

ANSWER TWO QUESTIONS

1. 'A complete failure'. To what extent is this a fair assessment of the crusading movement?

2. To what extent did the Albigensian Crusade achieve its objectives? Religious
Territorial
Political

3. To what extent were members of military orders seen as knights?

4. 'The First Crusade was the only true crusade'. Discuss.

5. Is Saladin a crusading hero or villain? ~~hero~~

6. To what extent did crusaders settling in the East develop a new sense of identity?

family
language
religion?

Diwedd/End

medicine? clothes?

Experience
- some cannot stay
- continued war
- accepted few
- but savages,
force of conversion

- Filche
- Osumah
- Munro
- Stephen of Blois

- Not content!
not western
crusades.

6 In practicalities of living in east, but not in fundamental attitudes.

- ① Family and friends - ~~Stephen left his in England~~ ^{Alaric, Mervin} (no action to turn union)
- ② Language (now more common - Faldie)
- ③ Dress and lifestyle
- ④ Religion - cont. fight, but accepted some, (Survivors received grace of baptism)
- ⑤ Medicine - Ourselves -

(Plan)

This essay will argue that in terms of cultural factors, the crusaders settling in the East did develop a new sense of identity, in terms of clothes and language for example. With regards to religious identity however, they did not develop a new sense of identity, although they arguably became more accepting of a variety of religious beliefs. Therefore, it was due to practicality, that many changes occurred, both changing their physical or superficial identity, ~~but not~~ ^{however} their fundamental beliefs and identity did not change.

The most significant example, and cause of a changing identity was the good relations between the crusaders settling and the natives of the land. Although fighting had been barbaric, as demonstrated by Robert the Monk's assertion that "crusaders were more eager to tear Turkish souls from Turkish bodies than any staring man at a wedding feast", relations following settlement were positive. The instances of both friendships

and marriage between crusaders and natives was high. The historian Munro suggests "all classes from the highest to the lowest felt no aversion to such unions", regarding marriage. This strongly suggests a mutual acceptance to enable these relationships. It could be argued that this did not result in changing identities of crusaders, with natives adapting to ~~their~~ suit them, however I think this is highly unlikely. Furthermore, ~~that~~ as Fulche of Chartres states there were "children and grandchildren" of these unions in the years to come, and so although the identity of individual crusaders may not have been altered necessarily, that of their children and descendants undoubtedly will have ~~been~~.

Stemming from positive relations between races, and probably the desire and necessity of trade and communication, crusaders were increasingly familiar with Arabic and the languages of the people where they settled. For example Fulche describes how "languages are now made common" between the different cultures. The ability to speak the language of the land they were living in will have made crusaders feel more integrated, and ~~for~~ as your language is a key aspect of your identity, it could be argued that the crusaders did develop a new sense of identity.

Furthermore, the practicalities of life in the East ~~will have~~ had an impact upon their physical identity, since the environment ~~will have~~ resulted in different dress and lifestyle. This was even the case for the Knights Hospitallers, who were allowed to wear a linen shirt instead due to the "great heat in the East" according to the rule of the hospitallers. Even for those no longer fighting, the dress ~~custom~~ worn in Europe would have been unmitable and uncomfortable, necessitating the adoption of clothes similar to the inhabitants. This occurred to the extent that subsequent crusaders made comment on how their appearance had altered.

Another way in which the crusaders settling in the East developed a new sense of identity was through medicine and science. The interaction with different cultures resulted in the exchange of knowledge, most notably with regards to health and medicine. An account by Osamah discusses the contrast between treatments, with Eastern medicine curing ailments through changes to diet and application of herbal practices, ~~whereas~~ compared to the crusaders more basic ^{and brutal} methods of amputation. This knowledge gained by crusaders settling in the East will no doubt have altered medical practices, and possibly changed their attitudes to illness,

with a greater emphasis upon the physical as opposed to spiritual being.

A key aspect of crusaders' identity was their religious belief, and the extent to which this altered is debatable. ~~At the~~ Their experience of different cultures and their religious beliefs may not have altered their own religious identity through conversion, although their exposure to different beliefs is likely to have altered the way they regarded their own views. It is likely that some ~~as crusaders~~ crusaders settling in the East will have converted to other religions, for example women who married are more likely to have converted to the religion of their husband. That said however, the crusaders who settled in the East continued to fight the Muslim armies. Even once Jerusalem had been taken, there was a large border with Muslim controlled territories and combat continued throughout the period. Therefore, ~~it could be~~ I would argue that their religious identity had not been substantially altered as they retained their belief in the need to fight the Muslims. Furthermore, although marriage between Christians and Jews for example was accepted, only if Saracens had "received the grace of baptism" according to Fulcher of Chartres, were such unions allowable, demonstrating the contrasting religious identities.

