

A Global History of the Crusades

01:510:213:01, Fall 2023

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Office Hours: Tuesday/Friday 11:40-2:00 (Zoom and in-person).

Course Description

The Crusades were holy wars declared by Roman popes that aimed to recapture Christ's city of Jerusalem from the Muslims. The people who fought them were a colorful mix of knights, lords, kings, freebooters, adventure-seekers, and sadists hailing from France, Germany, England, Italy, Spain, Scandinavia, and many other places. In the end, the Jerusalem wars were not successful. Although Jerusalem was captured in 1099 and held off-and-on for centuries, by 1291 the Western European presence in the Holy Land was over. Yet crusading would continue. Crusades were now declared against non-Christians and heretics on every border of an imagined "Christendom" and even within Europe itself.

The story of the Crusades is usually told from West to East. This course will tell the story from East to West. It will begin in the Eastern Mediterranean: the original target of the Crusades. But it will end in Western Europe: the place in which the Crusades had their most profound impact.

In part one, students will be introduced to the people and politics of the Eastern Mediterranean on the eve of the First Crusade. They will meet the Christians of Byzantium: mighty heirs to the Roman empire. They will meet the Muslims of the Caliphate: world-straddling successors to the prophet Muhammad's rule in Arabia. They will meet the Turks of the steppe: horse-borne nomads who swept out of the northern grasslands to redraw the political map of the Middle East. Only then will students meet the would-be redeemers of this world: the ill-smelling, hard-fighting Westerners known to the people of the East simply as "the Franks."

In part two, students will hear the story of the first five Crusades to take and defend Jerusalem, from the impossible victory at Jerusalem in 1099 to the violent end of Crusader presence in the Near East in 1291.

In part three, students will debate the extent to which crusading and its culture transformed Christian Europe itself. Finally, they will ask if the conquest of the New World was the real "Last Crusade."

This course supports the SAS conceptual learning goals for History, helping students understand:

1. The role of human agency in bringing about change in society and institutions.
2. The operation of large-scale forces responsible for causing change over time, such as politics, economics, and religion.

Required Texts

Susanna Throop, *The Crusades: An Epitome* (Leeds, 2018).

S.J. Allen and Emilie Amt (eds.), *The Crusades: A Reader*, Second Edition (Toronto, 2014).

Course Grading

Note: Students should expect to read about 40–50 pages a week. All readings not included in the two required class texts will be made available on Canvas.

Participation (10%)

This will be measured through attendance and engagement at the lectures.

Midterm (30%)

Administered at the midpoint of the course, this will evaluate the student on their command of the material covered in lecture and readings so far. It will consist of short identification questions on key terms introduced in lectures, paragraph length identifications of "gobbets" from primary sources, and an essay on one of the "big questions" of the course. Students will be extensively prepared by the lecturer on how to study for both the midterm and the final exam and will receive a detailed study guide for both.

Research Paper (30%)

This is a paper of 6–8 pages (double spaced 12 pt font), using both primary and secondary sources to make an argument that answers one of the "big questions" raised by the instructor at the end of every week's lecture. The instructor will provide a list of relevant primary and secondary sources. **Students must submit a first draft on Friday, November the 10th. The instructor will give this a prospective "grade" and advice on how to improve that grade for the final draft, due on Thursday, November 23rd.**

Final Exam (30%)

This exam will evaluate the student on their command of the material in the entire course. It will be structured in the same way as the midterm exam, and will not be cumulative (i.e. it will only cover material from the second half of the course). **Students can choose to take a cumulative version of the final exam that will count for 60% of their grade and replace their grade on the midterm.**

A 89.5-100	C+ 76.5-79.49	F 59.49 and below
B+ 86.5-89.49	C 69.5-76.49	
B 79.5-86.49	D 59.5-69.4.	

Course Policies

Attendance: Attendance will be taken by signup sheet from Friday September 15th. Three unexcused absences from the lectures are permitted before their final grade for the course will be affected, 3% of the final grade will be subtracted for every subsequent unexcused absence thereafter. Excused absences require a note or email to the instructor.

Electronics Use: Students may use laptops and cellphones in class so long as they do not become disruptive. However, ***cell phones are forbidden during the midterm and final exam.*** If a student has their cell phone out during an exam, they will receive a grade of zero. If there are extenuating circumstances that require cell phone access during an exam, students must clear this with the instructor *before* the exam.

