

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.

By analysing cases of Polish involvement in the crusades and collecting traces of the crusading ideology and preaching in Polish sources from the 12th and 13th century, the book makes a valuable contribution to the discussion about the place of Central Europe in medieval Western Civilization.

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. 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. Since the publication of the first edition of *The Crusades: A Reader*, interest in the Crusades has increased dramatically, fueled in part by current global interactions between the Muslim world and Western nations. The second edition features an intriguing new chapter on perceptions of the Crusades in the modern period, from David Hume and William Wordsworth to World War I political cartoons and crusading rhetoric circulating after 9/11. Islamic accounts of the treatment of prisoners have been added, as well as sources detailing the homecoming of those who had ventured to the 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. In 1099, the soldiers of the First Crusade took Jerusalem. As the news of this victory spread throughout Medieval Europe, it felt nothing less than miraculous and dream-like, to such an extent that many believed history itself had been fundamentally altered by the event and that the Rapture was at hand. As a result of military conquest, Christians could see themselves as agents of rather than mere actors in their own salvation. The capture of Jerusalem changed everything. A loosely defined geographic backwater, comprised of petty kingdoms and shifting alliances, Medieval Europe began now to imagine itself as the center of the world. The West had overtaken the East not just on the world's stage but in God's plans. To justify this, its writers and thinkers turned to ancient prophecies, and specifically to one of the most enigmatic passages in the Bible the dream King Nebuchadnezzar has in the Book of Daniel, of a statue with a golden head and feet of clay. Conventional interpretation of the dream transformed the state into a series of kingdoms, each less glorious than the last, leading inexorably to the end of all earthly realms-- in short, to the Apocalypse. The First Crusade signified to Christians that the dream of Nebuchadnezzar would be fulfilled on their terms. Such

heady reconceptions continued until the disaster of the Second Crusade and with it, the collapse of any dreams of unification or salvation-any notion that conquering the Holy Land and defeating the Infidel could absolve sin. In *Nebuchadnezzar's Dream*, Jay Rubenstein boldly maps out the steps by which these social, political, economic, and intellectual shifts occurred throughout the 12th century, drawing on those who guided and explained them. The Crusades raised the possibility of imagining the Apocalypse as more than prophecy but actual event. Rubenstein examines how those who confronted the conflict between prophecy and reality transformed the meaning and memory of the Crusades as well as their place in history.

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.

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. In the year of grace 1345, as Sir Roger Baron de Tourneville is gathering an army to join King Edward III in the war against France, a most astonishing event occurs: a huge silver ship descends through the sky and lands in a pasture beside the little village of Ansby in northeastern Lincolnshire. The Wersgorix, whose scouting ship it is, are quite expert at taking over planets, and having determined from orbit that this one was suitable, they initiate standard world-conquering procedure. Ah, but this time it's no mere primitives the Wersgorix seek to enslave¾they've launched their invasion against free Englishmen! In the end, only one alien is left alive¾and Sir Roger's grand vision is born. He intends for the creature to fly the ship first to France to aid his King, then on to the Holy Land to vanquish the infidel. Unfortunately, he has not allowed for the treachery of the alien pilot, who instead takes the craft to his home planet, where, he thinks, these upstart barbarians will have no choice but to surrender. But that knavish alien little understands the indomitable will and clever resourcefulness of Englishmen, no matter how great the odds against them... At the publisher's request, this title is sold without DRM (Digital Rights Management).

Near the end of the eleventh century, Western Europe was in turmoil, beset by invasions from both north and south, by the breakdown of law and order, and by the laxity and ignorance of the clergy. Searching for a way out of the increasing anarchy, Pope Urban II launched an army of knights and peasants in 1095 to fight the Turks, who had seized the Holy Land. Michael Foss tells the stories of these men and women of the First Crusade, often in their own words, bringing the time and events brilliantly to life. Through these eyewitness accounts the clichés of history vanish; the distinctions

between hero and villain blur; the Saracen is as base or noble, as brave or cruel, as the crusader. In that sense, the fateful clash between Christianity and Islam teaches us a lesson for our own time. Foss reveals that the attitudes and prejudices expressed by both Christians and Muslims in the First Crusade became the basic currency for all later exchanges—down to our present day conflicts and misunderstandings—between the two great monotheistic faiths of Mohammed and Jesus Christ.

