History 7: Medieval Europe

May 4 – May 8

Time Allotment: 30 minutes per day

Student Name: _____

Teacher Name: _____



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Packet Overview

Date	Objective(s)	Page Number
Monday, April 27	1. Explain the main factors contributing to the East/West Schism of AD 1054.	2
Tuesday, April 28	 Explain the causes of the Crusades. Evaluate why people went on them. 	4
Wednesday, April 29	 Explain how the lack of unified leadership nearly caused the First Crusade to fail, and how it ultimately succeeded. Compare and contrast the leadership of Bohemond and Raymond. 	8
Thursday, April 30	 Explain how the lack of unified leadership nearly caused the First Crusade to fail, and how it ultimately succeeded. Compare and contrast the leadership of Bohemond and Raymond. 	11
Friday. May 1	1. Write an essay comparing and contrasting the leadership of Bohemond and Raymond.	14

Further Instructions:

To deepen your understanding of the material, watch our fun and helpful videos on Google Classroom! There are 4 so far, including the one for this week on the Crusades!

Also, for the **maps**, you probably will want to look online to see the **color version**.

Academic Honesty

I certify that I completed this assignment	I certify that my student completed this
independently in accordance with the	assignment independently in accordance
GHNO Academy Honor Code.	with the GHNO Academy Honor Code.

Student signature:

Parent signature:

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Monday, May 4

History Unit: The Crusades

Lesson 1: East/West Schism

Lesson 1 Socratic Guiding Question:

What is the importance of the unity of Christianity in Medieval Europe?

Objective: Be able to do this by the end of this lesson:

1. Explain the main factors contributing to the East/West Schism of AD 1054.

Introduction

Think back to our lessons on Constantine and the Council of Nicaea. One of the main reasons Constantine wanted the Church to convene at Nicaea is to unify a Church which was split apart by Arianism. The Church worked hard to stay unified, and for the most part, that effort of unification was largely successful. Now, in 1054, one of the first and largest splits in Christianity is taking place. It is a split between the Church in the East, based in Constantinople, and the Church in the West, based in Rome.

Differences between East and West

The Christian Church had been unified for 1000 years since its institution by Christ, but as the Roman Empire split into East and West, the Church too began to naturally divide along these political boundaries. Many differences evolved between the two geographical halves of Christianity. In the East for example, they worshipped differently than in the West. Eastern Christians used Greek in their liturgy because that was the common language of the Byzantine Empire, and they used leavened bread for communion. Leavened bread is bread that rises because it contains yeast. Eastern Christians saw the risen bread as a symbol of the risen Christ. In the Western Church, Christians used Latin in their liturgy because that was the language of the Western Roman Empire. They also used unleavened bread, or bread that is flat and without yeast, because unleavened bread is what Jesus himself used at the Last Supper.

Another difference that developed between the Eastern Church and the Western Church is a disagreement over the Trinity. In the East, bishops were adamant that the God the Holy Sprit proceeded from the God the Father only, while in the West the Pope and bishops believed that God the Holy Spirit proceeded from the Father *and the Son*. The Western Church added a word to the Nicene Creed to reflect this belief: *filioque* meaning "and the Son". The reasoning for the change comes from a protection against Arianism: if the Son is God like the Father is, why wouldn't the Spirit proceed from the Son like it does the Father? The Church in the East was angry about this change, but the heart of the disagreement between the East and the West came down to one central question: how much authority did the Bishop of Rome have?

In the East, the Patriarch of Constantinople held a position of importance because he was bishop of Constantinople, the capitol of the Eastern Roman Empire, but he did not have the sole authority to determine what true Christian belief has always been and what is has not been like the Pope did. The Patriarch of Constantinople and other bishops in the East thought that the Bishop of Rome should not have a large amount of authority over other bishops, and they instead looked at the Bishop of Rome as more as an equal than as a father or as a pope, "papa". In the West, the Church continued to hold that the Bishop of Rome did indeed have authority over all other bishops because St. Peter had primacy over all the other apostles and Peter started the Church in Rome in particular. As we have seen, the primacy of the Bishop of Rome was a long-



standing tradition in Christianity. Disagreement over the authority over the Bishop of Rome became the major point of disagreement between Eastern Christianity and Western Christianity.