Cheating: Presenting the work of others as though it is your own is cheating and will be dealt with according to university policy. This includes the output of ChatGPT or other large language models (artificial intelligence).

Plagiarism: Presenting the words or ideas of others as though it is your own on a written assignment is plagiarism and will be dealt with according to university policy.

Syllabus: Students are expected to read and understand the syllabus and agree to the policies prescribed within it. The instructor will, in turn, follow the syllabus closely in structuring the course and assigning work. All major changes to the syllabus will be announced in class, and a revised syllabus will then be circulated.

How to Do Well

1. Come to lectures, listen carefully, and take notes. Lecture PowerPoints will be color-coded to help you study for the test and will be made available online after each lecture. The lectures themselves will not be recorded. **Key terms that might be an "ID" question on the midterm or final exam will be marked in red on the PowerPoint.**

2. Do the readings in the order they are listed on the syllabus. Read the pre-distributed discussion questions before you start reading and be prepared to give your own answer to those questions in small group discussion during class. If you do not feel you can complete all the assigned reading for the day or week, read in the numbered order that they are assigned on the syllabus until you run out of time. **You are only responsible for some of the primary source readings as "gobbet" questions on the midterm and final exam. These will be marked in green on the PowerPoint when we review them during class time.**

3. **Every week will end with a "big question" marked in blue on the PowerPoint.** Answering these questions will form the basis of *both* the short essay questions on the exams, *and* the set topics for the research paper. Pay attention to these questions, participate in the class discussion about them, and think early and often about how you will answer them on both the exams and the research paper.

Course Schedule

I. The World That Made the Crusades

Week One: Premodern Life—Its Pains and Its Pleasures

Tuesday, September 5

Lecture: *Why you are not smarter than people 1,000, 10,000, or 100,000 years ago.*

Read:

1. No reading. Get your hands on the required course texts.

Friday, September 8

Lecture: *How and why did humans stop being mostly free?*

Read:

1. Susanna Throop, *The Crusades: An Epitome* (Leeds, 2018), pp. 1–12.

Week Two: Byzantium—A Christian Roman Empire

Tuesday, September 12

Lecture: *Christianity in the Mediterranean—the religion of the majority.*

Read:

1. Henry Chadwick, *The Early Church* (New York, 1973) pp. 9–31; 125–132.
2. John 1.
3. The Nicene Creed.
4. The *Life of Constantine* [extracts].

Friday, September 15

Lecture: *Byzantium—the best-organized state in the Mediterranean.*

Read:

1. Mark Whittow, *The Making of Orthodox Byzantium, 600-1025* (London, 1996) pp. 96–113.
2. Liudprand of Cremona, *Retribution* 6.

Week Three: The Caliphate—Successors to the Prophet

Tuesday, September 19

Lecture: *Muhammad and the Muslim tradition*

Read:

1. Michael Cook, *Muhammad* (Oxford, 1996), pp. 5–24.
2. Qur'an 1:1–7; 2:47–62; 3:164–170; 5:68–77; 17:18–51.

Friday, September 22

Lecture: *Striving in God's path—the Arab-Islamic empire*

Read:

1. Michael Cook, *Muhammad* (Oxford, 1996), pp. 51–60.
2. Al-Baladhuri on early Muslim conquests [*Reader #4*].
3. The Pact of 'Umar [*Reader #5*].
4. Ibn al-Mubarak, Poem on Jihad.

Week Four: The Turks—Sailors of the Great Grass Sea

Tuesday, September 26

Lecture: *How to stay alive on the steppe.*

Read:

1. Mark Whittow, *The Making of Orthodox Byzantium, 600-1025* (London, 1996) pp. 19–25.
2. *Records of the Grand Historian, Account of the Xiongnu* [extract].
3. The Orkhon Inscription [extract].

Friday, September 29

Lecture: *Turks on the move and the end of Arab rule.*

Read:

1. Susanna Throop, *The Crusades: An Epitome* (Leeds, 2018), pp. 13–29.
2. Ibn al-Athir, *History* [extract].
3. Matthew of Edessa on the Seljuk Conquests [*Reader #10*].

