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The First Crusade The Call From The East

***Although the crusades ended
several hundred years ago, they
remain a vexed issue today, not
least for Muslims, who seem to***

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evoked the crusades whenever the problem of contemporary Muslim violence is discussed. President Obama's National Prayer Breakfast speech suggested that the crusades have robbed the West of the right to criticise Islamic violence. Were the crusades holy

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wars? Were there any other motives behind the crusades? Why have popes recently apologised to Muslims for the crusades? The crusades are examined against Christian and Muslim standards. Did the Roman Catholic Church use the Word of God appropriately?

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Could the crusades have been prevented by an earlier Protestant Reformation? The issue of a Just War is discussed. Can the crusades be justified from a Christian point of view? What preceded the crusades in Christian-Muslim relations? Are Muslims the victims of the

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crusades? Can the House of Islam justify continuing their war on Christians today because of the crusades? What can be learnt from the crusades?

A Chronology of the Crusades provides a day-by-day development of the Crusading movement, the

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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

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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

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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

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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

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***resource for students and
academics alike.***

***This new and considerably
expanded edition of The Crusades,
1095-1204 couples vivid narrative
with a clear and accessible analysis
of the key ideas that prompted the
conquest and settlement of the Holy***

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Land between the First and the Fourth Crusade. This edition now covers the Fourth Crusade and the Sack of Constantinople, along with greater coverage of the Muslim response to the Crusades from the capture of Jerusalem in 1099 to Saladin's leadership of the counter-

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crusade, culminating in his struggle with Richard the Lionheart during the Third Crusade. It also examines the complex motives of the Italian city states during the conquest of the Levant, as well as relations between the Frankish settlers and the indigenous population, both

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Eastern Christian and Muslim, in times of war and peace. Extended treatment of the events of the First Crusade, the failure of the Second Crusade, and the prominent role of female rulers in the Latin East feature too. Underpinned by the latest research, this book also

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features: - a 'Who's Who', a Chronology, a discussion of the Historiography, maps, family trees, and numerous illustrations. - a strong collection of contemporary documents, including previously untranslated narratives and poems. - A blend of thematic and narrative

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chapters also consider the Military Orders, kingship, warfare and castles, and pilgrimage. This new edition provides an illuminating insight into one of the most famous and compelling periods of history. This text is designed to serve as a primary source reader. It addresses

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medieval Christendom in the context of world history. It combines the traditional approach (the medieval Christian tradition found in the church hierarchy and theological development) with the newer approach to cultural diversity - diversity within European

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Christianity (women mystics, heretics, and popular religion), and diversity without, in a world context (non-European Christianity and relations with Islam, Judaism, and Buddhism).

The Barons' Crusade

The First Crusade

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Eine neue Geschichte der Welt

A New History of the World

Die Kreuzzüge

Religious Horror and Holy War in

Viking Age Francia

*Includes medieval illustrations depicting important people, places, and events. *Discusses the facts

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and legends surrounding the First Crusade and what was written about it. *Includes a Bibliography for further reading. "I, or rather the Lord, beseech you as Christ's heralds to publish this everywhere and to perse all people of whatever rank, foot-

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soldiers and knights, poor and rich, to carry aid promptly to those Christians and to destroy that vile race from the lands of our friends. I say this to those who are present, it is meant also for those who are absent. Moreover, Christ commands

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it." - Pope Urban II, 1095 When a crusader army of Western European Franks took Jerusalem by storm on July 15, 1099, it was one of the more unexpected conquests in history. Everything seemed to be against them for the previous three years of

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crusade, right up to the final siege, and yet they finally prevailed. And when they did, they massacred most, if not all, of the population, before establishing a Christian realm in a region that had been taken over by the Muslims in 634 CE. The First

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Crusade is a difficult and polarizing event, even among modern historians. For some, the crusaders were heroes and saints, and for others they were devils who disrupted the peaceful local sects of Muslims, Jews and Christians,

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establishing an alien colony that heralded modern European imperialism. To serve the needs of whatever story they want to tell, some historians will begin their tale at some convenient point in history that makes their "side" look good. In

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fact, the First Crusade is also a signal example of why it is unwise to choose sides in history, because neither side was correct and the situation was highly complex.

