PRIMARY SOURCES FOR THE NEA

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Part One - The First Crusade 1096-99

Introduction to the Crusades pxi-xviii

Introduction to the First Crusade pxviii-xxv

The Sources pxxvi-xxxvi including The Narrative of the Gesta Francorum, The Narrative of Raymond of Aguilers, The Narrative of Fulcher of Chartres, The Narrative of Anna Comnena.

Documents

The Call to Arms, Mar 1095-Apr 1096

Monk Robert's account of Pope Urban's address in 1095 (he was in the crowd) p2-5

Similar by Fulcher of Chartres p5-11

Guibert of Nogert recalls his impressions of Urban's preaching campaign p12-23

The count of Anjou describes the pope's visit in 1096 p23-24

A number of Urban's sermons p24-28

Donation to the abbey of St Peter of Chartres (evidence of motive) p28-29

The First Victims Apr-Sep 1096 (The People's Crusade)

Albert of Aachen's account of the role of Peter the Hermit p32-36

The Narrative of the Old Persecutions - a Hebrew narrative p37-54

Armies of the 'Peasants crusade' or 'People's crusade' make for Constantinople by Guibert of Nogent p55-57

Further details by Albert of Aachen p57-62

The fate of the 'People's Crusade' from the Gesta Francorum p62-65

The daughter of the Greek emperor Alexius, Anna Comnena, draws a veil over her father's involvement in summoning assistance and highlights the negative characteristics of the westerners p66-70

The Journey to the East (by the larger, wealthier, more disciplined armies) Dec 1096-June 1097

The Gesta Francorum describes Godfrey of Bouillon's departure and Bohemund's recruitment p71-74

Anna Comnena describes the early arrivals of the western armies in Constantinople p74-86

The Gesta Francorum's account of Bohemund's journey to and stay in Constantinople p86-90

Anna Comnena describes the meeting between Norman warrior and Byzantine emperor p90-95

Count Stephen of Blois and Duke Robert II of Normandy arrive in Constrantinople from the Narrative of Fulcher of Chartres p95-101

Raymond of Aguilers describes the passage of the Provençal army east under Raymond IV, count of Toulouse

The First Victories May-Oct 1097

Four narrators recount the siege of Nicaea, capital of the Seljuk sultan of Rum, Kilij Arslan I which saw the western host assembled for the first time. The surrender of the city was eventually negotiated by Alexius I

-The Gesta Francorum p108-111

Raymond of Aguilers p111-113

Fulcher of Chartres p114-115

Anna Comnena p116-125

The Battle of Dorylaeum (1 July 1097) saw a narrow escape from a Turkish ambush - during which the crusaders learnt important lessons

-The Gesta Francorum p126-129

-Fulcher of Chartres p129-132

-Raymond of Aguilers p132-133

The March to Antioch as described by the Gesta Francorum p134-138

Fulcher of Chartres describes the exploits of Baldwin of Boulogne who established himself as the first Frankish commander of the First Crusade, as governor of Edessa p138-142

The Siege of Antioch Oct 1097- June 1098

Antioch was the key to northern Syria and for several months the crusaders laboured to starve or coerce the city into surrender.

-Account of Fulcher of Chartres p144-148

-Account of Raymond of Aguilers p148-156

-Account of The Gesta Francorum p156-161

-Account of Anna Comnena p161-162

* Account by Ibn al-Qalansi p163-165

The attitude in the Christian army is captured in two letters written from the crusader camp outside Antioch in early 1098:

-The Patriarch of Jerusalem to the Church in the West, Antioch, January 1098 p165-166

-Anselm of Ribemont to Manasses II, Archbishop of Rheims, Antioch, 10 February 1098 p167-170

The siege continued with little sign of an immediate end:

-Raymond of Anguilers p170-177

-The Gesta Francorum p177-182

-Stephen Count of Blois to his wife, Adela, Antioch, 29 March 1098 p183-186

-Raymond of Aguilers records the capture of Antioch p186-187

-The author of the Gesta Francorum gives the impression that he was in the party of knights that scaled the walls that night p187-192

