns required material funds and equipment, while conquests produced bureaucracies, taxation, economic exploitation, and commercial regulation. Wealth sustained the Crusades while material objects, from weaponry and military technology to carpentry and shipping, conditioned them. This lavishly illustrated volume considers the material trappings of crusading wars and the objects that memorialized them, in architecture, sculpture, jewelry, painting, and manuscripts. Christopher Tyerman's incorporation of the physical and

visual remains of crusading enriches our understanding of how the crusaders themselves articulated their mission, how they viewed their place in the world, and how they related to the cultures they derived from and preyed upon. A note to readers: the grey-shaded pages throughout this volume look at the Crusades in detail, exploring individual themes such as food and drink, medicine, weapons and women's role in the Crusades. These short essays are interspersed throughout the chapters and the main text will continue after each one. For instance, 'Taking the Cross' runs from pages 4 to 7, and the Introduction continues on p. 8.

This new edition of *Byzantium and the Crusades* provides a fully-revised and updated version of Jonathan Harris's landmark text in the field of Byzantine and crusader history. The book offers a chronological exploration of Byzantium and the outlook of its rulers during the time of the Crusades. It argues that one of the main keys to Byzantine interaction with Western Europe, the Crusades and the crusader states can be found in the nature of the Byzantine Empire and the ideology which underpinned it, rather than in any generalised hostility between the peoples. Taking recent scholarship into account, this new edition includes an updated notes section and bibliography, as well as significant additions to the text: - New material on the role of religious differences after 1100 - A detailed discussion of economic, social and religious changes that took place in 12th-century Byzantine relations with the west - In-depth coverage of Byzantium and the Crusades during the 13th century - New maps, illustrations, genealogical tables and a timeline of key dates Byzantium and the Crusades is an important contribution to the historiography by a major scholar in the field that should be read by anyone interested in Byzantine and crusader history.

A major reassessment of world history, 'The Silk Roads' is an important account of the forces that have shaped the global economy and the political renaissance in the re-emerging east. Focusing on the ways in which the First Crusade changed the direction of warfare, religion, and perhaps history itself, First Crusade helps you gain a deeper understanding of the crusading ethos by exploring this time in history through the theme of prophecy.

"Originally published by Princeton University Press, 1921"--T.p. verso.

In the wake of Jerusalem's fall in 1099, the crusading armies of western Christians known as the Franks found themselves governing not only Muslims and Jews but also local Christians, whose culture and traditions were a world apart from their own. The crusader-occupied swaths of Syria and Palestine were home to many separate Christian communities: Greek and Syrian Orthodox, Armenians, and other sects with sharp doctrinal differences. How did these disparate groups live together under Frankish rule? In *The Crusades and the Christian World of the East*, Christopher MacEvitt marshals an impressive array of literary, legal, artistic, and archeological evidence to demonstrate how crusader ideology and religious difference gave rise to a mode of coexistence he calls "rough tolerance." The twelfth-century Frankish rulers of the Levant and their Christian subjects were separated by language, religious practices, and beliefs. Yet western Christians showed little interest in such differences. Franks intermarried with local Christians and shared shrines and churches, but they did not hesitate to use military force against Christian communities. Rough tolerance was unlike other medieval modes of dealing with religious difference, and MacEvitt illuminates the factors that led to this striking divergence. "It is commonplace to discuss the diversity of the Middle East in terms of Muslims, Jews, and Christians," MacEvitt writes, "yet even this simplifies its religious complexity." While most crusade history has focused on Christian-Muslim encounters, MacEvitt offers an often surprising account by examining the intersection of the Middle Eastern and Frankish Christian worlds during the century of the First Crusade.

