

The First Crusade: The Call From The East

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.

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

'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.

****THE NO.1 SUNDAY TIMES BESTSELLING AUTHOR**** Murder. Assassination. Revenge. Discover the first short story collection from the King of Scandi Crime. Meet a detective on the trail of a man suspected of murdering his twin; a hired assassin facing his greatest adversary; and two passengers meeting by chance on a plane, spelling romance or something far more sinister. In this addictive collection, this master of crime delivers a gripping, edge-of-your-seat read that you won't be able to put down. ***JO NESBO HAS SOLD OVER 50 MILLION BOOKS WORLDWIDE*** PRAISE FOR JO NESBO: 'A storyteller with few equals' Daily Express 'The king of Scandicrime' Financial Times 'Deliciously dark' Heat 'Nightmare-inducing and terrific' The Times **READERS LOVE JO NESBO: ******* 'Intriguing, mysterious, full of suspense' Netgalley reader ********* 'To say I couldn't put it down is an understatement...' Netgalley reader ********* 'A great read with plenty of twists and surprises' Netgalley reader

The Chanson d'Antioche

The First Crusade

The Crusades and the Christian World of the East

The Crusades

A New History

A Military History of the First Crusade

The First Crusade The Call from the East Harvard University Press

In a land where magic is outlawed, a princess with magic talents is caught between loyalty and leading the rebellion in this fantasy series-starter. Magic has been forbidden in Caithe for 200 years. Those born with magic—the Lorngeld—are considered the devil's children. They are ruthlessly executed by the Caithan Church before they can be corrupted by mind-plague—the volatile madness that afflicts untrained wizards. Only King Kelwyn, artificially gifted with borrowed magic, is exempt from punishment. His daughter may not be so lucky. Impertinent and rebellious, Princess Athaya prefers to spend her time gambling and drinking rather than courting would-be suitors. Discovering that she is a natural-born wizard is an unwelcome surprise. But there are those who believe it is a gift, and that someone with Athaya's unique ability may be capable of leading the Lorngeld out of persecution. Torn between loyalty to her kingdom, her duty to the Lorngeld, and her own impulsive heart, Athaya must harness her burgeoning magic before it drives her mad, and learn to wield its power before those who fear it—and those who envy it—can destroy her.

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.

Analyzes the Crusades from European and Arabic viewpoints

The First Crusade and the Quest for Apocalypse

Acquiring Supplies Amid Chaos

"The Chronicle of Fulcher of Chartres" and Other Source Materials

The Concise History of the Crusades

A Reader, Second Edition

Sanctifying the Name of God

Since the publication of the first edition of *The Crusades: A Reader*, interest in the Crusades has increased dramatically, fueled in part by global interactions between the Muslim world and Western nations. The second edition features an intriguing new chapter on perceptible Crusades in the modern period, from David Hume and William Wordsworth to World War I political cartoons and crusading rhetoric circa 9/11. Islamic accounts of the treatment of prisoners have been added, as well as sources detailing the homecoming of those who had

Holy Land—including a newly translated reading on a woman crusader, Margaret of Beverly. The book contains sixteen images, study questions for each reading, and an index.

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 understanding over 30 years. Updated to meet the demands of today's A-level specifications, this new generation of Access to History titles includes expert guidance based on examiners' reports, free online activity worksheets and contextual information that underpins students' understanding. - 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 - Lessons, revision and coursework - Achieve exam success: practical advice matched to the requirements of your A-level specification including lessons learnt from previous exams - Engage with sources, interpretations and the latest historical research: students will evaluate a range of visual and written materials, plus key debates that examine the views of different historians

In April 1204, the armies of Western Christendom wrote another bloodstained chapter in the history of holy war. Two years earlier, aflame with religious zeal, the Fourth Crusade set out to free Jerusalem from the grip of Islam. But after a dramatic series of events, the crusaders turned their weapons against the Christian city of Constantinople, the heart of the Byzantine Empire and the greatest metropolis in the known world. Spared no one in their savagery: they murdered and raped old and young - they desecrated churches, plundered treasuries and much of the city was reduced to the torch. Some contemporaries were delighted: God had approved this punishment of the effeminate, treacherous Greeks; others expressed shock and disgust at this perversion of the crusading ideal. History has judged this as the crusade that went wrong. In this remarkable new account of the Fourth Crusade, Jonathan Phillips follows the fortunes of the leading players and explores the conflicting motives that drove the expedition to the most infamous massacre of the crusading movement.

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 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 religious differences after 1100 - A detailed discussion of economic, social and religious changes that took place in 12th-century Byzantium - In-depth coverage of Byzantium and the Crusades during the 13th century - New maps, illustrations, genealogical tables and a list 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.

From the Sunday Times No.1 bestselling author of the Harry Hole series

Victory in the East

An Epitome

Fighting for the Cross

Call of Madness

Jerusalem Falls

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.

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.

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

Spring, 1096. Europe's princes march their armies toward the Holy Land. They are accompanied by tens of thousands of pilgrims, led by a fiery preacher Peter the Hermit. Their destination is Jerusalem, the holiest of all Christian cities. Their goal is to conquer the Muslim occupation. History will call them the First Crusade. Among the pilgrims is Oderic of Rheims, a Benedictine monk from eastern France. He's devoted to the cause, but the Crusade will test every vow he swore to the Church. His poverty will be challenged by greed, his obedience tempted by blood lust. But it's his oath of chastity facing the greatest trial, in a deep, secret love for Rebecca, a Jewish woman Oderic rescues on the long road to Jerusalem. The four-year journey is filled with unimaginable hardships and dangers: terrifying Turkish armies, impregnable cities, a death march, starvation, excruciating thirst, desertions. Ninety percent of the Crusaders will never see Europe again. As Oderic evolves from priest to warrior to lover, he realizes he will not return to Europe the same man. If he returns at all.

