

Document 1: Excerpt of a description about the impact of the Crusades: unknown source.

The Crusades failed in their chief goal: the conquest of the Holy Land. They also left a bitter legacy of religious hatred behind them. In the Middle East, both Christians and Muslims committed appalling atrocities in the name of religion. In Europe, crusaders sometimes turned their fury against Jews, massacring entire communities.

Q: Why does the author of this document call the legacy of the crusades a bitter one?

Document 2: Description of the economic impact of the Crusades: unknown source.

Merchants in Venice and other northern Italian cities built large fleets to carry crusaders to the Holy Land. They later used those fleets to open new markets in the crusaders' states. Even after the Muslims had recaptured the city of Acre, Italian merchants kept these trade routes open. Our words sugar, cotton, rice, and muslin, which were borrowed from Arabic, show the range of trade goods involved.

Q: What was the economic impact of the Crusades?

Document 3: This author describes the motivation behind the Crusaders desire to fight in these battles: unknown source .

Europe was prepared for overseas expansion not only by Marco Polo, but also by the Crusades. We usually think of the Crusades as a great religious movement in which gallant knights of Christendom tried to win back the Holy Land from the Muslims. Some were interested only in fighting for Christianity, but others were looking for adventure, for estates, or for commercial opportunities. This led to results very different from those expected by their organizers.

Q:What were some of the reasons the Crusades attracted people that differed from the ones anticipated by its organizers?

Document 4: The author describes the impact the 4th Crusade had on the Catholic Church.

Thus in April 1204, the crusaders and Venetians stormed Constantinople, sacked the city, destroying its magnificent library, and grabbed thousands of relics that were later sold in Europe. From destruction, the Byzantine Empire as a political unit never recovered. Moreover, the assault of one Christian people on another, when one of the goals of the Fourth Crusade was reunion of Greek and Latin churches, made the split between the Greek and Latin churches permanent. It also helped discredit the entire crusading movement.

Q: What was the negative impact that the 4th Crusade had on the Christian world? Explain.

Document 5: Description of some of the effects of the Crusades.

In addition to the feudal states that the crusaders set up along the Syrian and Palestinian coasts, which managed to survive for about two centuries before the Muslims reconquered them, the crusaders left in the Middle East two legacies that continue to resonate. First, the long struggle between Islam and Christendom and the example of persecution set by Christian kings and prelates (bishops) left an inheritance of deep bitterness; relations between Muslims and their Christian and Jewish subjects worsened. Second, European merchants, primarily Italians, had established communities in the crusader states. After those kingdoms collapsed, Muslim rulers still encouraged trade with European businessmen. Commerce with the West benefited both Muslims and Europeans, and it continued to flourish.

Q: What were the positive and negative results that this historian argues is the legacy of the Crusades?

Document 6: Description of the 4th Crusade.

The 4th Crusade was a wasteful and destructive event that resulted only in further dividing the Christian World. Started by Pope Innocent III, the crusade did not attract the support expected. Arriving in Constantinople in 1204, the Venetians, who had been hired to transport the crusaders, and the knights agreed to attack the Byzantine capital instead. The city was savagely taken with many lives lost. The crusaders proclaimed a Latin empire of Constantinople with its emperor as patriarch. The Byzantine government went into exile in Nicaea and continued to fight the Latin occupiers until 1261, when they recaptured their capital. After the 4th Crusade, crusading lost much of its appeal for most Europeans. Jerusalem remained under Muslim control.

Q: Why do you think that by 1204 the Crusades had lost some of their appeal?

Document 7: This describes the difficulty of maintaining kingdoms in conquered lands.

Despite all the efforts, maintaining these crusader kingdoms was difficult. To begin with, their numbers were small. They were very dependent on Western Europe for supplies and soldiers. To make matters worse, the crusading knights often abused and committed atrocities against Eastern Orthodox Christians, Jews, and Muslims in the areas through which they passed. The havoc the zealous crusaders brought on the local populations, especially the Jewish communities, made them hated by al groups throughout the region.

Q: Why was it difficult to maintain the crusade kingdoms?

Document 8: More on the effects of the Crusades.

Although the Crusades failed to free the Holy Land, they had a lasting effect on the way Europeans lived. When crusaders returned to Europe, they brought back such things as spices, sugar, and silk. Spices were used to keep food from spoiling. Silk replaced wool in the clothing of many lords and ladies. Nobles and merchants enjoyed the new luxuries and wanted more of them.

Q: How did the desire for more products from the East, change the medieval system of trade?

Document 9: In 1204, Christian crusaders sacked Constantinople, leaving the city in ruins and plundering its wealth



Taking of Constantinople, 1204
by Domenico Tintoretto

Q: What was the impact of the in the event depicted in this painting?

Document 10: The following is a description of events, made by a

Muslim trying to pray.

Everyone who is a fresh emigrant from the Frankish (European) lands is ruder in the character than those who have become acclimatized and have held long association with the Muslims. Here is an illustration of their rude character

"Whenever I visited Jerusalem I always entered the Aqsa Mosque, beside which stood a small mosque which the Franks had converted into a church. When I used to enter the Aqsa Mosque, which was occupied by the Templars (Christian Crusader Knights), who were my friends, the Templars would evacuate the little adjoining mosque so that I might pray in it. One day I entered the mosque, repeated the first formula, 'Allah is great', and stood up in the act of praying, upon which one of the Franks rushed on me, got hold of me and turned my face eastward saying, "This is the way you should pray!" A group of Templars hastened to him, seized him and pushed him away from me. I went back to my prayer. The same man, while the others were otherwise busy, rushed once more on me and turned my face eastward, saying, "This is the way you should pray!" The Templars again came in to him and expelled him. They apologized to me, saying, "This is a stranger who has only recently arrived from the land of the Franks and has never before seen anyone praying except eastward." Thereupon I said to myself, "I have had enough prayer." So I went out, and have never been surprised at the conduct of this devil of a man.

Q: What does this incident tell us about religious tolerance?