Though it went largely unremarked in the Islamic world at the time, the

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First Crusade has since become a contentious symbol of European imperialism in the Middle East. Debate over whether the Crusades can truly be perceived as an early example of European colonialism continues in medieval

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historiography, though the evidence for this is thin. The territory taken by the Franks from the Turks had previously belonged to Eastern Christians and had only recently been seized by the Turks themselves. The Crusader States

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were relatively small and weak, and were reconquered centuries before modern European colonialism began. The Crusaders themselves saw it as a holy war of reclamation of previously lost, albeit almost-mythical, territory. To them, the

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Muslims were the first aggressors. They were somewhat bolstered in this view by the support that they largely held from local Christians. The medieval world of The First Crusade was quite different from the world of modern colonialism.

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However, the question of the connection between the two worlds is important. The First Crusade was a remarkable victory that galvanized the Christians of Western Europe to expand their world. While it remains unclear how much that world

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expanded in practical terms, such as trade, or how it affected later attitudes during the expansion to the New World and other regions, it definitely engaged the European mind in both positive and negative ways. As such, it soon achieved

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near-mythic status in the European literature and has become one of the most important events of the Middle Ages. Legends of the Middle Ages: The First Crusade chronicles the historic events that preceded the crusade, the call to arms, and the

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important people and battles. Along with pictures of important people, places, and events, you will learn about the First Crusade like you never have before, in no time at all. «In jeder Hinsicht ein bedeutendes Buch – überwältigend und

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beeindruckend.» Simon Sebag Montefiore Peter Frankopan betrachtet eine der folgenreichsten kriegerischen Expeditionen der Weltgeschichte in völlig neuem Licht. Im Jahr 1096 zogen rund achtzigtausend Kreuzfahrer los, um

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Jerusalem und die Grabstelle Jesu nach über vierhundert Jahren wieder unter christliche Herrschaft zu bringen. Was sie in Angriff nahmen, war ein mehrjähriges, von Grausamkeit, Krankheit und Tod gezeichnetes Unterfangen, das die

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Welt für lange Zeit prägen sollte:
Europa profitierte von der kulturellen
Blüte des Morgenlandes, der
Orienthandel und mit ihm die
italienischen Hafenstädte blühten,
vier Kreuzfahrerstaaten wurden
errichtet. Auf der Grundlage von

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bislang kaum beachteten Quellen erzählt Peter Frankopan die Geschichte dieses «Heiligen Krieges» – und rückt erstmals Alexios, den Kaiser des Byzantinischen Reiches, ins Zentrum der Aufmerksamkeit. Denn

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ebenjener Herrscher aus dem Osten war der eigentliche Initiator des Kreuzzuges und nicht, wie gemeinhin angenommen, der römische Papst. Frankopan wagt eine bemerkenswerte Neuinterpretation jenes epochalen

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Ereignisses, die unser Verständnis der Kreuzfahrerbewegung verändern wird.

Geschichtsschreibung, wie sie sein sollte: anschaulich, spannend und voller neuer Erkenntnisse.

The idea of the crusade remains a

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potent one. In this compelling account, Jonathan Phillips moves away from modern constructs and possible misconceptions of the crusades, to explore the origins and development of the idea in its historical context. Through a mixture

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of narrative and thematic chapters, the book provides both an outline of key events and issues in the history of the crusades to the Holy Land, and an insight into new areas of research. Supporting documents include letters, charters, poetry,

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songs and art. An intriguing subject brought vividly to life.

