

# *Background sources of the First Crusade*

## **Urban II (1088-1099): Speech at Council of Clermont, 1095** **Five versions of the Speech**

### **1. Fulcher of Chartres**

“For your brethren who live in the east are in urgent need of your help, and you must hasten to give them the aid which has often been promised them. For, as the most of you have heard, the Turks and Arabs have attacked them and have conquered territory...as far west as the shore of the Mediterranean...They have occupied more and more of the lands of those Christians, and have overcome them in seven battles. They have killed and captured many, and have destroyed the churches and devastated the empire. If you permit them to continue thus for a while with impurity, the faithful of God will be much more widely attacked by them. On this account 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 vile race from the lands of our friends. I say this to those who are present, it meant also for those who are absent. Moreover, Christ commands it...All who die by the way, whether by land or by sea, or in battle against the pagans, shall have immediate remission of sins. This I grant them through the power of God with which I am invested. O what a disgrace if such a despised and base race, which worships demons, should conquer a people which has the faith of omnipotent God and is made glorious with the name of Christ!...Let those who have been accustomed unjustly to wage private warfare against the faithful now go against the infidels and end with victory this war which should have been begun long ago. Let those who for a long time, have been robbers, now become knights. Let those who have been fighting against their brothers and relatives now fight in a proper way against the barbarians. Let those who have been serving as mercenaries for small pay now obtain the eternal reward. Let those who have been wearing themselves out in both body and soul now work for a double honor.”

**Source:** Bongars, *Gesta Dei per Francos*, 1, pp. 382 f., trans. in Oliver J. Thatcher, and Edgar Holmes McNeal, eds., *A Source Book for Medieval History*, (New York: Scribners, 1905), 513-17.

### **2. Robert the Monk**

“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 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. They circumcise the Christians, and the blood of the circumcision they either spread upon the altars or pour into the vases of the baptismal font. 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 their intestines gush forth...Others they bind to a post and pierce with arrows. Others they compel to extend their necks and then, attacking them with dull 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 is now dismembered by them and deprived of territory so vast in extent that it cannot be traversed in a march of two months... Let the holy sepulcher of the Lord our Savior, which is possessed by unclean nations, especially incite you, and the holy places which are now treated with disgrace and irreverently polluted with their filthiness. Oh, most valiant soldiers and descendants of invincible ancestors, be not degenerate, but recall the valor of your ancestors...Let therefore hatred depart from among you, let your quarrels end, let wars cease, and put all your dissensions and controversies aside. Enter upon the road to the Holy Sepulcher; reclaim that land from the wicked race, and subject it to yourselves...This land the Redeemer of the human race made illustrious by His advent, beautified by his residence, consecrated by his suffering, redeemed by his death, and glorified by his 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... She seeks therefore and desires to be liberated, and does not cease to implore you to come to her aid...Accordingly undertake this journey for the remission of your sins, with the assurance of the imperishable glory of the kingdom of heaven...Whoever, therefore, shall partake 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 vestment. When, 'truly', having fulfilled his vow he 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 who does not take up his cross and follow after me is not worthy of me."

**Source:** Dana C. Munro, "Urban and the Crusaders", *Translations and Reprints from the Original Sources of European History*, Vol 1:2, (Philadelphia: University of Pennsylvania, 1895), 5-8

### **3. The Deeds of the Franks**

“And so Urban, Pope of the Roman see, with his archbishops, bishops, abbots, and priests, set out as quickly as possible beyond the mountains and began to deliver sermons and to preach eloquently, saying: "Whoever wishes to save his soul should not hesitate humbly to take up the way of the Lord, and if he lacks sufficient money, divine mercy will give him enough." Then the apostolic lord continued, "Brethren, we ought to endure much suffering for the name of Christ - misery, poverty, nakedness, persecution, want, illness, hunger, thirst, and other (ills) of this kind, just as the Lord said to His disciples: 'Ye must suffer much in My name,' and 'Be not ashamed to confess Me before the faces of men; verily I will give you mouth and wisdom,' and finally, 'Great is your reward in Heaven.'" And when this speech had already begun to be noised abroad, little by little, through all the regions and countries of Gaul, the Franks, upon hearing such reports, then sewed crosses on their right shoulders, saying that they were to follow in the footsteps of Christ.”

**Source:** August. C. Krey, *The First Crusade: The Accounts of Eyewitnesses and Participants*, (Princeton: 1921), 28-30. See also Rosalind M. Hill, ed. and trans., *Gesta francorum et aliorum Hierosolymitanorum: The Deeds of the Franks* (London: 1962), [Latin text with English translation.]