1. What were the main differences that evolved between Eastern and Western Christianity?

Events Leading to Schism

A series of events lead to the official split or *schism* between the Eastern and Western Church. Late in 1052, the Patriarch of Constantinople, Michael Cerularius, took action challenging the Pope. He required all churches in Constantinople to follow the Eastern way of worshipping with leavened bread. The Western way was outlawed in Constantinople. Another Eastern Bishop then wrote a scathing letter to the Pope accusing him of error and calling him racist names. The Pope at the time, St. Leo IX, received the letter and knew that this kind of rejection of the Pope's authority would lead to splitting and fracturing in the Church, so he sent an ambassador, Cardinal Humbert, to Constantinople to settle the dispute. A cardinal is a special advisor to the pope.

2. What actions did Patriarch Celularius take against the Pope?

Humbert arrives in Constantinople

After weeks of journeying, Cardinal Humbert arrived in Constantinople. Unfortunately, Pope Leo had died shortly after Cardinal Humbert arrived. With the pope dead, Cardinal Humbert knew that the Bishop of Constantinople, Patriarch Celularius, was never going to listen to what Humbert had to say, so the cardinal probably began to panic. He began to take some extreme actions that the pope almost certainly would not have advised him to take if he had been alive: Cardinal Humbert walked straight into the Hagia Sophia and slapped a notice of Patriarch Celularius' excommunication on the main altar. Now, it is highly unlikely that the Pope would have ever signed such a document. Remember, to be excommunicated means that one is no longer part of the Church until he repents of his wrongdoing. Celularius responded by burning the notice of excommunication in a riotous public ceremony and by excommunicating Humbert. This double excommunication cemented the divide between the Eastern Church and the Western Church which has remained unto this day. The Western Church continued as the Roman Catholic Church, and the Eastern Church came to be known as the Eastern Orthodox Church.

3. Why did Cardinal Humbert take extreme action against Celularius?

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Tuesday, May 5

History Unit: The Crusades Lesson 2: Origins of the Crusades

Lesson 2 Socratic Guiding Question:

What could motivate people to sell much or all they have, possibly leave their families behind, and journey halfway across the known world to a foreign land?

Objective: Be able to do this by the end of this lesson:

- 1. Explain the causes of the Crusades.
- 2. Evaluate why people went on them.

Introduction



1. Draw a line around the area that was Christianized by 600AD.

2. Circle/highlight the 5 Christian Patriarchates (cities of great historical importance to Christianity): Rome, Alexandria, Antioch, Constantinople, Jerusalem.



3. Which of the 5 Christian Patriarchates were conquered by Islam by the year 750?

(Antioch had gone back and forth several times, but was only recently reconquered prior to the Crusades by the Seljuk Turks in 1084 and

still had a large Christian population.)

Background

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The Holy Land, especially Jerusalem, was the land where the historical man Jesus was born, lived, and walked, and loved those around him. Christians believe that Jesus, being also God, was tortured and died by the gruesome Roman method of crucifixion and took human sin on himself, and he rose from the dead, giving humans the chance to attain the eternal joy of heaven with him, if they believe in him. For Christians, Jerusalem was the central location of all human history. As such, it always an important place for Christians. Christians had gone on pilgrimage to Jerusalem to see the places where Jesus walked from early times (a surviving pilgrimage itinerary from France to Jerusalem is dated 333 A.D.)

You may remember that after Arab Muslims conquered Jerusalem in 638 A.D., the original policy towards Christians was religious toleration in exchange for a yearly tax. As part of the policy of toleration, Christians churches were allowed to remain, Christians were allowed to practice their faith without being forced to accept Islam, and pilgrimages continued from all over Europe. Christians in the West regularly sent alms (money) and goods to the Christians in the Holy Land and Charlemagne had even established the Christian areas of Jerusalem as a state under Frankish protection. However, the Islamic policy of toleration of Christians changed in 1009 A.D. when the Muslim Caliph (ruler) of Egypt ordered the destruction of all Christian churches in Jerusalem, including the Church of the Holy Sepulchre¹ (built on the location of Jesus' crucifixion and burial). The rise of the Seljuk Turks (a different group of Muslims) further endangered pilgrims and even threatened the Eastern Roman (Byzantine) Empire. By the time of the First Crusade (1096), Christians in Jerusalem had been so severely persecuted that all were forced to leave the city.