Sie begannen als Pilger, kämpften als Kriegermönche, bereicherten sich als Bankiers und endeten als Häretiker auf dem Scheiterhaufen: Dan Jones hat die Quellen zu den

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Templern neu gelesen und bietet mit diesem Buch ein Meisterstück an historischer Erzählkunst: auf dem neuesten Forschungsstand, mit sicherem Gespür für außergewöhnliche Episoden und spannend von der ersten bis zur

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letzten Seite. Jerusalem 1119. Eine kleine Gruppe von Rittern sucht nach dem Ersten Kreuzzug nach einer neuen Aufgabe und gründet die "Arme Ritterschaft Christi und dessalomonischen Tempels zu Jerusalem", um Jerusalem-Pilger zu

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beschützen. Schon bald beginnt ein wundersamer Aufstieg: Die neuartigen Kriegermönche werden zur militärischen Eliteeinheit, die für die Kreuzfahrerstaaten im Heiligen Land kämpft. Landgüter in Europa, horrendes Lösegeld und Tribute

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sorgen für sprudelnde Einnahmen. Die "arme Ritterschaft" wird zum Bankhaus, von dem Kaufleute und Könige in Orient und Okzident abhängig sind. Doch der sagenhafte Reichtum weckt Begehrlichkeiten. Es beginnt die Zeit der Verfolgung.

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Dan Jones versetzt den Leser ganz in die Zeit der Kreuzzüge hinein und wahrt zugleich die kritische Distanz zu den Quellen. Wer sein eindrucksvolles Buch gelesen hat, wird zutiefst verstehen, warum Aufstieg und Untergang der

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Tempelritter seit dem Mittelalter und
bis heute die Phantasie beflügeln.

The Crusades 1095-1197

The Siege of Jerusalem in 1099

A Chronology of the Crusades

European Jewry and the First
Crusade

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Licht aus dem Osten

Anlässe und Motive der Kreuzzüge

According to tradition,
the First Crusade began
at Pope Urban II's
instigation and
culminated in July 1099,

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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

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scholarship, Peter Frankopan reveals the First Crusade's untold history.

Chronicles Pope Urban's call to save the Holy Land from infidels,

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describing the Crusaders
as they fought for
control of the Holy City
of Jerusalem

Religious Horror and
Holy War in Viking Age
Francia explores how

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authorities in western Francia used horror rhetoric to cast Christian soldiers, who robbed the poor and the church, as monsters that devoured human flesh and

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drank human blood.

Adapting modern literary
horror approaches to
medieval sources, this
study reveals how such
rhetoric served as a
form of spiritual

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weaponry in the clergy's attempts to correct and condemn wayward military men. This investigation, therefore, unearths long-forgotten Carolingian thought about the

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dreadful spiritual
reality of internal
enemies during a time of
political division and
the Northmens
depredations. Yet such
horror also informed a

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new understanding of Christian heroism that developed in relation to the wars fought against the invaders. This vision of heroic soldiers, which included

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military martyrs,
culminated in ideas
about holy war against
the pagans. Thus
Carolingian religious
horror and holy war
together belonged to a

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body of ideas about the spiritual, unseen side of the church's cosmic conflict against evil that foreshadowed later medieval Crusading thought.

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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

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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

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Constantinople. The
Barons' Crusade, as it
was named by a
fourteenth-century
chronicler impressed by
the great number of
barons who participated,

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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

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full-length treatment of
the Barons' Crusade,
examines the call for
holy war and its
consequences in Hungary,
France, England,
Constantinople, and the

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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

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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

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even ended in peaceful negotiation between Christian and Muslim forces. Virtually everywhere, but in different ways, it altered the relations

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between Christians and non-Christians. By emphasizing comparative local history, The Barons' Crusade: A Call to Arms and Its Consequences brings into

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question the idea that
crusading embodies the
religious unity of
medieval society and
demonstrates how
thoroughly crusading had
been affected by the new

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strategic and political
demands of the papacy.