### **3. Balderic of Dol**

*Balderic was archbishop of Dol. He wrote in the early twelfth century and his main source was the Gesta.* “We have heard, most beloved brethren, and you have heard what we cannot recount without deep sorrow how, with great hurt and dire sufferings our Christian brothers, members in Christ, are scourged, oppressed, and injured in Jerusalem, in Antioch, and the other cities of the East. Your own blood brothers, your companions, your associates are either subjected in their inherited homes to other masters, or are driven from them, or they come as beggars among us; or, which is far worse, they are flogged and exiled as slaves for sale in their own land. Christian blood, redeemed by the blood of Christ, has been shed, and Christian flesh, akin to the flesh of Christ, has been subjected to unspeakable degradation and servitude. Everywhere in those cities there is sorrow, everywhere misery, everywhere groaning. The churches in which divine mysteries were celebrated in olden times are now, to our sorrow, used as stables for the animals of these people... Whatever Christians still remain in hiding there are sought out with unheard of tortures... This very city, [Jerusalem] in which, as you all know, Christ Himself suffered for us, because our sins demanded it, has been reduced to the pollution of paganism and, I say it to our disgrace, withdrawn from the service of God... If you wish to be mindful of your souls, either lay down your knighthood, or advance boldly, as knights of Christ, and rush as quickly as you can to the defense of the Eastern Church. For she it is from whom the joys of your whole salvation have come forth, who poured into your mouths the milk of divine wisdom, who set before you the holy teachings of the Gospels. We say this, brethren, that you may restrain your murderous hands from the destruction of your brothers, and in behalf of your relatives in the faith oppose yourselves to the Gentiles. Under Jesus Christ, our Leader, may you struggle for your Jerusalem, in Christian battle lines... You should shudder, brethren, you should shudder at the thought of raising a violent hand against Christians; it is less wicked to brandish your sword against Saracens. It is the only warfare that is righteous, for it is charity to risk your life for your brothers.”

**Source:** August. C. Krey, *The First Crusade: The Accounts of Eyewitnesses and Participants*, (Princeton: 1921), 33-36

### **4. Guibert de Nogent**

"If neither the words of the Scriptures arouse you, nor our admonitions penetrate your minds, at least let the great suffering of those who desired to go to the holy places stir you up... consider what taxes, what violence they underwent, since they were forced to make payments and tributes almost every mile, to purchase release at every gate of the city, at the entrance of the churches and temples, at every side journey from place to place: also, if any accusation whatsoever were made against them, they were compelled to purchase their own release; but if they refused to pay money, the prefects of the Gentiles, according to their custom, frequently beat them. What shall we say of those who took up the journey without anything more than trust in their barren poverty, since they seemed to have nothing except their bodies to lose? They not only demanded money of them, which is not an unendurable punishment, but also examined the bottom of their heels, cutting them open and folding the skin back, lest, perchance, they had sewed something there. Their unspeakable cruelty was carried on even to the point of giving them some vile liquid to drink until they vomited, or even burst their bowels, because they thought the wretches had swallowed gold or silver; or, horrible to say, they cut their bowels open with a sword and, spreading out the folds of the intestines, with frightful mutilation disclosed whatever nature held there in secret. Remember, I pray, the thousands who have perished vile deaths, and strive for the

holy places from which the beginnings of your faith have come. Before you engage in His battles, believe without question that Christ will be your standard-bearer and inseparable forerunner... The most excellent man concluded his oration and by the power of the blessed Peter and he absolved all who vowed to go and confirmed those acts with apostolic blessing. He instituted a sign... the emblem of the soldiery, or rather, of what was to be the soldiery of God. This, made of any kind of cloth, he ordered to be sewed upon the shirts and cloaks of those who were about to go... Furthermore, the Pope condemned with a fearful anathema all those who dared to molest the wives, children, and possessions of these who were going on this journey for God.”

**Source:** August. C. Krey, *The First Crusade: The Accounts of Eyewitnesses and Participants*, (Princeton: 1921), 36-40

### **5. Urban II: Letter of Instruction to the Crusaders, December 1095**

“I, Urban, bishop, servant of the servants of God, to all the faithful, both princes and subjects... Your brotherhood, we believe, has long since learned from many accounts that a barbaric fury has deplorably afflicted and laid waste the churches of God in the regions of the East. More than this, blasphemous to say, it has even grasped in insufferable subjugation its churches and the Holy City of Christ, which was glorified by His passion and resurrection. Grieving with pious concern at this calamity, we visited the regions of Gaul and devoted ourselves largely to urging the princes of the land and their subjects to free the churches of the East. We solemnly enjoined upon them that such an undertaking was a preparation for the remission of all their sins.”