Week Five: The Franks—Well-Fed, Disorganized, Hard-Fighting Barbarians

Tuesday, October 3

Lecture: *Pope and Emperor—the Latin Christian tradition.*

Read:

1. Susanna Throop, *The Crusades: An Epitome* (Leeds, 2018), pp. 30–42.
2. Letters between Pope Gregory VII and Henry IV.

Friday, October 6

Lecture: *Why did Europe produce so many skilled and well-fed killers?*

Read:

1. *The Song of Roland* [Reader #8].
2. *Declaration of the Truce of God* [Reader #9].

Week Six: The Longest Crusade—The Spanish *Reconquista*

Tuesday, October 10

Lecture: Guest lecture by Dr. Ariana Myers, University of Wisconsin-Milwaukee

Read: TBA

Friday, October 13

Lecture: Guest lecture by Dr. Ariana Myers, University of Wisconsin-Milwaukee

Read: TBA

II. The World of the Crusades

Week Seven: The First Crusade and the Promise of Adventure

Tuesday, October 17

Lecture: *Urban II—what if we killed the infidels instead of each other?*

Read:

1. Susanna Throop, *The Crusades: An Epitome* (Leeds, 2018), pp. 43–51.
2. Urban II's Call for a Crusade [Reader #12].

Friday, October 20

Lecture: *The conquest of Jerusalem—a catastrophic miracle.*

Read:

1. Susanna Throop, *The Crusades: An Epitome* (Leeds, 2018), pp. 52–59.
2. Raymond of Aguilers on the Fall of Jerusalem [*Reader* #20].

Week Eight: The Second Crusade and the Problem of Frankish Disunity

Tuesday, October 24

Lecture: *Outremer—why couldn't the eastern Franks get their act together?*

Read:

1. Susanna Throop, *The Crusades: An Epitome* (Leeds, 2018), pp. 60–72.
2. William of Tyre's *History* [*Reader* #24].
3. Memoirs of 'Usama ibn Munqidh [*Reader* #31].

Friday, October 27

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Week Nine: The Third Crusade and the Growth of Muslim Unity

Tuesday, October 31

Lecture: *Saladin—pulling the Muslim world back together.*

Read:

1. Susanna Throop, *The Crusades: An Epitome* (Leeds, 2018), pp. 73–86.
2. 'Ali ibn Tahir al-Sulami's *The Book of Jihad* [*Reader* #22].
3. Baha al-Din's *Life of Saladin* [*Reader* #41].

Friday, November 3

Lecture: *Richard and Saladin—the poets' crusade.*

Read:

1. Susanna Throop, *The Crusades: An Epitome* (Leeds, 2018), pp. 87–98.
2. Accounts of the Third Crusade [*Reader* #47].

Week Ten: The Fourth Crusade and the End of Byzantine Power

Tuesday, November 7

Lecture: *How a botched travel budget accidentally killed the Roman Empire.*

Read:

1. Susanna Throop, *The Crusades: An Epitome* (Leeds, 2018), pp. 99–116.
2. Accounts of the Fourth Crusade [*Reader #58*].

Friday, November 10

Lecture: *How Byzantium lost its power and became Greece.*

Read:

1. Susanna Throop, *The Crusades: An Epitome* (Leeds, 2018), pp. 117–128.
2. Documents on the Sack of Constantinople [*Reader #59*].

FIRST DRAFT OF PAPER DUE

Week Eleven: The Fifth Crusade and the High Watermark of Crusading

Tuesday, November 14

Lecture: *It's all downhill from here—the fall of Damietta to the fall of Acre.*

Read:

1. Susanna Throop, *The Crusades: An Epitome* (Leeds, 2018), pp. 129–152.
2. Oliver of Paderborn on the Fifth Crusade [*Reader #64*].

Friday, November 17

No Class: **WORK ON YOUR PAPER**

III. The World the Crusades Made

Week Twelve: The Baltic Crusades and the Death Rattle of European Paganism

Tuesday, November 21

Lecture: *Pagan hunting—the most lucrative crusade.* (Professor Absent: lecture on Zoom)

Read:

1. Proclamations of Northern European Crusades [*Reader #67*].
2. Nikolaus Von Jeroschin on the Prussian Crusades [*Reader #71*].