The Crusades and Family Memory in the High Middle Ages

A Modern History of the Crusades

Chronicles of the First Crusade

A Chronology of the Crusades

An Epic History of the Wars for the Holy Lands

The Alexiad

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.

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.

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.

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.

And the Sack of Constantinople

The Barons' Crusade

The First Crusaders, 1095-1131

Armies of Heaven

The Crusades, Christianity, and Islam

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 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.

This study examines the logistics of the First Crusade. The author analyzes how its participants managed to feed and sustain themselves across diverse landscapes, travel through foreign kingdoms, and have the ability to capture the holy city of Jerusalem.

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.

The Fourth Crusade

Jewish Martyrs and Jewish Memories of the First Crusade

Reason and Religious War in the High Middle Ages

An Old French Account of the First Crusade

A Brief History with Documents

The Uses of the Bible in Crusader Sources

This sweeping yet succinct new survey introduces readers to the history of the crusades from the eleventh to the

twenty-first century. By synthesizing a variety of historical perspectives, the book deliberately locates crusading in the broader history of the Mediterranean, moving away from approaches focused primarily on narrating the deeds of a small section of the Latin Christian elite to explore the rich and contested complexity of crusade history. Table of Contents Introduction: What Were the Crusades? 1) Connections and Conflicts in the Eleventh-Century Mediterranean 2) Constructing the First Crusade: Contexts, Events, and Reactions 3) Shifting Ground: Crusading and the Twelfth-Century Mediterranean 4) Allies and Adversaries: Crusading Culture and Intra-Christian Crusades 5) Changing Circumstances: Crusading in the Thirteenth Century 6) Towards Christian Nationalism: Crusading into the Early Modern Period 7) Conclusion: Have the Crusades Ended?

The success of the First Crusade, and its capture of Jerusalem in 1099, has been conventionally explained in terms of its ideological and political motivation. This book looks at the First Crusade primarily as a military campaign and asks why it was so successful. Modern writing about the crusade has tended to emphasise the moral dimension and the development of the idea of the crusade, but its fate was ultimately decided on the field of battle. Victory in the East looks at the nature of war at the end of the eleventh century and the military experience of all the contending parties in order to explain its extraordinary success. It is the first such examination, taking into account all other factors but emphasising the military.

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

Focusing on the inner-workings of the First Crusade in a way that no other work has done, *The First Crusade and the Idea of Crusading* delves into the Crusade's organization, its finances, and the division of authority and responsibility among its leaders and their relationships with one another and with their subordinates. In the year 1095, Pope Urban II initiated what is known today as the First Crusade. Following what was then conventional practice among church reformers, the Pope referred to his war of liberation as Christ's own war, to be fought in accordance with God's will and intentions. Urban II called this a war of liberation for two reasons: one, to free the church of Jerusalem from oppression and pillage by the Muslims and to liberate western churches in general; and two, to free the city of Jerusalem from the servitude into which it has fallen. This summons of the lay knight to the faith between 1095 and 1096 was Urban II's personal response to an appeal that had reached him from eastern Christians. In this classic work, Jonathan Riley-Smith, today one of the world's most renowned crusade historians, approaches this central and well-known topic of medieval history with freshness and impeccable research. Through the vivid presentation of a wide range of European chronicles and charter collections, Riley-Smith provides a striking illumination of crusader motives and responses and a thoughtful analysis of the mechanisms that made this expedition successful.

Crusading to the Holy Land

Byzantium and the Crusades

Holy Warriors

The World of the Crusades

A Monk's Tale of the First Crusade

Logistics of the First Crusade

The First Crusade received its name and shape late. To its contemporaries, the event was a journey and the men who took part in it pilgrims. Only later were those participants dubbed Crusaders—"those signed with the Cross." In fact, many developments with regard to the First Crusade, like the bestowing of the cross and the elaboration of Crusaders' privileges, did not occur until the late twelfth century, almost one hundred years after the event itself. In a greatly expanded second edition, Edward Peters brings together the primary texts that document eleventh-century reform ecclesiology, the appearance of new social groups and their attitudes, the institutional and literary evidence dealing with Holy War and pilgrimage, and, most important, the firsthand experiences by men who participated in the events of 1095-1099. Peters supplements his previous work by including a considerable number of texts not available at the time of the original publication. The new material, which constitutes nearly one-third of the book, consists chiefly of materials from non-Christian sources, especially translations of documents written in Hebrew and Arabic. In addition, Peters has extensively revised and expanded the Introduction to address the most important issues of recent scholarship.

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.

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.

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.

The Call from the East

The Accounts of Eye-Witnesses and Participants

Rough Tolerance

The First Crusade and the Idea of Crusading

Historia Iherosolimitana

Access to History: The Crusades 1071–1204

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.

'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. 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.

'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*

A Call to Arms and Its Consequences

To Follow in Their Footsteps

The Jealousy Man

Encountering Islam on the First Crusade

Robert the Monk's History of the First Crusade

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.

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.

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.

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 to Plan a Crusade

A History of the Crusades: Volume 1, The First Crusade and the Foundation of the Kingdom of Jerusalem