OCR GCSE History SHP:

The First Crusade

c1070-1100

Die neuen Seidenstraßen

An Epic History of the

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Wars for the Holy Lands
"The Chronicle of
Fulcher of Chartres" and
Other Source Materials
Aufstieg und Untergang
von Gottes heiligen
Kriegern

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The Call from the East
Set your sails east with this
stunningly original new history of
the world. Peter Frankopan
explores the connections made by
people, trade, disease, war,
religion, adventure, science and

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technology in this extraordinary book about how the east married the west with a remarkable voyage at its heart – the journey along the Silk Roads. From ancient world laws laid down by King Hammurabi and the mighty Persian empire, to

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terrifying huns, the rise of Europe,
two world wars and politics today,
The Silk Roads moves through time
and history sewing together the
threads from different peoples,
empires and continents into a
phenomenal history of the globe.

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With stories from each and every corner of society, Frankopan's magnificent retelling of his literary triumph *The Silk Roads*, sumptuously illustrated by Neil Packer, is a must-have world history.

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The author brings to these books his African background and understanding of Catholic teaching, along with his education in economics, politics, and philosophy at the London School of Economics and Political Science, University of

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London. He also reflects, in the books, his professional experience as a former economic adviser with the UK government and a senior economist at the World Bank, where he worked on various projects in the Middle East, Africa,

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Asia, and Europe.

The No. 1 Sunday Times and international bestseller - a major reassessment of world history in light of the economic and political renaissance in the re-emerging east. 'Magnificent' Sunday Times

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'Immensely entertaining ... so ambitious, so detailed, so fascinating' The Times For centuries, fame and fortune were to be found in the west – in the New World of the Americas. Today, it is the east which calls out to those in

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search of riches and adventure. Sweeping right across Central Asia and deep into China and India, a region that once took centre stage is again rising to dominate global politics, commerce and culture. A major reassessment of world

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history, The Silk Roads is a dazzling exploration of the forces that have driven the rise and fall of empires, determined the flow of ideas and goods and are now heralding a new dawn in international affairs.

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Although closely focused on the remarkable Hebrew First-Crusade narratives, Robert Chazan's new interpretation of these texts is anything but narrow, as his title, *God, Humanity, and History*, strongly suggests. The three

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surviving Hebrew accounts of the crusaders' devastating assaults on Rhineland Jewish communities during the spring of 1096 have been examined at length, but only now can we appreciate the extent to which they represent their

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turbulent times. After a close analysis of the texts themselves, Chazan addresses the objectives of the three narratives. He compares these accounts with earlier Jewish history writing and with contemporary crusade

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historiography. It is in their disjuncture with past forms of Jewish historical narration and their amazing parallels with Latin crusade narratives that the Hebrew narratives are most revealing. We see how they reflect the

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embeddedness of early Ashkenazic Jewry in the vibrant atmosphere of late-eleventh- and early-twelfth-century northern Europe.

Entscheidung im Mittelmeer

Der erste Kreuzzug

A Call to Arms and Its

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Consequences

Robert the Monk's History of the
First Crusade

A New History

Legends of the Middle Ages: the
First Crusade

A new series of bespoke, full-coverage

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resources developed for the AQA 2015 A/AS Level History. Written for the AQA A/AS Level History specifications for first teaching from 2015, this print Student Book provides full coverage of The Age of the Crusades, c1071-1204 Breadth

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component. Completely matched to the new AQA specification, this full-colour Student Book provides valuable background information to contextualise the period of study. Supporting students in developing their critical thinking, research and

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written communication skills, it also encourages them to make links between different time periods, topics and historical themes.

From the bestselling author of The Templars. 'Voyages, battles, sieges and slaughter: Dan Jones's

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tumultuous and thrilling history of the crusades is one of the best' SUNDAY TIMES. 'A powerful story brilliantly told. Dan Jones writes with pace, wit and insight' HELEN CASTOR. 'A fresh and vibrant account of a conflict that raged across medieval centuries'

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JONATHAN PHILLIPS. Dan Jones, best-selling chronicler of the Middle Ages, turns his attention to the history of the Crusades – the sequence of religious wars fought between the late eleventh century and late medieval periods, in which armies from