The first instalment of the action-packed Bel Dame Apocrypha trilogy - perfect for fans of Becky Chambers and N. K. Jemisin Nyx is a bel dame, a bounty hunter paid to collect the heads of deserters – by almost any means necessary. ‘Almost’ proved to be the problem. Cast out and imprisoned for breaking one rule too many, Nyx and her crew of mercenaries are all about the money. But when a dubious government deal with an alien emissary goes awry, her name is at the top of the list for a covert recovery. While the centuries-long war rages on only one thing is certain: the world’s best chance for peace rests in the hands of its most ruthless killers. . . ***** Make sure you've read the rest of the series: 1. God's War 2. Infidel 3. Rapture

A Chronology of the Crusades provides a day-by-day development of the Crusading movement, the Crusades and the states created by them through the medieval period. Beginning in the run-up to the First Crusade in 1095, to the fall of Constantinople in 1453, and ending with the Turkish attack on Belgrade in 1456, this reference is a comprehensive guide to the events of each Crusade, concentrating on the Near East, but also those Christian expeditions sanctioned by the Papacy as ‘Crusades’ in the medieval era. As well as clashes between Christians and Muslims in the Latin States, Timothy Venning also chronicles the Albigensian Crusade, clashes in Anatolia and the Balkans and the Reconquista in the Iberian Peninsula. Both detailed and accessible, this chronology draws together material from contemporary Latin/Frankish, Byzantine and Arab/Muslim sources with assessment and explanation to produce a readable narrative which gives students an in-depth overview of one of the most enduringly fascinating periods in medieval history. Including an introduction by Peter Frankopan which summarises and contextualises the period, this book is an essential resource for students and academics alike.

At Moson, the river Danube ran red with blood. At Antioch, the Crusaders -- their saddles freshly decorated with sawed-off heads -- indiscriminately clogged the streets with the bodies of eastern Christians and Turks. At Ma'arra, they cooked children on spits and ate them. By the time the Crusaders reached Jerusalem, their quest -- and their violence -- had become distinctly otherworldly: blood literally ran shin-deep through the streets as the Crusaders overran the sacred city. Beginning in 1095 and culminating four bloody years later, the First Crusade represented a new kind of warfare: holy, unrestrained, and apocalyptic. In *Armies of Heaven*, medieval historian Jay Rubenstein tells the story of this cataclysmic event through the eyes of those who witnessed it, emphasizing the fundamental role that apocalyptic thought played in motivating the Crusaders. A thrilling work of military and religious history, *Armies of Heaven* will revolutionize our understanding of the Crusades.

Claiming that many in the West lack a thorough understanding of crusading, Jonathan Riley-Smith explains why and where the Crusades were fought, identifies their architects, and shows how deeply their language and imagery were embedded in popular Catholic thought and devotional life.

Long one of the foremost proponents of a maximalist view of crusading, Norman Housley here turns his attention to the more traditionally studied crusades to the Holy Land itself. This is not a narrative history, like so many before it, but a thematic look at the actual experience of crusading.

Set in the Eastern Roman Empire during the First Crusade, Anna’s story as an imperial princess and the medieval era’s first female historian unfolds around a period of war and conflict. Anna Komnene is one of the most curious figures in the history of an intriguing empire. A woman of extraordinary education and intellect, she was the only Byzantine female historian and one of the first and foremost historians in medieval Europe. Yet few people know of her and her extraordinary story. Subsequent historians and scholars have skewed the picture of Anna as an intellectual princess and powerful author. She has been largely viewed as an angry, bitter old woman, who greedily wanted a throne that did not belong to her. Accusations

of conspiracy and attempted murder were hurled at her and as punishment for her 'transgressions' she was to live the last days of her life in exile. It was during her time in a convent, where she was not a nun, that she composed the Alexiad, the history of the First Crusade and the Byzantine Emperor, Alexios I Komnenos (1081-1118), her father. This book aims to present Anna Komnene - the fascinating woman, pioneer intellectual, and charismatic author - to the general public. Drawing on the latest academic research to reconstruct Anna's life, personality and work, it moves away from the myth of Anna the conspirator and 'power-hungry woman' which has been unfairly built around her over centuries of misrepresentation. It places Anna Komnene in the context of her own time: the ancient Greek colony and medieval Eastern Roman empire, known as Byzantium, with the magnificent city of Constantinople at its heart. At the forefront of an epic clash between East and West, this was a world renowned for its dazzling wealth, mystery and power games. It was also known for a vigorous intellectual renaissance centuries before its western counterpart. This was a world with Anna Komnene directly at the center.

