

Humanities 214 Crusades Reading Packet: Table of Contents (FYI = For Your Interest, Not Required)

Working Lecture Outline

Map

Rough Chronology with readings inserted in appropriate spots

Reading # 1: (FYI) Matthew of Edessa, an Armenian Christian, on the Seljuk Turk defeat of the Byzantine army at Manzikert, which precipitated Emperor Alexius I's letter to the pope asking for help. 1071

Reading #2: (Required) Robert the Monk's version of Pope Urban II's call for the First Crusade at the Council of Clermont. 1095

Reading #3: (Required) Albert of Aachen's account of the fanatical, disorganized People's Crusade that set out before the official time set by the pope, and slaughtered European Jewish Communities in a series of pogroms on their way to Constantinople. 1096

Reading #4: (FYI) Anonymous, from Mainz. A Jewish view of the same events, including remarks on Christian liturgical practices. 1096

Reading #5: (Required) Anna Comnena, from her *Alexiad*, a biography of her father, Emperor Alexius I of Constantinople. The Byzantine view of the People's Crusade. 1096

Reading #6: (FYI) Stephen of Blois' letters home to his wife and children about the Crusaders' long siege at the walls of Antioch and the capture of that city, during the First Crusade. 1097-98

Reading #7: (FYI) An account in the *Gesta Francorum*, written by an anonymous Norman knight, reporting two visions by Stephen, a visionary priest of Valence, during the Muslim siege of Antioch. These visions helped locate the Holy Lance and warned against disbelief of the authenticity of that relic. 1098

Reading #8: (Required) Anselm of Ribemont, a devout crusader, describing, in a letter to the Archbishop of Rheims, the discovery and significance of the Holy Lance at Antioch. 1098

Reading #9: (FYI) Ibn al-Qalanisi in his Damascus Chronicle, describing, from a Muslim point of view, Crusaders at Ma'arrat al-Nu'man and Jerusalem. 1098-99

Reading #10 (Required) Raymond of Aguilers, the Count of Toulouse's chaplain – an eyewitness account of the Crusaders' sack and massacre of Jerusalem. June 7 – July 15 1099

Reading #11: (Required) Ibn al-Athir provides a Muslim view of the same events.

Reading #12 (FYI) An account by an Englishman named Saeulf of a typical pilgrimage to the Holy Land. 1102-03

Reading #13 (FYI) excerpts from Bernard of Clairvaux's contribution to the writing of the Rule of the Knights Templar, a powerful military order.

Reading #14 (Required) Bernard of Clairvaux preaches (with cautionary interjections) the Second Crusade, called by Pope Eugenius III on December 1, 1145 in response to the Muslim Capture of the Crusader state of Edessa.

Reading #15 (FYI) various Muslim accounts of Saladin's critical victory and behavior at Hattin, including one by his son. July 3, 1187

Reading #16 (Required) Saladin's secretary, Imad ad-Din's, account of the same events, including treatment of the notorious scoundrel Reynald of Chatillon, who is often blamed for the Crusaders loss. Also a Muslim view of Cross veneration.

Reading #17 (Required) An account of life in Crusader States by a Muslim pilgrim traveling from Granada to Mecca. 1180s

Reading #18 (Required) A Greek Christian historian, Niketas Choniates', account of the Latin Christians' sack of Constantinople at the end of the Fourth Crusade. 1204

Reading #19 (FYI, **but check out the last page**) An account of the Prester John legend by an Englishman, John Mandeville. Also two letters from Pope Innocent IV to the Mongol ruler Guyuk Khan attempting to befriend him. **Finally, the Khan's response.** 1245-46

Reading #20 (FYI, **but check out numbers 4 and especially 18 – written by King Richard the Lion Heart himself while languishing in prison, un-ransomed by brother John of Magna Carta and Robin Hood fame**) European Crusader songs.