* Ibn al-Qalansi recorded the fate of the city and its governor p192-193
* Anselm of Ribemont provided his own account of the end of the siege p193-196

The Holy Lance June 1098

The arrival of Kerboga of Mosul plunged the Christian army into its worst crisis as the elation at finally entering Antioch turned to hopeless despair at the sight of the huge Muslim relief force. The problem for the leadership lay in the difficulty of raising the spirits of the army sufficiently to attempt a break out

-The Gesta Francorum describes the crusaders plight p197-204

Peter Bartholomew, a crusader from Provence, experienced a vision and after digging beneath the floor of the cathedral of St Peter, discovered the Holy Lance that had pierced the side of Christ on the cross. It played a central role in raising morale through emphasis on the holiness of the crusaders mission and on 28 June the newly emboldened Christian army sallied forth the inflict an astonishing defeat on the numerically superior Muslims

-Raymond of Aguilers recounts these events p204-214

-The Gesta Francorum confirms Raymond's general impressions p214-225

-Raymond of Aguilers took a slightly different perspective on the battle p225-230

-Anna Comnena's account of the events at Antioch and Alexius' refusal to come to the crusaders aid p231-239

News of the events at Antioch reached the west from a number of witnesses of 1098 including the crusade leadership itself and, at second hand, the people of the Italian city of Lucca.

-Bohemund and the leaders of the crusade to Pope Urban II, Antioch, 11 September 1098 p240-243

* The people of Lucca on crusade to all faithful Christians, Antioch, October 1098 p244-5

Divided Leadership June 1098-January 1099

After the capture of Antioch the crusaders spent 6 months recuperating in northern Syria with a number of the leaders eagerly establishing themselves in control of certain regions to the extent that the object of Jerusalem seemed to fade as a priority. Squabbles between Raymond of Toulouse and Bohemund threatened to break up the expedition. Only after Bohemund prevailed was Raymond persuaded to lead his army south towards Palestine and the Holy City.

-The Gesta Francorum describes the aftermath of victory at Antioch p246-249

-Raymond of Aguilers provides a fuller picture of the infighting p249-256

* The Gesta Francorum describes the worsening relations after the Antioch conference of 1 November p256-260
* Raymond of Aguiler's account p260-270

Jerusalem had been captured by Caliph Umar in AD 638 and for three centuries it had been ruled on behalf of the caliphs of Damascus. From the eighth century it was ruled by the caliphs of Baghdad. In the tenth century the grip of the Abbasid caliphs weakened and Jerusalem and southern Palestine became a battleground between rulers of northern Syria and Egypt. With the establishment of the Shia Fatimid caliphate of Egypt in the 970s, Jerusalem fell under Egyptian political control that was only challenged by the invasion of Syria by the Seljuks after their victory over the Greeks at Manzikert in 1071. The Holy City fell to the Seljuks in 1073 and after a brief Egyptian restoration in 1076, remained part of the Seljuk empire until its disintegration following the death of Sultan Malik Shah of Baghdad in 1092. It was to this period that some in the west attributed a worsening of conditions for pilgrims, later promoted, without much tangible justification, as one of the causes of the First Crusade.

In 1098 the Egyptian vizier al-Afdal seized Jerusalem and growing suspicion of the crusaders made their task more difficult.

Ibn al-Qalansi explains the capture of Ma'arrat from the victims perspective and also chronicled the highly significant capture by the Egyptians of Jerusalem p271-273

Miracles on the Road January-June 1099

The march from Ma'arrat to Jerusalem took Raymond and his Provencals almost five months. Gradually all the Norman leaders except Bohemund joined. Speed was essential if they were to reach Jerusalem before an Egyptian relief army arrived. Throughout the march the crusaders were accompanied by visions and miracles. At Arqah, to face down his critics, Peter Bartholomew underwent an ordeal by fire in which he suffered mortal burns, or survived, depending on which witness you believe. Either way he died on 20 April and other visionaries stepped into his place to reassure the crusaders of their providential uniqueness and the close watch kept over them by the saints and their own deceased comrades.