**Source:** August. C. Krey, *The First Crusade: The Accounts of Eyewitnesses and Participants*, (Princeton: 1921), 42-43

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### **Ekkehard of Aurach: On the Opening of the First Crusade**

Ekkehard, a well-known German historian had completed a history of the world in the year 1101 when he determined to make a pilgrimage to Jerusalem. On his return he entirely rewrote the particulars of his history relating to the First Crusade, and finally issued it as a separate volume called Hierosolymita. His work is regarded by historical scholars as remarkably detailed and important. After mentioning the capture of Jerusalem by Godfrey of Bouillon and his fellow-crusaders in 1099, Ekkehard continues:

*The many peoples who took part in the First Crusade.* [After Urban had aroused the spirits of all by the promise of forgiveness to those who undertook the expedition with single-hearted devotion,] “...toward one hundred thousand men were appointed to the immediate service of God from Aquitaine and Normandy, England, Scotland, Ireland, Brittany, Galicia, Gascony, France, Flanders, Lorraine, and from other Christian peoples, whose names I no longer retain. It was truly an army of "crusaders," for they bore the sign of the cross on their garments as a reminder that they should mortify the flesh, and in the hope that they would in this way triumph over the enemies of the cross of Christ, as it had once come to pass in the case of the great Constantine... The several peoples nevertheless were led by their several leaders, namely Godfrey of Lorraine and his brothers Baldwin and Eustace, Robert of Flanders, Robert of Normandy, Count Regimund of St. Gilles, Hugh, brother of King Philip of France, and other warriors of similar energy, rank, and bravery.... The West Franks were easily induced to leave

their fields, since France had, during several years, been terribly visited now by civil war, now by famine, and again by sickness....Among the other nations, the common people, as well as those of higher rank, related that, aside from the apostolic summons, they had in some instances been called to the land of promise by certain prophets who had appeared among them, or through heavenly signs and revelations. Others confessed that they had been induced to pledge themselves by some misfortune. A great part of them started forth with wife and child and laden with their entire household equipment.”

*Prodigies announce the coming crusade* “Moreover the signs in the sun and the wonders which appeared, both in the air and on the earth, aroused many who had previously been indifferent. It seems to us useful to interweave an account of a few of these signs, although it would carry us too far to enumerate them all. For example we beheld a comet on the 7th of October to the south, its brilliancy slanting down seemed like a sword...A few years ago a priest of honorable reputation, by the name of Suigger, about the ninth hour of the day beheld two knights, who met one another in the air and fought long, until one, who carried a great cross with which he struck the other, finally overcame his enemy....Some were watching horses in the fields reported that they had seen the image of a city in the air and had observed various how troops from different directions, both on horseback and on foot, were hastening thither. Many, moreover, displayed, either on their clothing, or upon their forehead, or elsewhere on their body, the sign of the cross, which had been divinely imprinted, and they believed themselves on this account to have been destined to the service of God. Others likewise were induced, through some sudden change of spirit or some nocturnal vision, to sell all their property and possessions and to sew the sign of mortification on their mantles. Among all these people who pressed into the churches in incredible numbers, swords were distributed with the priestly benediction, according to new usage, along with the pilgrim's staff and wallet.”

*Bad men and women join the crusaders* “While through these and similar signs the whole of creation seemed to offer its services to the Creator, the watchful Enemy, who takes occasion when others sleep to sow his tares amongst the good seed, also raised up false prophets and mixed false brethren with degraded women and planted them among the Lord's elect under the appearance of religion. In this way the armies of Christ were defiled not only through hypocrisy and lies, but through shameless uncleanness, so that the prophecy of the Good Shepherd might be fulfilled, “that even the elect may be led astray.”

### **Peter the Hermit: Version of Guibert of Nogent**

Some say that Peter was the true originator of the first Crusade, and was compelled to do so by a vision of Christ after a pilgrimage in 1093. He was also integral in preaching the first Crusade. “Therefore, while the princes, who felt the need of many expenses and great services from their attendants, made their preparations slowly and carefully; the common people who had little property, but were very numerous, joined a certain Peter the Hermit, and obeyed him as a master while these affairs were going on among us. He was, if I am not mistaken, from the city of Amiens, and have we learned that he had lived as a hermit, dressed as a monk somewhere in Upper Gaul. After he had departed from there - I do not know with what intention - we saw him going through the cities and towns under a pretense of preaching. He was surrounded by so great throngs of people, he received such enormous gifts, and his holiness was lauded so highly, that no one within my memory has been held in such honor. He was very generous in the distribution to the poor of what he had received. He restored prostitutes to their husbands with gifts. By his wonderful authority he restored everywhere peace and concord, putting in place of discord. He

wore a wool shirt, and over it a mantle reaching to his ankles; his arms and feet were bare. He lived on wine and fish; he hardly ever, never, ate bread.”

### **Godfrey of Bouillon**

As one of the major leaders of the first Crusade, Godfrey led his forces to Constantinople to deal with the request of the Byzantine emperor.