The city of Acre, powerfully fortified and richly provisioned, was the last crusader stronghold. When it fell in 1291, two hundred years of Christian crusading in the Holy Land came to a bloody end. With his customary narrative brilliance and immediacy, Roger Crowley chronicles the tumultuous and violent attack on Acre, the heaviest bombardment before the age of gunpowder, which left this once great Mediterranean city a crumbling ruin. The 'Accursed Tower' was the focal point of this siege. As the last garrison of the Crusader defences, it came to symbolise the disintegration of the old world and the rise of a new era of Islamic jihad. Crowley's narrative is based on forensic research, drawing heavily on little known first hand sources, both Christian and Arabic. This is a fast-paced and gripping account of a pivotal moment in world history.

'A nuanced and sophisticated analysis... Exhilarating' Sunday Telegraph
Nine hundred years ago, one of the most controversial episodes in Christian history was initiated. The Pope stated that, in spite of the apparently pacifist message of the New Testament, God actually wanted European knights to wage a fierce and bloody war against Islam and recapture Jerusalem. Thus was the First Crusade born. Focusing on the characters that drove this extraordinary campaign, this fascinating period of history is recreated through awe-inspiring and often barbaric tales of bold adventure while at the same time providing significant insights into early medieval society, morality and mentality. The First Crusade marked a watershed in relations between Islam and the West, a conflict that set these two world religions on a course towards deep-seated animosity and enduring enmity. The chilling reverberations of this earth-shattering clash still echo in the world today. '[Asbridge] balances persuasive analysis with a flair for conveying with dramatic power the crusaders' plight' Financial Times

Andy wrestles with her past, and Nile continues to come to grips with her future. As their war against human trafficking escalates, their adversary is ultimately revealed, and the looming confrontation will unearth things long buried. Soon to be a major motion picture starring Charlize Theron and Kiki Layne, THE OLD GUARD roars back! From the acclaimed New York Times bestselling team of GREG RUCKA and LEANDRO FERNÁNDEZ and the stellar artistic talents of DANIELA MIWA, JODI WYNNE, and ERIC TRAUTMANN.

Its unprecedented multidisciplinary and cross-cultural approach points the way to a complete reevaluation of the place of the crusades in medieval and modern societies.

FROM THE SUNDAY TIMES BESTSELLING AUTHOR OF THE SILK ROADS 'Filled with Byzantine intrigue, in every sense this book is important, compellingly revisionist and impressive in its scholarly use of totally fresh sources' Simon Sebag Montefiore
In 1096, an expedition of extraordinary scale and ambition set off from Western Europe on a mass pilgrimage to Jerusalem. Three years later, after a journey which saw acute hardship, the most severe dangers and thousands of casualties, the knights of the First Crusade found

themselves storming the fortifications and capturing the Holy City. Against all the odds, the expedition had returned Jerusalem to Christian hands. In 'the most significant contribution to rethinking the origins and course of the First Crusade for a generation' (Mark Whittow, TLS), Frankopan paints a strikingly original picture of this infamous confrontation between Christianity and Islam. Focusing on Constantinople and the Byzantine Empire, a truly fresh interpretation of a very old story emerges that radically alters our understanding of the entire crusade movement.

A detailed account of the circumstances and motives of the first crusaders.

What is the relationship between the medieval crusades and the problems of the modern Middle East? Were the crusades the Christian equivalent of Muslim jihad? In this sweeping yet crisp history, Thomas F. Madden offers a brilliant and compelling narrative of the crusades and their contemporary relevance. Placing all of the major crusades within their social, economic, religious, and intellectual environments, Madden explores the uniquely medieval world that led untold thousands to leave their homes, families, and friends to march in Christ's name to distant lands. From Palestine and Europe's farthest reaches, each crusade is recounted in a clear, concise narrative. The author gives special attention as well to the crusades' effects on the Islamic world and the Christian Byzantine East.