Wednesday, November 23rd

FINAL DRAFT OF PAPER DUE

Friday, November 24

No Class: Thanksgiving Recess

Week Thirteen: The Albigensian Crusades and the Dream of Religious Purity

Tuesday, November 28

Lecture: *Kill them all—God will know His own.*

Read:

1. Sean McGlynn, *Kill Them All: Cathars and Carnage in the Albigensian Crusade* (Cheltenham, 2015), pp. 15–53.
2. William of Tudela's *Song of the Cathar Wars* [Reader #61].

Friday, December 1

Lecture: *The birth of the Inquisition.*

Read:

1. Bernard of Gui's *Manual for Inquisitors* [Reader #60].

Week Fourteen: The Wars Against the Ottomans and the Idea of Christendom

Tuesday, December 5

Lecture: *Why the Ottomans couldn't stop winning.*

Read:

1. Susanna Throop, *The Crusades: An Epitome* (Leeds, 2018), pp. 153–176.
2. Kritovoulos on the Fall of Constantinople [Reader #95].

Friday, December 8

Lecture: *Malta and Lepanto—the Ottoman high tide.*

Read:

1. Erasmus, *On the War Against the Turks* [Reader #97].

Week Fifteen: Did Crusading Ever Stop?

Tuesday, December 12

Lecture: *Crusading—it's later than you think.*

Read:

1. Susanna Throop, *The Crusades: An Epitome* (Leeds, 2018), pp. 177–186.
2. The Journal of Christopher Columbus [extracts].

Friday, December 15

No Class: Reading Day

Week Sixteen: Final Exam

FINAL EXAM: DATE TBA

Statements and Resources

Academic Integrity

Summary: <http://nbacademicintegrity.rutgers.edu/home/academic-integrity-policy/>

Resources for Students, see PLAGIARISM definition in particular:
<http://nbacademicintegrity.rutgers.edu/home/for-students/>

and CITATIONS: <http://nbacademicintegrity.rutgers.edu/home/for-students/>

Rutgers University takes academic dishonesty very seriously. By enrolling in this course, you assume responsibility for familiarizing yourself with the Academic Integrity Policy and the possible penalties (including suspension and expulsion) for violating the policy. As per the policy, all suspected violations will be reported to the Office of Student Conduct. Academic dishonesty includes (but is not limited to):

Cheating

Plagiarism

Aiding others in committing a violation or allowing others to use your work

Failure to cite sources correctly

Fabrication

Using another person's ideas or words without attribution--re-using a previous assignment

Unauthorized collaboration

Sabotaging another student's work

Student-Wellness Services

Counseling, ADAP & Psychiatric Services (CAPS)
(848) 932-7884 / 17 Senior Street, New Brunswick, NJ 08901/
<http://health.rutgers.edu/medical-counseling-services/counseling/>

CAPS is a University mental health support service that includes counseling, alcohol and other drug assistance, and psychiatric services staffed by a team of professionals within Rutgers Health services to support students' efforts to succeed at Rutgers University. CAPS offers a variety of services that include: individual therapy, group therapy and workshops, crisis intervention, referral to specialists in the community, and consultation and collaboration with campus partners.

Crisis Intervention: <http://health.rutgers.edu/medical-counseling-services/counseling/crisis-intervention/>

Report a Concern: <http://health.rutgers.edu/do-something-to-help/>

Violence Prevention & Victim Assistance (VPVA)

(848) 932-1181 / 3 Bartlett Street, New Brunswick, NJ 08901 / <http://vpva.rutgers.edu>

The Office for Violence Prevention and Victim Assistance provides confidential crisis intervention, counseling and advocacy for victims of sexual and relationship violence and stalking to students, staff and faculty. To reach staff during office hours when the university is open or to reach an advocate after hours, call 848-932-1181.

Disability Services

(848) 445-6800 / Lucy Stone Hall, Suite A145, Livingston Campus, 54 Joyce Kilmer Avenue, Piscataway, NJ 08854 / <https://ods.rutgers.edu>

Rutgers University welcomes students with disabilities into all of the University's educational programs. In order to receive consideration for reasonable accommodations, a student with a disability must contact the appropriate disability services office at the campus where you are officially enrolled, participate in an intake interview, and provide documentation.

If the documentation supports your request for reasonable accommodations, your campus's disability services office will provide you with a Letter of Accommodations. Please share this letter with your instructors and discuss the accommodations with them as early in your courses as possible. To begin this process, please complete the Registration form on the ODS web site.