“Duke Godfrey was the first of all the leaders to come to Constantinople with a great army. He arrived two days before the Nativity of Our Lord and camped outside the city, until the iniquitous Emperor ordered him to be lodged in a suburb of the city... [Alexius became distressed at their presence in the city] the evil Emperor then placed a watch upon them and commanded his Turcoples and Patzinaks to attack and kill them. Thereupon, when Baldwin, brother of the Duke, heard of this, he placed himself in ambush and then found them killing his people. He attacked them in great anger and, God helping, overcame them. Capturing sixty of them, he killed some and presented the rest to the Duke, his brother. When the Emperor had heard of this, he was exceedingly angry. Then the Duke, seeing that the Emperor was enraged, went with his men out of the suburb and encamped outside the city. Moreover, toward evening the Emperor ordered his forces to attack the Duke and the people of Christ. The unconquered Duke and the knights of Christ pursued these, killed seven of them, and drove the rest even to the gates of the city. The Duke, returning to his tents, remained there for five days, until he had entered into an agreement with the Emperor. The Emperor told him to cross the Strait of St. George, and promised to have every kind of market there, just as at Constantinople, and to distribute alms to the poor, upon which they could live.”

### **The Discovery of the Holy Lance in the city of Antioch**

[As we remained disillusioned and felt the pains of loss and abandonment] “There was a certain pilgrim of our army, whose name was Peter, said that St. Andrew, the apostle, appeared and said: “What are you doing, good man?” Peter answered, “Who are you?” The apostle said to him: “I am St. Andrew, the apostle. Know, my son, that when you enter the town, go to the church of St. Peter. There you will find the Lance of our Savior, Jesus Christ, with which He was wounded as He hung on the arm of the cross.” Having said all this, the apostle straightway withdrew. But Peter, afraid to reveal the advice of the apostle, was unwilling to make it known to the pilgrims. He said to himself: “Lord, who would believe this?” But at that hour St. Andrew took him and carried him to the place where the Lance was hidden in the ground... [Peter then repeated to his brothers] “Within five days the Lord will send them such a token that they will remain happy and joyful, and if they wish to fight, let them go out immediately to battle, all together, and all their enemies will be conquered, and no one will stand against them.” Thereupon, when they heard that their enemies were to be overcome by them, they began straightway to revive and to encourage one another, saying: “Guard yourselves, and be everywhere brave and alert, since the Lord will come to our aid in the next battle and will be the greatest refuge to His people whom He beholds' lingering in sorrow.” Accordingly, upon hearing the statements of that man who reported to us the revelation of Christ through the words of the apostle, we went in haste immediately to the place in the church of St. Peter which he had pointed out. Thirteen men dug there from morning until vespers. And so that man found the Lance, just as he had indicated. They received it with great gladness and fear, and a joy beyond measure arose in the whole city.”

### **Muslim account of Ibn al Athir**

“There was a holy man among them who had great influence over them, a man of low cunning, who proclaimed that the Messiah had a lance buried in the local church, a great building in Antioch. He told them if they were to find this they would be victorious...however, before saying this he had buried a lance in a certain place within that church, and concealed all trace of it. After three days of fasting, on the fourth day they dug up the spot and he revealed to them what he had buried there just days before. Thereupon they all rejoiced and believed that victory was secure.”

### **The Patriarch of Jerusalem to the Church in the West (Antioch, January 1098)**

“In behalf of God and ourselves, I, apostolic Patriarch, the bishops and the whole order of the Lord, urgently pray...Come, therefore, we pray, to fight in the army of the Lord at the same place in which the Lord fought, in which Christ suffered for us, leaving to you an example that you should follow his footsteps. Did not God, innocent, die for us? Let us therefore also die, if it be our lot, not for Him, but for ourselves, that by dying on earth we may live for God. Come, therefore, hasten to be repaid with the twofold reward - namely, the land of the living and the land flowing with milk and honey and abounding in all good things. Behold, men, by the shedding of our blood the way is open everywhere. Bring nothing with you except only what may be of use to us. Let only the men come; let the women be left. From the home in which there are two, let one, the one more ready for battle come. But those, especially, who have made the vow (let them come). For those who promise to make the journey but then discharge their vow, I apostolic Patriarch, the bishops, and the whole order of the orthodox, do excommunicate them and remove them utterly from the communion of the Church. And you must do likewise, so that they may not have burial among Christians...come, and receive the twofold glory!”

### **Stephen, Count of Blois and Chartres, To his Wife Adele (Antioch, March 29)**

A crusader letter to his wife...“Count Stephen to Adele, his sweetest and most amiable wife, to his dear children, and to all his vassals of all ranks - his greeting and blessing. You may be very sure, dearest, that the messenger whom I sent to you, left me before Antioch safe and unharmed and through God's grace in the greatest prosperity. And already at that time, together with all the chosen army of Christ, endowed with great valor by Him, we had been continuously advancing for twenty-three weeks toward the home of our Lord Jesus. You may know for certain, my beloved, that of gold, silver and many other kind of riches I now have twice as much as your love had assigned to me when I left you. For all our princes, with the common consent of the whole army, against my own wishes, have made me up to the present time the leader, chief and director of their whole expedition. You have certainly heard that after the capture of the city of Nicaea we fought a great battle with the vile Turks and by God's aid conquered them. And we learned that there was a certain Turkish prince Assam, dwelling in Cappadocia; there, then, we directed our course. All his castles we conquered by force and compelled him to flee to a certain very strong castle situated on a high rock. We also gave the land of that Assam to one of our chiefs and in order that he might conquer the above-mentioned Assam, we left there with him many soldiers of Christ. Thence, continually following the wicked Turks, we drove them through the midst of Armenia, as far as the great river Euphrates. Having left all their baggage and beasts of burden on the bank, they fled across the river into Arabia. The bolder of the Turkish soldiers, indeed, entering Syria, hastened by forced marches night and day, in order to be able to enter the royal city of Antioch before our approach. The whole army of God learning this gave due praise