The Old-French Chanson d'Antioche has long intrigued historians and literary scholars. Unusually among epic poems, it follows closely a well documented historical event - the First Crusade - and appears to include substantial and genuine historical content. At one time it was believed to be based on an account by an eye-witness, 'Richard the Pilgrim'. Carol Sweetenham and Susan Edgington have combined forces to investigate such claims, and their findings are set out in a comprehensive introduction which, firstly, examines the textual history of the poem from its possible oral beginnings through several re-workings to its present form, achieved early in the thirteenth century. A second chapter assesses the Chanson's value as a source for the crusade, and a third considers its status as a literary text. A complete prose translation follows, the first in English and based on the definitive edition. The Chanson is revealed as a lively narrative, with tales of chivalry, villainy, and even episodes of humour. There are extensive footnotes to the translation, and an appendix provides supplementary material from a different manuscript tradition. There is also a cast list of heroes and villains with biographical information for the 'real' ones and literary analogues for the fictional characters. The Chanson d'Antioche can now be read for enjoyment, and for a whole new perspective on crusading in the twelfth and thirteenth centuries.

*Includes medieval illustrations depicting important people, places, and events.

*Discusses the facts and legends surrounding the First Crusade and what was written about it. *Includes a Bibliography for further reading. "I, or rather the Lord, beseech you as Christ's heralds to publish this everywhere and to persuade all people of whatever rank, foot-soldiers and knights, poor and rich, to carry aid promptly to those Christians and to destroy that vile race from the lands of our friends. I say this to those who are present, it is meant also for those who are absent. Moreover, Christ commands it." - Pope Urban II, 1095 When a crusader army of Western European Franks took Jerusalem by storm on July 15, 1099, it was one of the more unexpected conquests in history. Everything seemed to be against them for the previous three years of crusade, right up to the final siege, and yet they finally prevailed. And when they did, they massacred most, if not all, of the population, before establishing a Christian realm in a region that had been taken

over by the Muslims in 634 CE. The First Crusade is a difficult and polarizing event, even among modern historians. For some, the crusaders were heroes and saints, and for others they were devils who disrupted the peaceful local sects of Muslims, Jews and Christians, establishing an alien colony that heralded modern European imperialism. To serve the needs of whatever story they want to tell, some historians will begin their tale at some convenient point in history that makes their "side" look good. In fact, the First Crusade is also a signal example of why it is unwise to choose sides in history, because neither side was correct and the situation was highly complex. Though it went largely unremarked in the Islamic world at the time, the First Crusade has since become a contentious symbol of European imperialism in the Middle East. Debate over whether the Crusades can truly be perceived as an early example of European colonialism continues in medieval historiography, though the evidence for this is thin. The territory taken by the Franks from the Turks had previously belonged to Eastern Christians and had only recently been seized by the Turks themselves. The Crusader States were relatively small and weak, and were reconquered centuries before modern European colonialism began. The Crusaders themselves saw it as a holy war of reclamation of previously lost, albeit almost-mythical, territory. To them, the Muslims were the first aggressors. They were somewhat bolstered in this view by the support that they largely held from local Christians. The medieval world of The First Crusade was quite different from the world of modern colonialism. However, the question of the connection between the two worlds is important. The First Crusade was a remarkable victory that galvanized the Christians of Western Europe to expand their world. While it remains unclear how much that world expanded in practical terms, such as trade, or how it affected later attitudes during the expansion to the New World and other regions, it definitely engaged the European mind in both positive and negative ways. As such, it soon achieved near-mythic status in the European literature and has become one of the most important events of the Middle Ages. Legends of the Middle Ages: The First Crusade chronicles the historic events that preceded the crusade, the call to arms, and the important people and battles. Along with pictures of important people, places, and events, you will learn about the First Crusade like you never have before, in no time at all.

