**Name # Class Period Date**

**The Causes and Course of the Crusades**

**What were the Crusades?**

The Crusades were holy wars fought between Christians in Europe and Muslims in the Middle East between 1095 and 1291. Although the main goal of the Crusades was to take control of Jerusalem away from the Muslims, there were many reasons why European knights and others were willing to travel and fight a war in a foreign land.

**Why were Europeans willing to fight the Crusades?**

For centuries, Christian pilgrims traveled from Europe to Jerusalem. In the 11th century, however, the Seljuk Turks, who were Muslim, began to interfere with these pilgrimages. In 1071, the Seljuk Turks fought against the Byzantine Empire at the Battle of Manzikert. The Byzantines, who were Christian, lost. The Byzantine emperor asked the Christians in Europe to help protect his empire from the Turks. In 1095, Pope Urban II called for a crusade against the Muslims to regain control of Jerusalem. To all crusaders, he gave this promise:

*All who die by the way, whether by land or by sea, or in battle against the [Muslims], shall have immediate [forgiveness] of sins.*
-Pope Urban II, 1095

Read the following list of reasons and decide whether the reason is religious, political, or economic. Then, put a letter next to each reason: R (religious), P (political), and E (economic).

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| --- | --- |
| Reason | Religious, Political or Economic? |
| The desire to take control of Jerusalem away from Muslims. |   |
| The belief that fighting in a crusade would give you forgiveness of sins. |   |
| The chance to travel and make money. |   |
| The desire to defend the Byzantine empire from the Turks. |   |
| The opportunity for younger sons of European nobles to get new land in the Middle East. |   |
| The possibility of opening up new trade routes between Europe and the Middle East. |   |

Take another look at the reasons why Europeans were willing to fight. Which one would have convinced you most to go on a crusade? Why?

 **Timeline of the First Four Crusades**

 There were nine Crusades fought by European Christians against Muslims. The following chart summarizes the first four.

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| --- | --- | --- |
| Crusades | Years | Summary |
| First | 1095-1099 | At the urging of Pope Urban II in 1095, the First Crusade succeeded in taking Jerusalem and was the most successful from the European point of view. When Jerusalem fell in 1099, crusaders massacred Jews, Christians and Muslims alike. Then the leaders divided up the land into territories, each governed by a European feudal lord. |
| Second | 1147-1149 | The Second Crusade started when Europeans lost control of Edessa, territory that they had previously controlled, to the Muslims. Led by King Louis VII of France and King Conrad III of Germany, the Europeans failed to regain any land and the crusade was a failure from a European point of view. |
| Third | 1189-1192  | The Third Crusade was a response to Jerusalem’s fall in 1187 to Salah al-Din (Saladin). Three great armies from Europe were led by Richard the Lion-hearted of England, Philip II of France, and the Holy Roman emperor Frederick Barbarossa, Europe’s greatest warrior. However, Frederick accidentally drowned, the other two kings quarreled, and the whole crusade failed from a European point of view. |
| Fourth | 1201-1204  | Instead of going to Jerusalem, the Fourth Crusade went to the Byzantine Empire’s capital, Constantinople, for various reasons. The European armies looted (robbed) the city and overthrew the Byzantine emperor. The main outcomes of the Fourth Crusade were to deepen the division between Greek and Latin Christianity and to hasten the Byzantine Empire’s decline. |

1) Why did the first crusade begin? What happened in Jerusalem?

2) Why was the second crusade seen as a failure?

3) What was the purpose of the third crusade?

4) What made the fourth crusade different from the first three?

**Primary Sources:** Read the sources of the Crusades below and use them to answer the questions that follow.

**Pope Urban’s Call for a Crusade**

*In 1094 or 1095, Alexios I Komnenos, the Byzantine emperor, sent to the pope, Urban II, and asked for aid from the west against the Seljuq Turks, who taken nearly all of Asia Minor from him. At the council of Clermont Urban addressed a great crowd and urged all to go to the aid of the Greeks and to recover Palestine from the rule of the Muslims.*

When now that time was at hand which the Lord Jesus daily points out to His faithful, especially in the Gospel, saying, "If any man would come after me, let him deny himself and take up his cross and follow me," a mighty agitation was carried on throughout all the region of Gaul. (Its tenor was) that if anyone desired to follow the Lord zealously, with a pure heart and mind, and wished faithfully to bear the cross after Him, he would no longer hesitate to take up the way to the Holy Sepulchre.