-The story is taken up by the Gesta Francorum p275-279

-Raymond of Aguiler's account contains his usual differing emphases p279-308

Jerusalem June-August 1099

Nearly three years after leaving their homes in the west, on 7 June 1099 the crusader forces finally reached their objective.

-Fulcher of Chartres describes the Holy City as he knew it p309-311

-The siege of Jerusalem lasted from 7 June until the city was taken by storm on 15 July. One of the most grotesque massacres in medieval warfare 'the wine press of the Lord' as Raymond of Aguilers described it - account from the Gesta Francorum on pp312-317 and Raymond of Aguilers on pp317-329.

Fulcher of Chartres, although not an eyewitness to the siege, constructed his account from the experiences of others pp330-334

On 22 July the conquerors elected Godfrey of Bouillon as ruler of he captured city. Almost immediately he led the western army against the Egyptian relief force under the vizier al-Adil which was destroyed outside the walls of Ascalon on 12 August, consolidating the newly won Christian hold over Jerusalem. Most of the surviving crusaders then embarked for home. Raymond of Aguilers pp334-340. The Gesta Francorum pp340-344. Fulcher of Chartres pp344-348.

-Rejoicing and Lamentation September 1099-1105

In the west, news of the victory provoked explosive delight although the crusade's preacher, Urban II, died on 29 July 1099 unaware of the success of his vision. Godfrey of Bouillon, Raymond of St Gilles and Daimbert to Pope Paschal, September 1099 p349-353; Manasses II, Archbishop of Rheims to Lambert, Bishop of Arras, 1099. Fulcher of Chartres, who remained with Baldwin at Edessa, notes his master's fulfilment of his vow pp354-358.

One of the many songs composed in celebration of the events of 1099 is the following, commonly referred to by the title 'Nomen a Solemnibus' pp358-360

The greatest shock to the Muslim world lay in the massacres that accompanied the Frankish advance. The Franks assault and capture of Ma'arrat al-Numan (27 November-12 December 1098) ended in the destruction and removal of its inhabitants - the view of the new refugees on p360

Ibn al-Qalansi provides an equally mournful account of the sack of Jerusalem pp360-362

The carnage meted out to the citizens of Jerusalem after its fall on 15 July 1099 lived as a burning testimony to the Franks inhumanity not only among Muslims but also for the Jewish communities of the Near East whose brethren had been butchered, ransomed or expelled, their synagogues burnt, their holy books plundered. The Cairo Geniza ('Lumber Room') preserved a rich collection of correspondence and documents deposited by the Jewish community of Old Cairo - and some record the immediate practical as well as psychological aftermath of the Jerusalem conquest and massacre pp362-369

A Jewish pilgrim in Egypt unable to reach Palestine because of the war, writes home to North Africa or Spain to express his frustration pp369-371

A noblewoman in Tripoli left destitute and a refugee by the fall of Jerusalem, writes to her relatives p371-2.

The Muslims had no less cause to lament. The contemporary Iraqi poet, Abu 'l-Muzaffar al-Abiwardi, looked to turn the catastrophe into a call for Islamic renewal p373

Some heeded such appeals. In 1105 Ali ibn Tahir al-Sulami a lawyer and philology teacher at the Great Mosque, read to seminar groups from his new book the Kitab al-jihad (The Book of Jihad, or Holy War). While the Muslim obligation to perform Jihad (i.e. struggle) referred chiefly to internal spiritual self-improvement, the so-called lesser jihad, the external armed struggle against the infidel, could be revived when the faith was threatened. Al-Sulami explained the need for a new Holy War to restore Islam in a decidedly secular but acute historical analysis of the past that simultaneously supplied a clear blueprint for a future Muslim counter-attack p374