and thanks to the omnipotent Lord. Hastening with great joy to the aforesaid chief city of Antioch, we besieged it and very often had many conflicts there with the Turks; and seven times with the citizens of Antioch and with the innumerable troops coming to its aid, whom we rushed to meet, we fought with the fiercest courage, under the leadership of Christ. And in all these seven battles, by the aid of the Lord God, we conquered and most assuredly killed an innumerable host of them. In those battles, indeed, and in very many attacks made upon the city, many of our brethren and followers were killed and their souls were borne to the joys of paradise. We found the city of Antioch very extensive, fortified with incredible strength and almost impregnable. In addition, more than 5,000 bold Turkish soldiers had entered the city, not counting the Saracens, Publicans, Arabs, Syrians, Armenians and other different races of whom an infinite multitude had gathered together there. In fighting against these enemies of God and of our own we have, by God's grace, endured many sufferings and innumerable evils up to the present time. Many also have already exhausted all their resources in this very holy passion. Very many of our Franks, indeed, would have met a temporal death from starvation, if the clemency of God and our money had not spared them. Before the abovementioned city of Antioch indeed, throughout the whole winter we suffered for our Lord Christ from excessive cold and enormous torrents of rain. What some say about the impossibility of bearing the heat of the sun throughout Syria is untrue, for the winter there is very similar to our winter in the West...there are one hundred and sixty-five cities and fortresses throughout Syria which are in our power. But a little before they reached the city, we attacked them at three leagues' distance with 700 soldiers, on a certain plain near the "Iron Bridge." God, however, fought for us, His faithful, against them. For on that day, fighting in the strength that God gives, we conquered them and killed an innumerable multitude - God continually fighting for us - and we also carried back to the army more than two hundred of their heads, in order that the people might rejoice on that account. The emperor of Babylon also sent Saracen messengers to our army with letters, and through these he established peace and concord with us."

### **Anonymous account of the taking of Jerusalem in 1099**

"Exulting with joy we reached the city of Jerusalem on Tuesday, June 6, and we besieged it in a wonderful manner. Robert of Normandy besieged it on the northern side, near the church of St. Stephen, the first martyr, who was there stoned for Christ's name. Next to him was Robert, Count of Flanders. Duke Godfrey and Tancred carried on the siege on the west. The Count of St. Gilles operated from the south, on Mount Zion, near the church of St. Mary, the Lord's mother, where the Lord supped with His disciples...During the siege we were unable to find any bread to buy for about the space of ten days, until a messenger came from our ships; also we were afflicted by great thirst, so much so that in fear and terror we had to water our horses and other animals six miles away. The fountain of Siloam, at the foot of Mount Zion, sustained us, but the water was sold among us at a high price...We sewed up skins of oxen and buffaloes in which we brought the water six miles. The water we drank from such receptacles was foul and with that foul water and barley bread we daily suffered great affliction and distress. Moreover the Saracens hid near all the springs and wells and ambushed our men, killing and mutilating them and driving off the animals into their dens and caverns. Then our leaders planned to attack the city with machines, in order to enter it and adore the Sepulcher of our Savior. They made two wooden towers and many other machines...Day and night on the fourth and fifth days of the week we vigorously attacked the city on all sides; but before we made our assault the bishops and priests persuaded all by their preaching and exhortation that a procession should be made round Jerusalem to God's honor,



faithfully accompanied by prayers, alms and fasting. Early on the sixth day we attacked the city on all sides and could do nothing against it. We were all surprised and alarmed. Then, at the approach of the hour at which our Lord Jesus Christ deigned to undergo the passion of the cross for us, our knights in one of the towers fought bravely...[and when our men] reached the top, all the defenders of the city quickly fled along the walls and through the city. Our men followed and pursued them, killing and hacking, as far as the temple of Solomon, and there was such a slaughter that our men were up to their ankles in the enemy's blood...The emir who commanded the tower of David surrendered to the Count [of St. Gilles] and opened the gate where pilgrims used to pay tribute. Entering the city, our pilgrims pursued and killed the Saracens up to the temple of Solomon. There the Saracens assembled and resisted fiercely all day, so that the whole temple flowed with their blood. At last the pagans were overcome and our men seized many men and women in the temple, killing them or keeping them alive as they saw fit...Then the crusaders scattered throughout the city, seizing gold and silver, horses and mules, and houses full of all sorts of goods. Afterwards our men went rejoicing and weeping for joy to adore the Sepulcher of our Savior Jesus and there discharged their debt to Him...On the eighth day after the capture of the city they elected Duke Godfrey prince of the city, to fight the pagans and protect the Christians. Also, on the day of St. Peter in chains, they elected as Patriarch a most wise and honorable man, named Arnulf. The city was captured by the Christians on Friday, July 15.”