How did the Islamic policy toward Christians in the Holy Land change between 638 and 1096?

Pope Urban II's Call to Crusade

In 1073, Pope Gregory VII had seriously contemplated leading a force of 50,000 men in order to re-establish Christian unity, repulse the Turks, and rescue the Church of the Holy Sepulchre, but was forced to abandon this project because of the Investiture Controversy. Pope Urban II, however, took up the plans of Gregory VII, and exhorted the Christians in Clermont, France, in 1095 in this way (read and **annotate**):

"Oh, race of Franks...We wish you to know what a grievous cause has led us to your country, what peril threatening you and all the faithful has brought us.

From the confines of Jerusalem and the city of Constantinople a horrible tale has gone forth and very frequently has been brought to our ears, namely, that a race from the kingdom of the Persians, an accursed race, a race utterly alienated from God, a generation forsooth which has not directed its heart and has not entrusted its spirit to God, has invaded the lands of those Christians and has depopulated them by the sword, pillage and fire; it has led away a part of the captives

¹ Sepulchre: Burial place.

into its own country, and a part it has destroyed by cruel tortures; it has either entirely destroyed the churches of God or appropriated them for the rites of its own religion. They destroy the altars, after having defiled them with their uncleanness...When they wish to torture people by a base death, they perforate their navels, and dragging forth the extremity of the intestines, bind it to a stake; then with flogging they lead the victim around until the viscera having gushed forth the victim falls prostrate upon the ground. Others they bind to a post and pierce with arrows. Others they compel to extend their necks and then, attacking them with naked swords, attempt to cut through the neck with a single blow. What shall I say of the abominable rape of the women? To speak of it is worse than to be silent. The kingdom of the Greeks [the Byzantine Empire] is now dismembered by them and deprived of territory so vast in extent that it cannot be traversed in a march of two months. On whom therefore is the labor of avenging these wrongs and of recovering this territory incumbent, if not upon you? You, upon whom above other nations God has conferred remarkable glory in arms, great courage, bodily activity, and strength to humble the hairy scalp of those who resist you.

Let the deeds of your ancestors move you and incite your minds to manly achievements; the glory and greatness of king Charles the Great [Charlemagne], and of his son Louis, and of your other kings, who have destroyed the kingdoms of the pagans, and have extended in these lands the territory of the holy Church. Let the holy Sepulchre of the Lord our Savior, which is possessed by unclean nations, especially incite you, and the holy places which are now treated with humiliation and irreverently polluted with their filthiness. Oh, most valiant soldiers and descendants of invincible ancestors, be not corrupt, but recall the valor of your progenitors.

But if you are hindered by love of children, parents and wives, remember what the Lord says in the Gospel, "He that loveth father or mother more than me, is not worthy of me." "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake shall receive an hundredfold and shall inherit everlasting life." Let none of your possessions detain you, no solicitude for your family affairs, since this land which you inhabit, shut in on all sides by the seas and surrounded by the mountain peaks, is too narrow for your large population; nor does it abound in wealth; and it furnishes scarcely food enough for its cultivators. Hence it is that you murder one another, that you wage war, and that frequently you perish by mutual wounds. Let therefore hatred depart from among you, let your quarrels end, let wars cease, and let all dissensions and controversies slumber. Enter upon the road to the Holy Sepulchre; wrest that land from the wicked race, and subject it to yourselves. That land which as the Scripture says "floweth with milk and honey," was given by God into the possession of the children of Israel Jerusalem is the navel of the world; the land is fruitful above others, like another paradise of delights. This the Redeemer of the human race has made illustrious by His advent, has beautified by residence, has consecrated by suffering, has redeemed by death, has glorified by burial. This royal city, therefore, situated at the center of the world, is now held captive by His enemies, and is in subjection to those who do not know God, to the worship of the heathens. She seeks therefore and desires to be liberated, and does not cease to implore you to come to her aid. From you especially she asks succor, because, as we have already said, God has conferred upon you above all nations great glory in arms. Accordingly undertake this journey for the remission of your sins, with the assurance of the imperishable glory of the kingdom of heaven.

When Pope Urban had said these and very many similar things in his elegant discourse, he so influenced to one purpose the desires of all who were present, that they cried out, "It is the will of God! It is the will of God! (Deus vult!)" ...