And so Urban, Pope of the Roman see, with his archbishops, bishops, abbots, and priests, set out as quickly as possible beyond the mountains and began to deliver sermons and to preach eloquently, saying: "Whoever wishes to save his soul should not hesitate humbly to take up the way of the Lord, and if he lacks sufficient money, divine mercy will give him enough." Then the apostolic lord continued, "Brethren, we ought to endure much suffering for the name of Christ - misery, poverty, nakedness, persecution, want, illness, hunger, thirst, and other (ills) of this kind, just as the Lord saith to His disciples: 'Ye must suffer much in My name,' and 'Be not ashamed to confess Me before the faces of men; verily I will give you mouth and wisdom,' and finally, 'Great is your reward in Heaven."' And when this speech had already begun to be noised abroad, little by little, through all the regions and countries of Gaul, the Franks, upon hearing such reports, forthwith caused crosses to be sewed on their right shoulders, saying that they followed with one accord the footsteps of Christ, by which they had been redeemed from the hand of hell.

**Source:** August. C. Krey, *The First Crusade: The Accounts of Eyewitnesses and Participants*, (Princeton: 1921), 28-30.

**Albert of Aix: Emico and the Slaughter of the Rhineland Jews during the First Crusade**

At the beginning of summer in the same year in which Peter, and Gottschalk, after collecting an army, had set out, there assembled in like fashion a large and innumerable host of Christians from diverse kingdoms and lands; namely, from the realms of France, England, Flanders, and Lorraine. . . . I know n whether by a judgment of the Lord, or by some error of mind;, they rose in a spirit of cruelty against the Jewish people scattered throughout these cities and slaughtered them without mercy, especially in the Kingdom of Lorraine, asserting it to be the beginning of their expedition and their duty against the enemies of the Christian faith. This slaughter of Jews was done first by citizens of Cologne. These suddenly fell upon a small band of Jews and severely wounded and killed many; they destroyed the houses and synagogues of the Jews and divided among themselves a very large, amount of money. When the Jews saw this cruelty, about two hundred in the silence of the night began flight by boat to Neuss. The pilgrims and crusaders discovered them, and after taking away all their possessions, inflicted on them similar slaughter, leaving not even one alive.

Not long after this, they started upon their journey, as they had vowed, and arrived in a great multitude at the city of Mainz. There Count Emico, a nobleman, a very mighty man in this region, was awaiting, with a large band of Teutons, the arrival of the pilgrims who were coming thither from diverse lands by the King's highway.

The Jews of this city, knowing of the slaughter of their brethren, and that they themselves could not escape the hands of so many, fled in hope of safety to Bishop Rothard. They put an infinite treasure in his guard and trust, having much faith in his protection, because he was Bishop of the city. Then that excellent Bishop of the city cautiously set aside the incredible amcunt of money received from them. He placed the Jews in the very spacious hall of his own house, away from the sight of Count Emico and his followers, that they might remain safe and sound in a very secure and strong place.

But Emico and the rest of his band held a council and, after sunrise, attacked the Jews in the hall with arrows and lances. Breaking the bolts and doors, they killed the Jews, about seven hundred in number, who in vain resisted the force and attack of so many thousands. They killed the women, also, and with their swords pierced tender children of whatever age and sex. The Jews, seeing that their Christian enemies were attacking them and their children, and that they were sparing no age, likewise fell upon one another, brother, children, wives, and sisters, and thus they perished at each other's hands. Horrible to say, mothers cut the throats of nursing children with knives and stabbed others, preferring them to perish thus by their own hands rather than to be killed by the weapons of the uncircumcised.