~~Conclusion~~

To conclude, many superficial aspects of the crusaders' sense of identity changed and developed, however this essay has argued that this was due to the practicalities of ~~their~~^{adapting to their} new environment as opposed to fundamental change, and their continued opposition to saracens supports the concept that their fundamental religious identity did not change. The only aspect which strongly suggests that the crusaders did develop a new sense of identity was the family connections between cultures. Under these circumstances I think it is unlikely that they did not develop a new sense of identity. I do not suggest ^{however} that their new identity was that of their new families and communities, but instead, they developed a new sense of identity - that of a crusader settling in a new land, no longer European, but still not fully of Eastern.

2

- ① Religious: - Prompted by failures of legates
 - Destroy Carthus strongholds +
 "infirm dispoise to embrace heresy".
 - v many key areas destroyed,
 many Carthus killed.
 - Navarre, not eradicated,
 Montequi survived until 1248
 - Inquisition, not crusades which
 eradicated

- ② Political - Although Pope Innoc III 1208 +
 indulgence, N vs S, aim to
 control Langocor.
 - Although to this day retains
 1 - 6h terms of active language
 - Statute of Paris 1st Dec 1212
 - Raymond VI Toulouse, VII.
 - Laws implement.

- ③ Territorial / economic - Many individuals
 - eg Simon de Montfort.
 - Vexin - lost.
 - Simon gained, Pope
 opposed, influence
 not affected??

(PLAN)

2

This essay will argue that although the overt objective of the Albigensian crusade was to ~~defeat~~ destroy the Cathars, there were many covert political and personal objectives involved as well. Therefore I will discuss the achievements of each of these objectives. Given the destruction of Cathar heresy and the decline of the power of the Languedoc I would argue objectives were largely successful, although to some extent these were achieved through other means, such as the inquisition which followed the crusade.

Firstly, the religious aims of the crusade were the destruction of the Cathar community, regarded as heretical due to their beliefs in duality. The declaration by Pope Innocent III in 1208 planning the failure of the papal legates clearly demonstrates the religious aims. These objectives were achieved to some extent through the destruction of key settlements with a high population of Cathars or supporters, and the burning of Cathar heretics. Furthermore, it could be argued that the ~~destruction~~ downfall of key families of the south was achieving these objectives, since sources such as the *Historia Albigensis* describes them as having an "inborn disposition to embrace heresy", and thus the destruction of power in the south helped to break the web of heresy that existed.

On the other hand however, although many heretics were killed during the Albigensian Crusade, many strongholds, such as Montségur which survived until 1249, far outlived the crusade. Instead, it was the inquisition which followed the crusade which ultimately brought about the downfall of the Cathars. The Inquisition and its achievements however could be argued to be part of the crusade, or stimulated by the crusade, and thus regarded as achieving the ~~the~~ objectives of the Albigensian crusade.

Another objective of the Albigensian crusade was the political subjugation of the Languedoc by the north. Despite the papal declaration and offering of indulgences, there was an ~~and~~ undoubtedly a political ~~and~~ aspect to the Albigensian crusade. With the majority of crusaders from Northern France and minimal external contribution, the crusade had strong political undertones. The extent to which these political objectives were ~~the~~ achieved, is very great, since although it could be argued that the Languedoc region to this day retains a degree of cultural and linguistic independence its political strength was lost during the crusade. A key ~~movement~~ was the Statute of Paris, signed on 1st December 1212, which removed the independence of the south and made it under the

control of the north. Furthermore, although the downfall of Raymond VI of Toulouse could be regarded as a religious achievement due to his continual avoidance of contributing in the crusade, it meant the breakdown of a key power in the south making political control by the north easier. The contrast between the power of the south prior to the crusade and after, clearly demonstrates the achievement of this political objective.

Another objective of the Albigensian crusade in terms of personal objectives, was the gaining of land, power and wealth. Although this was the aim of many, and achieved by some, the best example is Simon de Montfort, whose power and land increased dramatically over the course of the Albigensian crusade. His gains were restricted ~~however~~ however by the pope who decided that lands taken from Raymond VI of Toulouse should not be received by Simon de Montfort, but instead held for his son. Many lesser individuals undoubtedly gained from the raids and confiscation of the property of the Cathars, as occurred in Carcassonne where the inhabitants were forced out of the city with no belongings. "Many were allowed to return once their goods had been seized" however according to the Northern Court ~~Albigensians~~, which would have resulted

in the distribution of possessions ~~found~~ between the crusading army. That said, it is possible that this was not the objective of many people on crusade, ~~instead~~ the prospect of a full indulgence for only forty days on crusade in addition to the prospect was the main objective and possible lodging was a benefit they had not expected.

In conclusion, there were many objectives of the Albigensian crusade, which reflects the many people involved and their differing ~~and~~ view points. This essay has argued that the majority of these objectives were achieved, although arguably as part of a wider battle against heresy and the power of the south as opposed to merely the fighting of the crusade itself.