Whoever, therefore, shall determine upon this holy pilgrimage and shall make his vow to God to that effect and shall offer himself to Him as a, living sacrifice, holy, acceptable unto God, shall wear the sign of the cross of the Lord on his forehead or on his breast. When,' truly',' having fulfilled his vow be wishes to return, let him place the cross on his back between his shoulders. Such, indeed, by the twofold action will fulfill the precept of the Lord, as He commands in the Gospel, "He that taketh not his cross and followeth after me, is not worthy of me."

What reasons does Pope Urban II give for people to go on this Crusade? Provide at least 3.

3	 	 	

Closing

1

Many false ideas have skewed the popular understanding of the Crusades in the past several centuries. Most of these false ideas were popularized by thinkers in the Enlightenment era (1700s; namely, Voltaire, Hume, Diderot, Gibbon), who had a strongly anti-Christian worldview, and twisted history in order to make Christianity look bad. The most prevalent of these ideas was that most people went on the Crusades in pursuit of land, booty, and wealth and the Crusades were thus the first episode in the history of greedy European imperialism. In reality, however, the Crusades were a fundamentally defensive attempt by Christians to retake territory previously held by Christians which the Muslims had conquered. Historians have consistently demonstrated that the goals of most Crusaders were religious: they went first to free the Holy Land and the Christians who lived there from Muslim persecution and make safe routes for future pilgrims; Crusaders were also pilgrims and often went to make amends for their sins (penance). Further, going on a crusade was incredibly expensive; most people who went on them had to sell much, if not all, of what they owned to finance it, and few actually gained material goods in return. Further, most people returned home soon after the end of their Crusade, not interested in seeking land or further wealth in new lands far from home. Nevertheless, it is true that many Crusaders lost sight of their original goals: some leaders turned to opportunities to rule cities in the East without fulfilling their vows to go to Jerusalem, some soldiers became gold-hungry when they captured a city, and many slaughtered innocent people without cause. Ultimately, the Crusades had a just cause and were waged for deeply religious reasons, yet they were often seriously morally flawed in their execution.

Explain why people went on the Crusades in 1-2 sentences:

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Wednesday, May 6 & Thursday, May 7

History Unit: The Crusades Lessons 3 & 4: The First Crusade

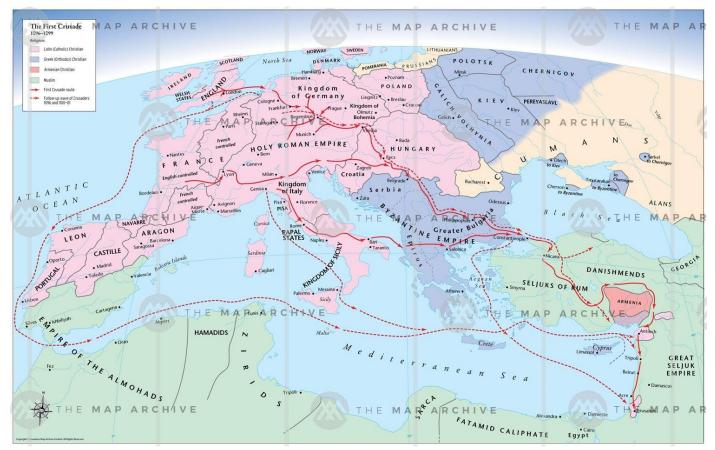
Lessons 3 & 4 Socratic Guiding Question:

1. For a military enterprise, what are the dangers of not having a single leader? **Objective:** Be able to do this by the end of this lesson:

- 1. Explain how the lack of unified leadership nearly caused the First Crusade to fail, and how it ultimately succeeded.
- 2. Compare and contrast the leadership of Bohemond and Raymond.

Introduction²

For the next three days, we will be focusing on the First Crusade. Today and tomorrow, you will be reading and annotating the story. On Friday (for your minor assessment), you will answer this essay question: "Compare and contrast the leadership of Bohemond and Raymond. Were they capable on the battlefield? What were their original goals? Did these goals change at all?" Keep this question in mind, as well as the Socratic Guiding Questions. As you read, you should **annotate** and **bracket evidence relevant to the prompt**.



² Much of the information from this lesson has been drawn from *The Building of Christendom*, by Warren Carroll.