From this cruel slaughter of the Jews a few escaped; and a few because of fear, rather than because of love of the Christian faith, were baptized. With very great spoils taken from these people, Count Emico, Clarebold, Thomas, and all that intolerable company of men and women then continued on their way to Jerusalem, directing their course towards the Kingdom of Hungary, where passage along the royal highway was usually not denied the pilgrims. But on arriving at *Wieselburg,* the fortress of the King, which the rivers Danube and Leytha protect with marshes, the bridge and gate of the fortress were found closed by command of the King of Hungary, for great fear had entered all the Hungarians because of the slaughter which had happened to their brethren. . . .

But while almost everything had turned out favorably for the Christians, and while they had penetrated the walls with great openings, by some chance or misfortune, I know not what, such great fear entered the whole army that they turned in flight, just as sheep are scattered and alarmed when wolves rush upon them. And seeking a refuge here and there, they forgot thei companions. . . .

Emico and some of his followers continued in their flight along the way by which they had come. Thomas, Clarebold, and several of their men escaped in flight toward Carinthia and Italy. So the hand of the Lord is believed to have been against the pilgrim who had sinned by excessive impurity and fornication, and who had slaughtered the exiled Jews through greed of money, rather than for the sake of God's justice, although the Jews were opposed to Christ. The Lord is a just judge and orders no one unwillingly, or under compulsion, to come under the yoke of the Catholic faith.

There was another detestable crime in this assemblage of wayfaring people, who were foolish and insanely fickle. That the crime was hateful to the Lord and incredible to the faithful is not to be doubted. They asserted that a certain goose was inspired by the Holy Spirit, and that a she goat was not less filled by the same Spirit. These they made their guides on this holy journey to Jerusalem; these they worshipped excessively; and most of the people following them, like beasts, believed with their whole minds that this was the true course. May the hearts of the faithful be free from the thought that the Lord Jesus wished the Sepulchre of His most sacred body to be visited by brutish and insensate animals, or that He wished these to become the guides of Christian souls, which by the price of His own blood He deigned to redeem from the filth of idols! . . .

**Source:** August. C. Krey, *The First Crusade: The Accounts of Eyewitnesses and Participants,* (Princeton: 1921), 54-56

**Richard the Lionheart Makes Peace with Saladin (Third Crusade), 1192**

*The spring of 1192 saw continued negotiations and further skirmishing between the opposing forces. During this period Richard began to receive disturbing news of the activities of his brother John and of Philip Augustus, and as the spring gave way to summer it became evident that Richard must soon return to Europe to safeguard his own interests there. During the summer Richard fell ill and this, added to the news of the rapidly deteriorating situation in Europe, brought him finally to accept Saladin's peace terms. The departure of Richard the Lion­Hearted from the Holy Land in October 1192 ended the third major Western invasion of the East. On this expedition three great armies had toiled to conquer Jerusalem and the whole of Palestine for the West. But, in 1192, Jerusalem was still in Saladin's hands and the deliverance of the East from the Muslims was still a pious hope. The major task of the Crusade, was left undone.*

As his illness became very grave, the King [Richard] despaired of recovering his health. Because of this he was much afraid, both for the others as well as for himself. Among the many things which did not pass unnoted by his wise attention, he chose, as the least inconvenient course, to seek to make a truce rather than to desert the depopulated land altogether and to leave the business unfinished as all the others bad done who left the groups in the ships.

The King was puzzled and unaware of anything better that he could do. He demanded of Saif ad­Din, Saladin's brother, that he act as go­between and seek the best conditions be could get for a truce between them. Saif ad­Din was an uncommonly liberal man who bad been brought, in the course of many disputes, to revere the King for his singular probity. Saif ad­Din carefully secured peace terms on these conditions: that Ascalon, which was an object of fear for Saladin's empire so long as it was standing, be destroyed and that it be rebuilt by no one during three years beginning at the following Easter.[March 28, 1193] After three years, however, whoever had the greater, more flourishing power, might have Ascalon by occupying it. Saladin allowed Joppa to be restored to the Christians. They were to occupy the city and its vicinity, including the seacoast and the mountains, freely and quietly. Saladin agreed to confirm an inviolate peace between Christians and Saracens, guaranteeing for both free passage and access to the Holy Sepulcher of the Lord without the exaction of any tribute and with the freedom of bringing objects for sale through any land whatever and of exercising a free commerce.