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European Christian states attempted to wrest the Holy Land from Islamic rule, and which have left an enduring imprint on relations between the Muslim world and the West. From the preaching of the First Crusade by Pope Urban II in 1095 to the loss of

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the last crusader outpost in the Levant in 1302-03, and from the taking of Jerusalem from the Fatimids in 1099 to the fall of Acre to the Mamluks in 1291, Crusaders tells a tale soaked in Islamic, Christian and Jewish blood, peopled by extraordinary characters,

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and characterised by both low ambition and high principle. Dan Jones is a master of popular narrative history, with the priceless ability to write page-turning narrative history underpinned by authoritative scholarship. Never before has the era

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of the Crusades been depicted in such bright and striking colours, or their story told with such gusto. PRAISE FOR THE TEMPLARS: 'A fresh, muscular and compelling history of the ultimate military-religious crusading order, combining sensible

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'scholarship with narrative swagger'
SIMON SEBAG MONTEFIORE.

'Dan Jones has created a gripping
page-turner out of the dramatic
history of the Templars' PHILIPPA
GREGORY. 'The story of the
Templars, the ultimate holy warriors,

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is an extraordinary saga of fanaticism, bravery, treachery and betrayal, and in Dan Jones they have a worthy chronicler. The Templars is a wonderful book!' BERNARD CORNWELL. 'Told with all Jones's usual verve and panache, this is a

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dramatic and gripping tale of courage and stupidity, faith and betrayal' MAIL ON SUNDAY. 'This is another triumphant tale from a historian who writes as addictively as any page-turning novelist' OBSERVER. 'The Templars is exhilarating, epic, sword-

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swinging history' TLS. 'Jones carries the Templars through the crusades with clarity and verve. This is unabashed narrative history, fast-paced and full of incident ... Jones tells their story extremely well' SUNDAY TIMES.

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Die Seidenstraßen, die den fernen Osten mit Europa verbanden, waren vor dem Aufstieg des Westens jahrhundertlang die Lebensadern der Welt – und genau das werden sie, wie Peter Frankopan zeigt, auch in Zukunft wieder sein. Die asiatischen

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Staaten investieren derzeit Milliarden, um die neuen Seidenstraßen zu errichten, und an diesen liegen die Orte, wo künftig die Weichen der globalen Entwicklung gestellt werden: Peking, Delhi, Islamabad, Riad, Moskau. Asien rückt zusammen und

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drängt immer entschiedener nach Westen. Doch was bedeutet das für uns? Mit der Weitsicht des Globalhistorikers und dem Scharfsinn des politischen Analysten führt uns Frankopan vor Augen, was wir gerade erleben: die Entstehung einer neuen

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Welt und den Beginn einer neuen Epoche.

FROM THE SUNDAY TIMES
BESTSELLING AUTHOR OF THE
SILK ROADS 'Filled with Byzantine
intrigue, in every sense this book is
important, compellingly revisionist

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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

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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

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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

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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.

The History and Legacy of the Climactic Battle of the First Crusade

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A/AS Level History for AQA The Age
of the Crusades, c1071-1204 Student
Book

Christianity in a World Context to
1500

Crusaders

To Confront Global Terrorism,

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Conflicts and Wars

A New History of the World –
Illustrated Edition

***Call to Crusade begins a four-
book saga of Godric MacEuan,
Scottish knight and siege lord of
the First Crusade. At Godric's
side, readers relive the glory and***

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horror of that epic conflict of religions and cultures that still overshadows our world a thousand years later. "e;Deus lo volt! God wills it!"e; The book is fiction, but the story is true. The First Crusade received its name and shape late. To its

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contemporaries, the event was a journey and the men who took part in it pilgrims. Only later were those participants dubbed Crusaders—"those signed with the Cross." In fact, many developments with regard to the First Crusade, like the bestowing

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of the cross and the elaboration of Crusaders' privileges, did not occur until the late twelfth century, almost one hundred years after the event itself. In a greatly expanded second edition, Edward Peters brings together the primary texts that document

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***eleventh-century reform
ecclesiology, the appearance of
new social groups and their
attitudes, the institutional and
literary evidence dealing with
Holy War and pilgrimage, and,
most important, the firsthand
experiences by men who***

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participated in the events of 1095-1099. Peters supplements his previous work by including a considerable number of texts not available at the time of the original publication. The new material, which constitutes nearly one-third of the book,

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consists chiefly of materials from non-Christian sources, especially translations of documents written in Hebrew and Arabic. In addition, Peters has extensively revised and expanded the Introduction to address the most important issues of recent

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scholarship.