A major new history of the Crusades with an unprecedented wide scope, told in a tableau of portraits of people on all sides of the wars, from the New York Times bestselling author of *The Templars*. For more than one thousand years, Christians and Muslims lived side by side, sometimes at peace and sometimes at war. When Christian armies seized Jerusalem in 1099, they began the most notorious period of conflict between the two religions. Depending on who you ask, the fall of the holy city was either an inspiring legend or the greatest of horrors. In *Crusaders*, Dan Jones interrogates the many sides of the larger story, charting a deeply human and avowedly pluralist path through the crusading era. Expanding the usual timeframe, Jones looks to the roots of Christian-Muslim relations in the eighth century and tracks the influence of crusading to present day. He widens the geographical focus to far-flung regions home to so-called enemies of the Church, including Spain, North Africa, southern France, and the Baltic states. By telling intimate stories of individual journeys, Jones illuminates these centuries of war not only from the perspective of popes and kings, but from Arab-Sicilian poets, Byzantine princesses, Sunni scholars, Shi'ite viziers, Mamluk slave soldiers, Mongol chieftains, and barefoot friars. Crusading remains a rallying call to this day, but its role in the popular imagination ignores the cooperation and complicated coexistence that were just as much a feature of the period as warfare. The age-old relationships between faith, conquest, wealth, power, and trade meant that crusading was not only about fighting for the glory of God, but also, among other earthly reasons, about gold. In this richly dramatic narrative that gives voice to sources usually pushed to the margins, Dan Jones has written an authoritative survey of the holy wars with global scope and human focus.

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.

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. This complete history of the First Crusade places particular emphasis on using eye witness accounts of the happenings as its source. Author August Krey notes that the eye witness accounts written during the time of the Crusades were really the first time since the fall of the Roman Empire that we derived information about life, societal culture and norms in the Middle Ages in Europe. Krey uses this influx of writings to construct an accurate and detailed history of the origins and happenings of the First Crusade.

A spirited and sweeping account of how the crusades really worked—and a revolutionary attempt to rethink how we understand the Middle Ages. The story of the wars and

conquests initiated by the First Crusade and its successors is itself so compelling that most accounts move quickly from describing the Pope's calls to arms to the battlefield. In this highly original and enjoyable new book, Christopher Tyerman focuses on something obvious but overlooked: the massive, all-encompassing and hugely costly business of actually preparing a crusade. The efforts of many thousands of men and women, who left their lands and families in Western Europe, and marched off to a highly uncertain future in the Holy Land and elsewhere have never been sufficiently understood. Their actions raise a host of compelling questions about the nature of medieval society. *How to Plan a Crusade* is remarkably illuminating on the diplomacy, communications, propaganda, use of mass media, medical care, equipment, voyages, money, weapons, wills, ransoms, animals, and the power of prayer during this dynamic era. It brings to life an extraordinary period of history in a new and surprising way. From beloved writer and renowned preacher Barbara Brown Taylor comes a new collection of stories and sermons of faith, grace, and hope. Taylor, author of the best-selling books *Holy Envy* and *An Altar in the World*, among others, finds that when you are the invited guest speaking of faith to people you don't know, one must seek common ground: exploring the central human experience. Full of Taylor's astute observations on the Spirit and the state of the world along with her gentle wit, this collection will inspire Taylor's fans and preachers alike as she explores faith in all its beauty and complexity.

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. 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

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Europe in the first half of the thirteenth century.