When these conditions of peace had been reduced to writing and read to him, King Richard agreed to observe them, for he could not hope for anything much better, especially since he was sick, relying upon scanty support, and was not more than two miles from the enemy's station. Whoever contends that Richard should have felt otherwise about this peace agreement should know that he thereby marks himself as a perverse liar.

Things were thus arranged in a moment of necessity. The King, whose goodness always imitated higher things and who, as the difficulties were greater, now emulated God himself, sent legates to Saladin. The legates informed Saladin in the hearing of many of his satraps, that Richard had in fact sought this truce for a three year period so that he could go back to visit his country and so that, when he had augmented his money and his men, he could return and wrest the whole territory of Jerusalem from Saladin's grasp if, indeed, Saladin were even to consider putting up resistance. To this Saladin replied through the appointed messengers that, with his holy law and God almighty as his witnesses, he thought King Richard so pleasant, upright, magnanimous, and excellent that, if the land were to be lost in his time, he would rather have it taken into Richard's mighty power than to have it go into the hands of any other prince whom be had ever seen.

**Account of the sack of Constantinople during the Fourth Crusade** **Nicetas Choniates**

3. … How shall I begin to tell of the deeds wrought by these nefarious men! Alas, the images, which ought to have been adored, were trodden under foot! Alas, the relics of the holy martyrs were thrown into unclean places! Then was seen what one shudders to hear, namely, the divine body and blood of Christ was spilled upon the ground or thrown about. They snatched the precious reliquaries, thrust into their bosoms the ornaments which these contained, and used the broken remnants for pans and drinking cups,-precursors of Anti-christ, authors and heralds of his nefarious deeds which we momentarily expect. Manifestly, indeed, by that race then, just as formerly, Christ was robbed and insulted and His garments were divided by lot; only one thing was lacking, that His side, pierced by a spear, should pour rivers of divine blood on the ground.

Nor can the violation of the Great Church [Hagia Sophia] be listened to with equanimity. For the sacred altar, formed of all kinds of precious materials and admired by the whole world, was broken into bits and distributed among the soldiers, as was all the other sacred wealth of so, great and infinite splendor.

When the sacred vases and utensils of unsurpassable art and grace and rare material, and the fine silver, wrought with go , which encircled the screen of the tribunal and the ambo, of admirable workmanship and the door and many other ornaments, were to be borne away booty, mules and saddled horses were led to the very sanctuary of t temple. Some of these which were unable to keep their footing the splendid and slippery pavement, were stabbed when they fell, that the sacred pavement was polluted with blood and filth.

4. Nay more, a certain harlot, a sharer in their guilt, a minister the furies, a servant of the demons, a worker of incantations and poisonings, insulting Christ, sat in the patriarch's seat, singing an obscene song and dancing frequently. Nor, indeed, were these crimes committed and others left undone, on the ground that these were of lesser guilt, the others of greater. But with one consent all the most heinous sins and crimes were committed by all with equal zeal. Could those, who showed so great madness against God Himself have spared the honorable matrons and maidens or the virgins consecrated to God?

Nothing was more difficult and laborious than to soften by prayers, to render benevolent, these wrathful barbarians, vomiting forth bile at every unpleasing word, so that nothing failed to inflame their fury. Whoever attempted it was derided as insane and a man of intemperate language. Often they drew their daggers against anyone who opposed them at all or hindered their demands.

No one was without a share in the grief. In the alleys, in the streets, in the temples, complaints, weeping, lamentations, grief, the groaning of men, the shrieks of women, wounds, rape, captivity, t separation of those most closely united. Nobles wandered about ignominiously, those of venerable age in tears, the rich in poverty. Thus it was in the streets, on the corners, in the temple, in the dens, for no place remained unassailed or defended the suppliants. All places everywhere were filled full of all kinds of crime. . Oh, immortal God, how great the afflictions of the men, how great the distress!

**Your opinion: Were the first four Crusades a success or failure for the Europeans? Why? Use examples from the documents to answer.**