Yesterday, you read one account of Pope Urban preaching the First Crusade in France. Through Urban's preaching, much enthusiasm was stirred up to aid in and join in the effort. However, due to the Investiture Controversy, lack of interest, and excommunications, none of the kings or emperors of the principle Christian kingdoms (the Holy Roman Empire, France, England, Denmark) were to be the overall leader of the Crusade. As such, the Crusading army, made up of the troops of several important Counts and Dukes from various nationalities (Franks, Flemish, Normans from both France and Italy), would always struggle to remain united. Recognizing this danger, Pope Urban named a certain Bishop Adhemar as the official leader of the Crusade. His role was not primarily as supreme commander in battle, but rather as the representative of Papal authority, whose chief mission was to preserve unity and keep these various feudal lords working together as much as possible. In late 1096 through early 1097, the various lords began to head east and arrive with their soldiers in Constantinople. The following were the main leaders:

Count Raymond of Toulouse, with the largest number of troops from southeast France (Provence). The first major leader to publicly commit to participating in the first Crusade, he was 55 years old and probably a veteran of the wars against the Muslims in Spain. Afterwards, it was often reported that he had taken a vow never to return home, committing the rest of his life to the crusading cause. He took his Spanish wife Elvira with him.

Bohemond, son of a mighty Norman warlord and leader of the Normans in Southern Italy. Unfortunately, he had attacked the Byzantine Empire under the direction of his father only 15 years ago, making the Byzantine Emperor suspicious of him. In typical Norman fashion, he had a large build and was incredibly courageous, yet he was not always loyal or true to his word. Hear the following description of him by the daughter of the Byzantine Emperor:

"The truth is that Bohemond was an habitual rogue, quick to react to fleeting circumstance; he far surpassed all the Latins who passed through Constantinople at that time in rascality and courage, but he was equally inferior in wealth and resources. He was the supreme mischief-maker."

Tancred, a Norman relative of Bohemond.

Duke Godfrey of Bouillon, leader of troops from northeast France (Lorraine).

Robert Curthose, Duke of Normandy and eldest son of William the Conqueror.

With all these strong-willed leaders coming together to Constantinople from various locations (remember how stubborn the Normans could be), a conflict of interests arose. One question was this: who was the overall commander of the troops? In theory Bishop Adhemar was, but in reality his role was more as a mediator between the other leaders. Could the Byzantine Emperor become the overall commander? There was another problem too: what was to be the goal? Recapturing Jerusalem alone or Asia minor and Syria as well? Or retaking the whole Byzantine Empire? If they succeeded in conquering land, who would become the leader of it? The Feudal lords? The Byzantine Emperor? Some combination of the two?

With all these questions swirling, the Byzantine Emperor Alexius was in a key position to provide logistical support. In exchange for this, he asked each leader to take an oath of allegiance to him, in which they would restore Byzantine territories recently conquered by the Turks (i.e. Asia Minor including Antioch) which they might recover, and would recognize him as feudal

overlord of any conquests which they might make further east. After considerable hesitation and negotiation, all the leaders of the Crusade took the oath except Raymond of Toulouse. He emphasized that the goal of the Crusade was Jerusalem, not Asia Minor or Syria, though these would have to be traversed on the way. He did end up making a modified oath, in which he swore not to harm any Byzantine territory and to give any recently conquered territory back to the Emperor (mainly Asia Minor), though not making any promises for the land south of Antioch, including Jerusalem. He ended up being the only leader to keep his oath, despite extremely difficult conditions and temptations to break it. Emperor Alexius provided 2000 troops under his general Taticius to aid in the effort.

The questions of the leaders' relationship to the Byzantine empire settled, the army departed immediately. On their way east, in the heat of the summer sun, they were quickly attacked by the Turks, who didn't understand why they were there and seriously underestimated their ability. Because of their lack of a single leader, the Crusading army had foolishly divided into two separate columns. Bohemond's portion of the army was the first to be hard-pressed. Bohemond, a giant Norman of towering stature, very blond, broad-shouldered, narrow-waisted, powerfully muscled, with flashing blue eyes and a great roaring voice, was made for moments like this. He gave a strong attack on the encircling Turkish army while his messengers raced to the other column, summoning for aid. Raymond supplied this at once. Older, less dashing than Bohemond, grizzled, one-eyed, battle-scarred, he was a bulldog fighter who never gave up. He and his men attacked. The battle raged until Bishop Adhemar brought a force to attack the Turks in the rear, at which the Turks fled. The first great field engagement of the First Crusade had been won.