Analyzes the Crusades from European and Arabic viewpoints

It's easier to stay alive if you know what's out there. That's the philosophy behind *Dead Reckoning*, an honest, unflinching, sometimes-thrilling collection of close calls and catastrophes in the Great Outdoors. Emma Walker's narrative nonfiction covers outdoor activities ranging from hiking to sea kayaking to backcountry skiing, all in accessible, easy-to-understand terms. At the end of each chapter, she distills lessons learned for staying safe in the outdoors—all with a relatable (and occasionally vulnerable) twist.

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.

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.

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.

Chronicles the apocalyptic motivations and brutality of the First Crusade, which destroyed civilizations in the Near and Middle East.

The First Crusade The Call from the East Harvard University Press

From an internationally renowned expert, here is an accessible and utterly fascinating one-volume history of the Crusades, thrillingly told through the experiences of its many players—knights and sultans, kings and poets, Christians and Muslims. Jonathan Phillips traces the origins, expansion, decline, and conclusion of the Crusades and comments on their contemporary echoes—from the mysteries of the Templars to the grim reality of al-Qaeda. *Holy Warriors* puts the past in a new perspective and brilliantly sheds light on the origins of today's wars. Starting with Pope Urban II's emotive, groundbreaking speech in November 1095, in which he called for the recovery of Jerusalem from Islam by the First Crusade, Phillips traces the centuries-long conflict between two of the world's great faiths. Using songs, sermons, narratives, and letters of the period, he reveals how the success of the First Crusade inspired generations of kings to campaign for their own vainglory and set down a marker for the knights of Europe, men who increasingly blurred the boundaries between chivalry and crusading. In the Muslim world, early attempts to call a jihad fell upon deaf ears until the charisma of the Sultan Saladin brought the struggle to a climax. Yet the story that emerges has other dimensions—as never before, Phillips incorporates the holy wars within the story of medieval Christendom and Islam and shines new light on many truces, alliances, and diplomatic efforts that have been forgotten over the centuries. *Holy Warriors* also discusses how the term “crusade” survived into the modern era and how its redefinition through romantic literature and the drive for colonial empires during the nineteenth century gave it an energy and a resonance that persisted down to the alliance between Franco and the Church during the Spanish Civil War and right up to George W. Bush's pious “war on terror.” Elegantly written, compulsively readable, and full of stunning new portraits of unforgettable real-life figures—from Richard the Lionhearted to Melisende, the formidable crusader queen of Jerusalem—*Holy Warriors* is a must-read for anyone interested in medieval Europe, as well as for those seeking to understand the history of religious conflict.

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.

Drawing from both Christian and Islamic sources, *Reconquest and Crusade in Medieval Spain* demonstrates that the clash of arms between Christians and Muslims in the Iberian peninsula that began in the early eighth century was transformed into a crusade by the papacy during the twelfth and thirteenth centuries. Successive popes accorded to Christian warriors willing to participate in the peninsular wars against Islam the same crusading benefits offered to those going to the Holy Land. Joseph F. O'Callaghan clearly demonstrates that any study of the history of the crusades must take a broader view of the Mediterranean to include medieval Spain. Following a chronological overview of crusading in the Iberian peninsula from the late eleventh to the middle of the thirteenth century, O'Callaghan proceeds to the study of warfare, military finance, and the liturgy of reconquest and crusading. He concludes his book with a consideration of the later stages of reconquest and crusade up to and including the fall of Granada in 1492, while noting that the spiritual benefits of crusading bulls were still offered to the Spanish until the Second Vatican Council of 1963. Although the conflict described in this book occurred more than eight hundred years ago, recent events remind the world that the intensity of belief, rhetoric, and action that gave birth to crusade, holy war, and jihad remains a powerful force in the twenty-first century.

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.

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 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.

Riley-Smith's acclaimed book is now regarded as a classic short study. The updated fourth edition of this essential introduction features a new Preface which surveys and reviews developments in crusading scholarship, a new map, material on a child crusader, and a short discussion of the current effects of aggressive Pan-Islamism.

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.

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.

'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.

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.

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.

'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

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