### **Fulcher of Chartres: The Siege of the City of Jerusalem**

“On the seventh of June the Franks besieged Jerusalem. The city is located in a mountainous region, which is lacking in rivers, woods, and springs...On the west is the tower of David, which is flanked on both sides by the broad wall of the city. The lower half of the wall is solid masonry, of square stones and mortar, sealed with molten lead. So strong is this wall that, if fifteen or twenty men should be well supplied with provisions, they would never be taken by any army...When the Franks saw how difficult it would be to take the city, the leaders ordered scaling ladders to be made, hoping that by a brave assault it might be possible to surmount the walls by means of ladders and thus take the city, God helping. So the ladders were made, and on the day following the seventh, in the early morning, the leaders ordered the attack, and, with the trumpets sounding, a splendid assault was made on the city from all sides. The attack lasted till the sixth hour, but it was discovered that the city could not be entered by the use of ladders, which were few in number, and sadly we ceased the attack. Then a council was held, and it was ordered that siege machines should be constructed by the artisans, so that by moving them close to the wall we might accomplish our purpose...When the tower had been put together and had been covered with hides, it was moved nearer to the wall. Then knights, few in number, but brave, at the sound of the trumpet, took their places in the tower and began to shoot stones and arrows. The Saracens defended themselves vigorously, and, with slings, very skillfully hurled back burning firebrands, which had been dipped in oil and fresh fat. Many on both sides, fighting in this manner, often found themselves in the presence of death. On the following day the work again began at the sound of the trumpet, and to such purpose that the rams, by continual pounding, made a hole through one part of the wall. The Saracens suspended two beams before the opening, supporting them by ropes, so that by piling stones behind them they would make an obstacle to the rams...from these same beams the Franks constructed a bridge, which they cleverly extended from the tower to the wall. About this time one of the towers in the stone wall began to burn, for the men who worked our machines had been hurling firebrands upon it until the wooden beams within it caught fire. The flames and smoke soon became so bad that none of

the defenders of this part of the wall were able to remain near this place. At the noon hour on Friday, with trumpets sounding, amid great commotion and shouting "God help us," the Franks entered the city. When the pagans saw one standard planted on the wall, they were completely demoralized, and all their former boldness vanished, and they turned to flee through the narrow streets of the city. Those who were already in rapid flight began to flee more rapidly. Count Raymond and his men, who were attacking the wall on the other side, did not you know of all this, until they saw the Saracens leap from the wall in front of them. Forthwith, they joyfully rushed into the city to pursue and kill the nefarious enemies, as their comrades were already doing. Some Saracens, Arabs, and Ethiopians took refuge in the tower of David, others fled to the temples of the Lord and of Solomon. A great fight took place in the court and porch of the temples, where they were unable to escape from our gladiators. Many fled to the roof of the temple of Solomon, and were shot with arrows, so that they fell to the ground dead. In this temple almost ten thousand were killed. Indeed, if you had been there you would have seen our feet colored to our ankles with the blood of the slain. But what more shall I relate? None of them were left alive; neither women nor children were spared. This may seem strange to you. Our squires and poorer footmen discovered a trick of the Saracens, for they learned that they could find byzants [*note: a gold coin*] in the stomachs and intestines of the dead Saracens, who had swallowed them. Thus, after several days they burned a great heap of dead bodies, that they might more easily get the precious metal from the ashes. Moreover, Tancred broke into the temple of the Lord and most wrongfully stole much gold and silver, also precious stones, but later, repenting of his action, after everything had been accounted for, be restored all to its former place of sanctity. The carnage over, the crusaders entered the houses and took whatever they found in them. However, this was all done in such a sensible manner that whoever entered a house first received no injury from anyone else, whether he was rich or poor. Even though the house was a palace, whatever he found there was his property. Thus many poor men became rich. Afterward, all, clergy and laymen, went to the Sepulcher of the Lord and His glorious temple, singing the ninth chant. With fitting humility, they repeated prayers and made their offering at the holy places that they had long desired to visit... It was the eleven hundredth year of our Lord, if you subtract one, when the people of Gaul took the city. It was the 15th day of July when the Franks in their might captured the city."