After a several victories over Turkish-controlled cities along the way, the crusaders made it to Antioch, the first major fortified city that stood in their path.

Raymond wanted to assault the city immediately; however, the other leaders favored a longer lasting siege, and their desire won out. The siege, however, was poorly executed, and so was largely ineffective. Further, the crusaders had to fight off several relief forces from neighboring Turkish-controlled cities, which, thanks to the valiant efforts of Raymond, Bohemond, and Godfrey and their warriors, were repelled. However, food, water, and supplies were beginning to run thin. The commanders had almost no siege equipment and the January weather was cold and damp. Some leaders and soldiers began to desert or look to other opportunities to take over nearby cities and give up the siege. The Byzantine general Tatitius took his troops back to Cyprus. Yet due to the efforts of Bishop Adhemar, Robert of Normandy, among other leaders were brought back under threat of excommunication, and other formerly departed leaders followed suit. On March 4th, 1098, an English fleet arrived, commanded by none other than Edgar the Atheling, bringing siege engines and other provisions. The siege was tightened.

However, news soon reached the crusaders that Kerbogha of Mosul, the strongest and best equipped Muslim leader north of Egypt, was marching to Antioch with a large army. The crusaders would have to take Antioch before Kerbogha arrived, or they would be caught between two forces and probably destroyed. At this point, Raymond had been intriguing with traitors in the city and approached the other leaders, asking that if he could convince them to let him in, they should name him leader of Antioch when it was conquered. He argued they were no longer bound to the oath to the Byzantine emperor, since his general Taticius had abandoned them.

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Raymond, however, argued that they were still bound to their oath, regardless of Taticius' action. Nevertheless, aware of the need for a swift victory and Bohemond's cooperation, the generals overruled Raymond's objection and made the deal with Bohemond. Raymond's agents helped a few knights climb the wall and open the gates at night and the crusading army poured in the gates and took the city. Only two days later, however Kerbogha's army arrived and the besiegers became the besieged. An initial counter-attack by Godfrey and his troops failed. A Byzantine relief army, headed by Alexius himself, heard rumors that the crusaders were doomed and turned back to Constantinople.

In this grim hour for the First Crusade, a peasant pilgrim named Peter Bartholomew claimed to have had a vision that the lance which pierced Christ's side was buried in Antioch's cathedral. After an intense digging effort from many of the soldiers, Peter found a piece of iron and proclaimed it to be the lance. This brought a great surge of religious enthusiasm, as the soldiers believed it to mean that God was on their side. Riding this surge, Bohemond, now leader of the city, called forth the entire Christian army for a do-or-die assault on the Muslim army on June 28th. Mass was said for the whole army and priests blessed the soldiers with crosses as they marched out of the gate. Raymond ordered what he believed to be the lance to be carried into battle. Some accounts suggest the Muslim army underestimated the Crusaders' strength. Though Kerbogha set fire to the grass in front of the advancing Crusaders, the Crusaders' horses actually trampled it out. The Muslim army was routed in the greatest of all Christian victories on the way to Jerusalem.

----- Recommended Stopping Point for Wednesday ------

Given all the toil the Crusaders had endured, the leaders decided to wait until November to move on, in order to give the army time to rest. Unfortunately, an epidemic of typhoid fever broke out at the end of July, taking the life of Bishop Adhemar, who had done more than anyone else to maintain the essential unity of the Crusade despite temptations to factionalism and self-seeking. He would be sorely missed on many occasions in the next two years. On November 5th, a council of leaders met in Antioch's cathedral. The death of Adhemar brought to a kindling point the rivalry between Bohemond and Raymond. For Bohemond, now that he was ruler of Antioch, Jerusalem was becoming less significant. Raymond argued that they had promised to go to Jerusalem, and they should do so without further delay. At this point, word got out to the army of a dispute between the leaders. Not knowing the details of the debate, the army was determined to fulfill their vows; if the leaders did not agree to march to Jerusalem very soon, they would start breaking down the walls of Antioch! An agreement was soon made that Raymond would accept Bohemond as leader of Antioch—despite not having agreed to it before—and Bohemond would swear to march to Jerusalem without delay.