The Crusades shook the world. But why did they happen? Their origins are revealed in a new light. As part of a medieval world war that stretched from Asia to Europe. At its centre was an ancient empire – Byzantium. Told for the first time as a single, linked narrative are three great events that changed history: the fall of Byzantium in the eleventh century, the epic campaign of the First Crusade and the origins of modern Turkey. Nick Holmes not only presents the First Crusade in a wider global context but he also puts forwards new interpretations of the original sources, suggesting that its success was in fact largely accidental, and that the central role of Byzantium in the Crusades has been underestimated.

Exam board: AQA; Pearson Edexcel; OCR Level: AS/A-level Subject: History First teaching: September 2015 First exams: Summer 2016 (AS); Summer 2017 (A-level) Put your trust in the textbook series that has given thousands of A-level History students deeper knowledge and better grades for over 30 years. Updated to meet the demands of today's A-level specifications, this new generation of Access to History titles includes accurate exam guidance based on examiners' reports, free online activity

worksheets and contextual information that underpins students' understanding of the period. - Develop strong historical knowledge: in-depth analysis of each topic is both authoritative and accessible - Build historical skills and understanding: downloadable activity worksheets can be used independently by students or edited by teachers for classwork and homework - Learn, remember and connect important events and people: an introduction to the period, summary diagrams, timelines and links to additional online resources support lessons, revision and coursework - Achieve exam success: practical advice matched to the requirements of your A-level specification incorporates the lessons learnt from previous exams - Engage with sources, interpretations and the latest historical research: students will evaluate a rich collection of visual and written materials, plus key debates that examine the views of different historians

A revised edition of Anna Komnene's *Alexiad*, to replace our existing 1969 edition. This is the first European narrative history written by a woman – an account of the reign of a Byzantine emperor through the eyes and words of his daughter which offers an unparalleled view of the Byzantine world in the eleventh and twelfth centuries.

In December 1235, Pope Gregory IX altered the mission of a crusade he had begun to preach the year before. Instead of calling for Christian magnates to go on to fight the infidel in Jerusalem, he now urged them to combat the spread of Christian heresy in Latin Greece and to defend the Latin empire of Constantinople. The Barons' Crusade, as it was named by a fourteenth-century chronicler impressed by the great number of barons who participated, would last until 1241 and would represent in many ways the high point of papal efforts to make crusading a universal Christian undertaking. This book, the first full-length treatment of the Barons' Crusade, examines the call for holy war and its consequences in Hungary, France, England, Constantinople, and the Holy Land. In the end, Michael Lower reveals, the pope's call for unified action resulted in a range of locally determined initiatives and accommodations. In some places in Europe, the crusade unleashed violence against Jews that the pope had not sought; in others, it unleashed no violence at all. In the Levant, it even ended in peaceful negotiation between Christian and Muslim forces. Virtually everywhere, but in different ways, it altered the relations between Christians and non-Christians. By emphasizing comparative local history, *The Barons' Crusade: A Call to Arms and Its Consequences* brings into question the idea that crusading embodies the religious unity of medieval society and demonstrates how thoroughly crusading had been affected by the new strategic and political demands of the papacy.

According to tradition, the First Crusade began at Pope Urban II's instigation and culminated in July 1099, when western European knights liberated Jerusalem. But what if the First Crusade's real catalyst lay far to the east of Rome? Countering nearly a millennium of scholarship, Peter Frankopan reveals the First Crusade's untold history. *The Uses of the Bible in Crusader Sources* seeks to understand the ideology and spirituality of crusading by exploring the biblical imagery and exegetical interpretations that were woven together to form its philosophical basis.

An 'internal' crusade is defined as a holy war authorized by the pope and fought within Christian Europe against those perceived to be foes of Christendom, either to recover property or in defense of the Church or Christians. This study is therefore not concerned with those crusades authorized against Muslim enemies in the East and Spain, nor with crusades authorized against pagans on the borders of Europe. Up to

now these crusades have attracted relatively little attention in modern British scholarship. This in spite of their undoubted European-wide significance and an increasing recognition that the period 1198-1245 marks the beginning of a crucial change in papal policy underpinned by canon law. This book discusses the developments through analysis of the extensive source material drawn from unregistered papal letters, placing them firmly in the context of ecclesiastical legislation, canon law, chronicles and other supplementary evidence. It thereby seeks to contribute to our understanding of the complex politics, theology and rhetoric that underlay the papacy's call for crusades within Europe in the first half of the thirteenth century.