### **Muslim account of the taking of Jerusalem, July 15, 1099 [by Ibn al Athir**

"In fact Jerusalem was taken from the north on the morning of Friday 22, sha'ban 492. The population was put to the sword by the Franks, who pillaged the area for a week. A band of Muslims barricaded themselves into the Oratory of David and fought on for several days. They were granted their lives in return for surrendering. The Franks honored their word, and the group left by night for Ascalon. In the Masjid al-Aqsa the Franks slaughtered more than 70,000 people, among them a large number of Imams and Muslim scholars, devout and ascetic men who had left their homelands to live lives of pious seclusion in the Holy Place. The Franks stripped the Dome of the Rock of more than forty silver candelabra, each of them weighing 3,600 drams, and a great silver lamp weighing forty four Syrian pounds, as well as a hundred and fifty smaller silver candelabra and more than twenty gold ones, and a great deal more booty."

### **The Jewish Experience As Told by Solomon Bar Simson [Mid Twelfth Century]**

Around 1140, Solomon Bar Simson, a Jew from the German city Mainz, published a chronicle of the First Crusade. This excerpt shows that the Jewish community interpreted the coming of the

crusaders as a punishment from God; hence their prayers and fasting and their conviction that those killed by the crusaders were martyrs for God.

“At this time arrogant people, a people of strange speech, a nation bitter and impetuous, French men and Germans, set out for the Holy City, which had been desecrated by barbaric nations, there to seek their house of idolatry and banish the Ishmaelites and other denizens of the land and conquer the land for themselves... Now it came to pass that as they passed through the towns where Jews dwelled, they said to one another: "Look now, we are going a long way to seek out the profane shrine and to avenge ourselves on the Ishmaelites, when here, in our very midst, are the Jews – they whose forefathers murdered and crucified [Christ] for no reason. Let us first avenge ourselves on them and exterminate them from among the nations so that the name of Israel will no longer be remembered, or let them adopt our faith...’ When the Jewish communities became aware of their intentions, they resorted to the custom of our ancestors, repentance, prayer, and charity...[in their exit] they attacked the community of Speyer and murdered eleven holy souls who sanctified their Creator on the holy Sabbath and refused to defile themselves by adopting the faith of their foe. There was a distinguished, pious woman there who slaughtered herself in sanctification of God's name. She was the first among all the communities of those who were slaughtered. The remainder were saved by the local bishop without defilement [baptism]... On the twenty-third day of Iyar they attacked the community of Worms. The community was then divided into two groups; some remained in their homes and others fled to the local bishop seeking refuge. Those who remained in their homes were set upon by the steppe-wolves who pillaged men, women, and infants, children and old people. They pulled down the stairways and destroyed the houses, looting and plundering; and they took the Torah Scroll, trampled it in the mud, and tore and burned it.”

#### **The Letter of Pope Paschal II [r. 1099-1118] regarding the victory of the First Crusade**

“Paschal, bishop, servant of the servants of God, to all archbishops, bishops, and abbots throughout Gaul; greeting and apostolic blessing. We owe boundless gratitude to the compassion of Almighty God, since in our time He has deigned to wrest the Church in Asia from the bands of the Turks and to open to Christian soldiers the very city of the Lord's suffering and burial. However, we ought to follow Divine grace with what means He has given us, and effectively aid our brethren who have remained in those districts which were once the lands of the people of Palestine or Canaan. Urge, therefore, all the soldiers of your region to strive for remission and forgiveness of their sins by hastening to our Mother Church of the East; especially compel those who have assumed the sign of the cross in pledge of this journey to hasten thither, unless they are prevented by the hindrance of poverty. Moreover, we decree that those be held in disgrace who left the siege of Antioch through weak or questionable faith; let them remain excommunicated, unless they affirm with certain pledges that they will return. We furthermore command that all their possessions be restored to those brethren who are returning after the victory of the Lord, just as you recall was ordained in a decree from the synod by Urban, our predecessor of blessed memory. Do thus in all matters, being so zealous in your duty that by common zeal our Mother Church of the East may be restored to her due state, the Lord granting it.”

#### **William of Tyre: Godfrey of Bouillon Becomes “Defender Of The Holy Sepulcher.”**

“When the Holy City had, by the superabundant grace of the Lord, been restored and affairs had returned to a more or less tranquil state, the army spent seven days rejoicing greatly, with spiritual gladness and fear of the Lord. On the eighth day [July 22 1099] the princes gathered in

order that, after calling on the grace of the Holy Spirit, they might deal with the business of electing one of their group to rule over the area and take charge of the royal duties in the provinces... Duke Godfrey was born in the French kingdom, in the province of Reims, in the city of Boulogne by the English Sea. He was descended from illustrious and religious forebears... Godfrey was the eldest of them by birth and the foremost in his inner qualities as well... He was a religious man, mild mannered, virtuous, and God fearing. He was just, he avoided evil and he was trustworthy and dependable in his undertakings. He scorned the vanities of the world, a quality rare in that age and especially among men of the military profession. He was steadfast in prayer and pious works, renowned for his generosity, graciously affable, civil, and merciful. His whole life was commendable and pleasing to God. His body was tall and although he was shorter than the very tall, yet he was taller than men of average height. He was a man of incomparable strength, with stout limbs, a manly chest, and a handsome face. His hair and beard were a medium blond. He was considered by everyone to be most outstanding in the use of weapons and in military operations."