Along the way, the Crusaders conquered the fortress of Ma'arat-an-Numan, 50 miles south of Antioch. At this point, Godfrey returned to Antioch to meet with his brother, who had left the Crusade earlier to rule a local city. Bohemond proposed the march to Jerusalem to be delayed until Easter. Word got out about the proposed delay, and the soldiers called an assembly. Inviting Raymond, they gave him an ultimatum: they had promised to go to Jerusalem and they wanted him to lead them there, *now*. Raymond promised the soldiers that he would lead them to Jerusalem at the end of December. He called a council of all the leaders on January 4th, stating

his intentions. During the council, news of some leaders' unwillingness to finish the Crusade got out, and the soldiers began pulling down the city walls. Seeing this display of zeal, Count Raymond led the soldiers out on January 13, 1099. Only Robert of Normandy and the Norman Tancred agreed to join him; shamefully, they may have been influenced by a bribe. Godfrey of Bouillon and others held back. Bohemond returned to Antioch.

With Raymond now as the unquestionable leader, but the army reduced in size, they marched to Jerusalem. While the army was delayed by an ultimately fruitless siege of the Muslim fortress of Arqah along the way, this gave time for Godfrey to change his mind and join Raymond, though refusing to accept his leadership. Giving up the siege, the Crusaders began to encounter the lands well known to them from the Bible, including Mount Carmel, Emmaus, and Bethlehem. The people of Bethlehem, who were the descendants of the shepherds who had witnessed the birth of Jesus, greeted them with weeping and singing, hoping that these knights might be the ones to free them from the oppression of the Muslims. Soon after their departure, the Crusaders got their first glimpse of Jerusalem, after walking so many miles and so much hardship and loss, and with about a third of their original army left.

With no siege engines, intense heat, and no nearby source of water (the wells had been poisoned), taking the city would be difficult. An initial attack by the Crusaders on June 13th was repulsed with heavy losses to the Crusaders. At this crucial moment, naval support once again arrived, bringing food and materials for making siege engines and scaling ladders to the nearby port of Joppa. Yet by the beginning of July, reports arrived that Egypt was sending a massive relief army. As at Antioch, the Crusaders would have to take the city soon, or they would be caught between two hostile forces.

On July 6th, a priest named Peter Desiderius declared that he had seen a vision of Bishop Adhemar, in which Adhemar said:

"Speak to the princes and all the people, and say to them: 'You who have come from distant lands to worship God and the Lord of hosts, purge yourselves of your uncleanliness, and let each one turn from his evil ways. Then with bare feet march around Jerusalem invoking God, and you must also fast. If you do this and then make a great attack on the city on the ninth day, it will be captured. if you do not, all the evils that you have suffered will be multiplied by the Lord."" (Raymond d'Aguiliers)

The army responded as one man. Led by bishops and priests carrying relics, followed by lords and knights, then by foot soldiers and unarmed pilgrims, they followed Christ's trail of tears to the top of the Mount of Olives. After some of the priests preached to all, the leaders swore to cooperate from now on.

The soldiers brought new enthusiasm to the siege effort, finishing the siege towers. The towers were brought close to the walls as Crusaders began filling in the moats next to the walls. By July 14th, Raymond and his soldiers had made it to the wall, though his attack was repulsed. The next morning, Godfrey had made it to the wall; as Raymond had drawn the attention of the defenders, Godfrey's location was less strongly defended. His troops managed to make it over the walls and open the gate for the rest of the army. Jerusalem was taken.

Sadly, at this moment, the Crusaders lost control:

"Some of the...Arabs as well as Ethiopians fled into the Tower of David, and others shut themselves up in the Temples of the Lord and of Solomon. In the courts of these buildings a fierce attack was pressed on the Saracens. There was no place where they could escape our swordsmen. Many of the Saracens who had climbed to the top of the Temple of Solomon in their flight were shot to death with arrows and fell headlong from the roof. Nearly ten thousand were beheaded in this Temple. If you had been there your feet would have been stained to the ankles in the blood of the slain. What shall I say? None were left alive. Neither women nor children were spared...And also Tancred rushed into the Temple of the Lord [perhaps the Church of the Holy Sepulchre] and seized much gold and silver and many precious stones. But he restored these things, putting them or their equivalent back into the holy place...