****Includes pictures *Includes
medieval accounts of the siege
and the First Crusade *Includes a
bibliography for further reading
*Includes a table of contents "I,
or rather the Lord, beseech you
as Christ's heralds to publish this***

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everywhere and to [persuade] all people of whatever rank, foot-soldiers and knights, poor and rich, to carry aid promptly to those Christians and to destroy that vile race from the lands of our friends. I say this to those who are present, it is meant also

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for those who are absent.

***Moreover, Christ commands it." -
Pope Urban II, 1095 Of the many
campaigns during the Middle
Ages, few are as remarkable or
seemingly impossible to win at
the start as the First Crusade
(1095-99), and the true crowning***

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achievement of that crusade, which resulted in two centuries of Western European Christian states in the Middle East and the permanent firing of the European imagination, was the conquest of Jerusalem on July 15, 1099 after three weeks of siege. That

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victorious siege came four years after the call for a crusade first went out, and had the Crusaders not taken Jerusalem, the First Crusade would not likely have been followed by any more and the campaign might have been no more than an historical

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footnote of what could have been. As it turned out, the siege of Jerusalem and the crusade as a whole says much about the first major clash of Western and Eastern military tactics after the fall of the Roman Empire, as well as the power of faith and even

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fanaticism to motivate people beyond ordinary human endurance. For better and worse, the siege and fall of Jerusalem to the Crusaders has become a fundamental piece in the current view of the West in that part of the world. Indeed, to this day,

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the First Crusade remains a polarizing event, even among modern historians. For some, the Crusaders were heroes and saints, and for others they were devils who disrupted the peaceful local sects of Muslims, Jews, and Christians, establishing

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an alien colony that heralded modern European imperialism. In fact, the First Crusade is a good example of why it is unwise to choose sides in history, because neither side was correct and the situation was highly complex. Though it went largely

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unremarked in the Islamic world at the time, the First Crusade has since become a contentious symbol of European imperialism in the Middle East. Debate over whether the Crusades can truly be perceived as an early example of European colonialism

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continues in medieval historiography, though the evidence for this is thin. The territory taken by the Franks from the Turks had previously belonged to Eastern Christians and had only recently been seized by the Turks themselves.

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The Crusader States were relatively small and weak, and they were reconquered centuries before modern European colonialism began. The Crusaders themselves saw it as a holy war of reclamation of previously lost (albeit almost-mythical) territory.

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To them, the Muslims were the first aggressors, and they were somewhat bolstered in this view by the support that they largely held from local Christians. The Siege of Jerusalem in 1099 traces the history and legacy of the decisive campaign of the First

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against Islam and
recapture Jerusalem.

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Crusade born. Its story
is compelling, capable
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mentality. Tom Asbridge
re-creates this
fascinating period of
history in a stunning
narrative. Compelling
and enlightening in

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equal measure, and drawing on new research which has radically remoulded our understanding of the movement, THE FIRST CRUSADE is a major work

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by an outstanding young
historian.

To its contemporaries,
the first Crusade was a
journey and its
participants were
pilgrims. The

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identifying terminology of "Crusade" came about nearly a century later. In a greatly expanded second edition, Edward Peters brings together primary texts that

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document 11th-century events leading to what we now call the First Crusade.

««Eine neue Geschichte der Welt» – dieses Buch verdient den Titel voll

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und ganz.» Peter Frankopan lehrt uns, die Geschichte neu zu sehen – indem er nicht Europa, sondern den Nahen und Mittleren Osten zum Ausgangspunkt macht.