### **Usmah Ibn Munqidh (c.1175) excerpts on the Crusading Franks**

Usamah (1095-1188), was a Muslim warrior who fought against the Crusaders with Saladin. Yet as a resident of the area around Palestine, he also had a chance to befriend a number of them. His autobiography dates from around 1175.

"When one comes to recount cases regarding the Franks, one cannot but glorify Allah [exalted is he!] and sanctify him, for he sees them as animals possessing the virtues of courage and fighting, but nothing else; just as animals have only the virtues of strength and carrying loads. I shall now give some instances of their doings and their curious mentality.

In the army of one King Fulk, son of Fulk, was a Frankish revered knight who had just arrived from their land in order to make the holy pilgrimage and then return home. We developed a fellowship and kept such constant company with me that he began to call me "my brother."

When he resolved to return by sea to his homeland, he said to me: "My brother, I am leaving for my country and I want you to send with me your son [my son, who was then fourteen years old] to our country, where he can see other, true knights and learn their wisdom and chivalry. When he returns, he will be like a wise man." Thus there fell upon my ears words which would never come out of the head of a sensible man; for even if my son were to be taken captive, his captivity could not bring him a worse misfortune than carrying him into the lands of the Franks. However, I said to the man: "By my life, this has exactly been my idea. But the only thing that prevented me from carrying it out was the fact that his grandmother, who is my mother, is so fond of him that I was made to promise her that I would never separate the two; so, she exacted an oath from me to the effect that I must return him to her." Thereupon he asked, "Is your mother still alive?" "Yes." I replied. "Well," said he, "then disobey her not."

A case illustrating their curious medicine is the following: The lord of al-Munaytirah wrote to my uncle asking him to dispatch a physician to treat certain sick persons among his people. My uncle sent him a Christian physician named Thabit. Thabit was absent but ten days when he returned. So we said to him, "How quickly has thou healed thy patients!" He said: "They brought before me a knight in whose leg an abscess had grown; and a woman afflicted with imbecility. To the knight I applied a small compress until the abscess opened and became well; and the woman I put on diet." Then a Frankish physician came to them and said, "This man knows nothing about treating them." He then said to the knight, "Which wouldst thou prefer, living with one leg or dying with two?" The latter replied, "Living with one leg." The physician said, "Bring me a strong knight and a sharp ax." A knight came with the ax. And I was standing by. Then the

physician laid the leg of the patient on a block of wood and bade the knight strike his leg with the ax and chop it off at one blow. Accordingly he struck it-while I was looking on-one blow, but the leg was not severed. He dealt another blow, upon which the marrow of the leg flowed out and the patient died on the spot. He then examined the woman and said, "This is a woman in whose head there is a devil which has possessed her. Shave off her hair." Accordingly they shaved it off and the woman began once more to eat their ordinary diet-garlic and mustard. Her imbecility took a turn for the worse. The physician then said, "The devil has penetrated through her head." He therefore took a razor, made a deep cruciform incision on it, peeled off the skin at the middle of the incision until the bone of the skull was exposed and rubbed it with salt. The woman also expired instantly. Thereupon I asked them whether my services were needed any longer, and when they replied in the negative I returned home, having learned of their medicine what I knew not before. I have, however, witnessed a case of their medicine which was quite different from that. The king of the Franks bad for treasurer a knight named Bernard, who (may Allah's curse be upon him!) was one of the most accursed and wicked among the Franks. A horse kicked him in the leg, which was subsequently infected and which opened in fourteen different places. Every time one of these cuts would close in one place, another would open in another place. All this happened while I was praying for his perdition. Then came to him a Frankish physician and removed from the leg all the ointments which were on it and began to wash it with very strong vinegar. By this treatment all the cuts were healed and the man became well again. He was up again like a devil."

**Muslim account [anonymous] of the living conditions under the Crusader Principalities**

“There is no excuse before God...for a Muslim to remain in a city of unbelief...[as a Muslim travels he encounters] many discomforts and evils to which he is subjugated in the countries of the Christians...for example when he hears disgusting words spoken about the Prophet...or finds it impossible to cleanse himself properly, or has to live among pigs and so many other illicit things...One of the horrors that strikes any inhabitant of the Christian countries is the spectacle of Muslim prisoners tottering in irons, condemned to hard labor and treated as slaves, as well as the sight of Muslim captives bearing iron chains around their legs.”

Searchable Hadith - <http://www.searchtruth.com/searchHadith.php>

Koran on-line - <http://quran.com/>

Map - [http://bigfaithministries.com/wp-content/uploads/2012/02/crusade\\_map.png](http://bigfaithministries.com/wp-content/uploads/2012/02/crusade_map.png)