With drawn swords our men ran through the city Not sparing anyone, even those begging for mercy. The crowd fell just as rotten apples fall From shaken branches and acorns from swaying oaks" (Fulcher of Chartres'

account)

The special quality of the scandal is that men enlisted in a cause so vividly seen by them as holy could have behaved in a manner so unholy. The Crusaders themselves would have been the first to acknowledge that they were poor sinners. Their cause was greater and holier than they. But here they dishonored it, and the dishonor has lived—especially in Muslim memories—right alongside the triumph.

We are told, however, that Godfrey did not participate in the slaughter, and we know that Raymond promised the safety of the Muslim leader Iftikhar and those captured in one of the towers with him. Raymond's promise was the only of such promises to be kept. The city was offered to Raymond who declined to rule it, and then to Godfrey, who accepted it. It still needed to be defended from the approaching Egyptian army; the leaders together decided to launch a surprise attack, and the Egyptians were routed. With Jerusalem secured, most of the crusaders returned home.



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<u>Friday, May 8</u>

History Unit: The Crusades

Lesson 5: Minor Assessment: The First Crusade Essay

Lessons 5 Socratic Guiding Questions:

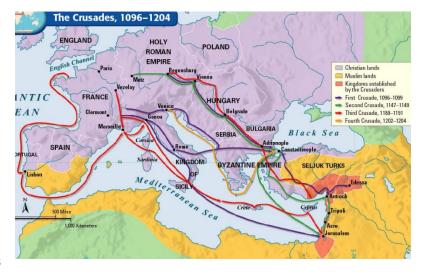
Keep these questions in mind as you write your essay:

 For a military enterprise, what are the dangers of not having a single leader?
 How did the lack of unified leadership nearly cause the First Crusade to fail, and how did it ultimately succeed?

Objective: Be able to do this by the end of this lesson:

Write an essay comparing and contrasting the leadership of Bohemond and Raymond.

Brief overview of the rest of the Crusades



Godfrey of Bouillon died in 1100 and was succeeded by his brother Baldwin, who took the title of King of Jerusalem. The Latin Kingdom of Jerusalem—though not Latin control of the city of Jerusalem—lasted until 1291, when the last remaining possession, Acre, was destroyed by the Mamluks. This Kingdom resembled in its organization and power the feudal domains of Western Europe. Crusading lords had made Antioch, Tripoli, and Edessa into feudal fiefs and had built great castles for themselves, but though the kings of Jerusalem claimed the overlordship of these fiefs, their rulers were very independent and treated him more as an equal than as a superior. The loss of Edessa in 1145 led to the Second Crusade (1147-50), but this was a disaster, ending in quarrels and controversies. The Third Crusade (1189–1192) was an attempt by the leaders of the three most powerful states of Western Christianity (England, France and the Holy Roman Empire) to reconquer the Holy Land following the capture of Jerusalem by the Ayyubid sultan Saladin in 1187. It was partially successful, recapturing the important cities of Acre and Jaffa, and reversing most of Saladin's conquests. While it failed to recapture Jerusalem, Richard the Lionheart's treaty with Saladin in 1192 allowed unarmed Christian pilgrims and merchants to visit the city. The failure to re-capture Jerusalem inspired the subsequent Fourth Crusade of 1202–1204. This effort was totally derailed, however, and led to the sack of Constantinople by the Crusaders. The Fourth Crusade is considered to have solidified the East-West Schism. The crusade dealt an irrevocable blow to the Byzantine Empire, contributing to its decline, paving the way for Muslim conquests in the coming centuries. Europeans would only regain the city for approximately 15 years (1229-1244) following the Sixth Crusade in 1229. One lasting influence of the Crusades was the creation of the Military Orders, including the Knights of Malta, the Knights Hospitaller (both still in existence today), and the Knights Templar. People in these orders took the monastic vows of poverty, chastity and obedience, but also as knights vowed to protect pilgrims on their way to Jerusalem, to do charitable works, and to defend Jerusalem if necessary.



Minor Assessment: The Crusades

Compare and contrast the leadership of Bohemond and Raymond. Were they capable on the battlefield? What were their original goals? Did these goals change at all? **Write one paragraph about each character**; make your thesis as specific as possible. Support your claims with evidence from the narrative of the past two days; be sure to mention at least 3 specific actions or decisions for each character.



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