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Hier entstanden die
ersten Hochkulturen und
alle drei
monotheistischen
Weltreligionen; ein
Reichtum an Gütern,
Kultur und Wissen, der

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das Alte Europa seit
jeher sehnsüchtig nach
Osten blicken ließ.

Frankopan erzählt von
Alexander dem Großen,
der Babylon zur
Hauptstadt seines neuen

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Weltreichs machen
wollte; von Seide,
Porzellan und Techniken
wie der
Papierherstellung, die
über die Handelswege der
Region Verbreitung

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fanden; vom
Sklavenhandel mit der
islamischen Welt, der
Venedig im Mittelalter
zum Aufstieg verhalf;
von islamischen
Gelehrten, die das

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antike Kulturerbe
pfl egten, lange bevor
Europa die Renaissance
erlebte; von der
Erschließung der
Rohstoffe im 19.
Jahrhundert bis hin zum

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Nahostkonflikt.

Schließlich erklärt

Frankopan, warum sich

die Weltpolitik noch

heute in Staaten wie

Syrien, Afghanistan und

Irak entscheidet. Peter

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Frankopan schlägt einen weiten Bogen, und das nicht nur zeitlich: Er rückt zwei Welten zusammen, Orient und Okzident, die historisch viel enger miteinander

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verbunden sind, als wir
glauben. Ein so
fundiertes wie packend
erzähltes
Geschichtswerk, das
wahrhaft die Augen
öffnet.

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'A nuanced and
sophisticated
analysis...

Exhilarating' Sunday
Telegraph Nine hundred
years ago, one of the
most controversial

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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

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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

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this extraordinary
campaign, this
fascinating period of
history is recreated
through awe-inspiring
and often barbaric tales
of bold adventure while

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at the same time
providing significant
insights into early
medieval society,
morality and mentality.
The First Crusade marked
a watershed in relations

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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

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reverberations of this
earth-shattering clash
still echo in the world
today. '[Asbridge]
balances persuasive
analysis with a flair
for conveying with

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dramatic power the
crusaders' plight'

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The Crusades, 1095-1204

Gegenwart und Zukunft
unserer Welt

Historia Iherosolimitana

Anonymi Gesta Francorum

Et Aliorum

Hierosolymitanorum

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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

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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

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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

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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

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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

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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

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from pages 4 to 7, and the Introduction continues on p. 8.
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Zeitreise ins Mittelalter: Eine andere Betrachtung der Kreuzzüge In seinem Monumentalwerk rückt

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Thomas Asbridge die Geschichte der Kreuzzüge zwischen dem 11. und 13. Jahrhundert in ein neues Licht: Denn im Gegensatz zur gängigen Vorstellung war dies keineswegs ein unvermeidlicher Kampf des Westens gegen den Orient. So erzählt der britische

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Historiker erstmals gleichberechtigt von den von Christen und Muslimen verübten Grausamkeiten und erduldeten Leiden. Auf Basis einer Vielzahl von Quellen entfaltet der Mittelalterexperte ein gewaltiges Panorama, das sowohl die politischen als auch die religiösen

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Motive aller Seiten beleuchtet. Dabei rekonstruiert er die Brutalität der Kämpfe und spürt den militärischen Strategien von Feldherren wie Sultan Saladin und Richard Löwenherz nach. Asbridge schildert nicht nur überraschend friedliche Begegnungen zwischen

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Kreuzfahrern und Sarazenen, sondern erzählt auch von Gesten der Freundschaft und der religiösen Toleranz über die feindlichen Lager hinweg. Eine Darstellung, die neue Maßstäbe setzt.