'Wonderfully written and characteristically brilliant' Peter Frankopan, author of *The Silk Roads* 'Elegant, readable ... an impressive synthesis ... Not many historians could have done it' - Jonathan Sumption, *Spectator* 'Tyerman's book is fascinating not just for what it has to tell us about the Crusades, but for the mirror it holds up to today's religious extremism' - Tom Holland, *Spectator* Thousands left their homelands in the Middle Ages to fight wars abroad. But how did the Crusades actually happen? From recruitment propaganda to raising money, ships to siege engines, medicine to the power of prayer, this vivid, surprising history shows holy war - and medieval society - in a new light.

To its contemporaries, the first Crusade was a journey and its participants were pilgrims. The identifying terminology of "Crusade" came about nearly a century later. In a greatly expanded second edition, Edward Peters brings together primary texts that document 11th-century events leading to what we now call the First Crusade.

In his remarkable book, Jonathan Phillips explores the conflict of ideas, beliefs and cultures and shows both the contradictions and diversity of holy war. He draws on contemporary writings - on chronicles, songs, sermons, travel diaries and peace treaties - to throw a brilliant new light on people and events we thought we knew well. Although the notion of fighting for one's faith fell into disrepute in the Enlightenment, Phillips traces the crusading impulse from the bloody conquest of Jerusalem in the First Crusade and the titanic struggle between Richard the Lionheart and Saladin up to the present day - to George W. Bush's characterisation of the war on terrorism as a crusade.

How are martyrs made, and how do the memories of martyrs express, nourish, and mold the ideals of the community? Sanctifying the Name of God wrestles with these questions against the background of the massacres of Jews in the Rhineland during the outbreak of the First Crusade. Marking the first extensive wave of anti-Jewish violence in medieval Christian Europe, these "Persecutions of 1096" exerted a profound influence on the course of European Jewish history. When the crusaders demanded that Jews choose between Christianity and death, many opted for baptism. Many others, however, chose to die as Jews rather than to live as Christians, and of these, many actually inflicted death upon themselves and their loved ones. Stories of their self-sacrifice ushered the Jewish ideal of martyrdom—*kiddush ha-Shem*, the sanctification of God's holy name—into a new phase, conditioning the collective memory and mindset of Ashkenazic Jewry for centuries to come, during the Holocaust, and even today. The Jewish survivors of 1096 memorialized the victims as martyrs as they rebuilt their communities during the decades following the Crusade. Three twelfth-century Hebrew chronicles of the persecutions preserve their memories of martyrdom and self-sacrifice,

tales fraught with symbolic meaning that constitute one of the earliest Jewish attempts at local, contemporary historiography. Reading and analyzing these stories through the prism of Jewish and Christian religious and literary traditions, Jeremy Cohen shows how these persecution chronicles reveal much more about the storytellers, the martyrologists, than about the martyrs themselves. While they extol the glorious heroism of the martyrs, they also air the doubts, guilt, and conflicts of those who, by submitting temporarily to the Christian crusaders, survived.

This is the first English translation of Robert the Monk's *Historia Iherosolimitana*, a Latin prose chronicle describing the First Crusade. In addition to providing new and unique information on the Crusade (Robert claims to have been an eyewitness of the Council of Clermont in 1095), its particular interest lies in the great popularity it enjoyed in the Middle Ages. The text has close links with the vernacular literary tradition and is written in a racy style which would not disgrace a modern tabloid journalist. Its reflection of contemporary legends and anecdotes gives us insights into perceptions of the Crusade at that time and opens up interesting perspectives onto the relationship of history and fiction in the twelfth century. The introduction discusses what we know about Robert, his importance as a historical source and his place in the literary tradition of the First Crusade.

[Copyright: 4d771bb0431e8469f470a9267e2f6215](#)