Is your knowledge of The Crusades less than tip-top? Maybe you're

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Whatever your starting point, this expert guide has it all - from kings, knights and anti-Popes, to invasion, famine, the Magna Carta and Joan of Arc (and a few rebellious

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for further reading. "I, or rather the Lord, beseech you as Christ's heralds to publish this everywhere and to persuade all people of whatever rank, foot-soldiers and knights, poor and rich, to carry aid promptly to those Christians and to destroy that

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vile race from the lands of our friends. I say this to those who are present, it is meant also for those who are absent. Moreover, Christ commands it." - Pope Urban II, 1095 When a crusader army of Western European Franks took

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Jerusalem by storm on July 15, 1099, it was one of the more unexpected conquests in history. Everything seemed to be against them for the previous three years of crusade, right up to the final siege, and yet they finally prevailed. And

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when they did, they massacred most, if not all, of the population, before establishing a Christian realm in a region that had been taken over by the Muslims in 634 CE. The First Crusade is a difficult and polarizing event, even among

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modern historians. For some, the crusaders were heroes and saints, and for others they were devils who disrupted the peaceful local sects of Muslims, Jews and Christians, establishing an alien colony that heralded modern European

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imperialism. To serve the needs of whatever story they want to tell, some historians will begin their tale at some convenient point in history that makes their "side" look good. In fact, the First Crusade is also a signal example of why it is unwise

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to choose sides in history, because neither side was correct and the situation was highly complex.

Though it went largely unremarked in the Islamic world at the time, the First Crusade has since become a contentious symbol of European

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imperialism in the Middle East.
Debate over whether the Crusades
can truly be perceived as an early
example of European colonialism
continues in medieval
historiography, though the evidence
for this is thin. The territory taken by

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the Franks from the Turks had previously belonged to Eastern Christians and had only recently been seized by the Turks themselves. The Crusader States were relatively small and weak, and were reconquered centuries before

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modern European colonialism began. The Crusaders themselves saw it as a holy war of reclamation of previously lost, albeit almost-mythical, territory. To them, the Muslims were the first aggressors. They were somewhat bolstered in

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this view by the support that they largely held from local Christians. The medieval world of The First Crusade was quite different from the world of modern colonialism. However, the question of the connection between the two worlds

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is important. The First Crusade was a remarkable victory that galvanized the Christians of Western Europe to expand their world. While it remains unclear how much that world expanded in practical terms, such as trade, or

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how it affected later attitudes during the expansion to the New World and other regions, it definitely engaged the European mind in both positive and negative ways. As such, it soon achieved near-mythic status in the European literature

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and has become one of the most important events of the Middle Ages. Legends of the Middle Ages: The First Crusade chronicles the historic events that preceded the crusade, the call to arms, and the important people and battles. Along

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with pictures of important people, places, and events, you will learn about the First Crusade like you never have before, in no time at all. This is the first English translation of Robert the Monk's *Historia Iherosolimitana*, a Latin prose

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chronicle describing the First Crusade. In addition to providing new and unique information on the Crusade (Robert claims to have been an eyewitness of the Council of Clermont in 1095), its particular interest lies in the great popularity it

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enjoyed in the Middle Ages. The text has close links with the vernacular literary tradition and is written in a racy style which would not disgrace a modern tabloid journalist. Its reflection of contemporary legends and

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anecdotes gives us insights into perceptions of the Crusade at that time and opens up interesting perspectives onto the relationship of history and fiction in the twelfth century. The introduction discusses what we know about Robert, his

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importance as a historical source
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Set your sails east with this
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Roads, sumptuously illustrated by Neil Packer, is a must-have world history.

The First Crusade (1095-9) has often been characterised as a head-to-head confrontation between the forces of Christianity and Islam. For

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civilizations and landscapes they encountered; sights for which their former lives in Western Christendom had provided little preparation. Morton offers a varied picture of cross cultural relations, depicting the Near East as an

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arena in which multiple protagonists were pitted against each other.

Some were fighting for supremacy, others for their religion, and many simply for survival.

The World of the Crusades
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Call to Crusade

One of the unanticipated results of the First Crusade in 1095 was a series of violent assaults on major Jewish communities in the Rhineland. Robert Chazan offers the first detailed analysis of these events, illuminating the attitudes that triggered the assaults as well as the beliefs

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