

Ancient History 2019 v1.2

IA1: Sample assessment instrument

Examination — essay in response to historical sources (25%)

This sample has been compiled by the QCAA to assist and support teachers in planning and developing assessment instruments for individual school settings.

Student name

Student number

Teacher

Exam date

Marking summary

Criterion	Marks allocated	Provisional marks
Comprehending	6	
Analysing	4	
Synthesising	4	
Evaluating	6	
Creating and communicating	5	
Overall	25	

Conditions

Technique	Examination — essay in response to historical sources
Unit	Unit 3: Reconstructing the Ancient World
Topic/s	Topic 10: The Medieval Crusades
Time	2 hours + 15 minutes planning
Word limit	800–1000 words
Seen/Unseen	Unseen question
Other	<ul style="list-style-type: none">• 3–5 sources not seen before the examination• 6–7 sources seen one week before the examination• No notes allowed• Clean copy of the stimulus supplied

Instructions

- Ensure your essay in response to historical sources has the following features
 - an introduction (which sets context, and includes a hypothesis and outline of the argument)
 - body paragraphs with topic sentences
 - a conclusion (which draws together the main ideas and arguments).
- Your essay requires sustained analysis, synthesis and evaluation of the stimulus material in order to fully support your hypothesis.
- You must apply ethical scholarship by acknowledging the sources you use.

Task

Using the sources in the stimulus, write an essay in response to the question below.
This is how an army in the First Crusade was described in the *Gesta Francorum* (*Deeds of the Franks*) c. 1100 CE:

‘They bear weapons suitable for war, they have the cross of Christ on their right shoulder and with a unified voice they give issue to the cry, “God wills it! God wills it! God wills it!”’

To what extent does the evidence support this representation in the *Gesta Francorum* — that the participants in the First Crusade were motivated by a sense of religious duty?

Instrument-specific marking guide (IA1): Examination — extended response (25%)

Criterion: Comprehending

Assessment objective

1. comprehend terms, concepts and issues in relation to a topic focused on the reconstruction of a historical period in the Ancient World

The student work has the following characteristics:	Marks
<ul style="list-style-type: none"> • thorough and mostly accurate use of terms placed into historical contexts • detailed explanation of issues related to the unseen question • informed understanding of the relationship between concepts and a variety of ideas developed in response to the unseen question. 	5–6
<ul style="list-style-type: none"> • appropriate use of terms placed into historical contexts • adequate explanation of issues related to the unseen question • reasonable understanding of the relationship between concepts and the unseen question. 	3–4
<ul style="list-style-type: none"> • partial, fragmented or mostly inaccurate use of a term or terms • rudimentary explanation of an issue or issues • superficial understanding of the link between a concept or concepts and the unseen question or topic. 	1–2
<ul style="list-style-type: none"> • does not satisfy any of the descriptors above. 	0

Criterion: Analysing

Assessment objective

3. analyse evidence from historical sources to show understanding in relation to a topic focused on a specific historical period in the Ancient World

The student work has the following characteristics:	Marks
<ul style="list-style-type: none"> • discerning identification of the features of evidence from a range of sources in the stimulus supplied • detailed examination of the features of evidence from sources in the stimulus supplied • informed explanation about how evidence from sources in the stimulus supplied contributes to the development of the hypothesis. 	3–4
<ul style="list-style-type: none"> • identification of the features of evidence from sources in the stimulus supplied • examination of the features of evidence from sources in the stimulus supplied • explanation about how evidence from sources in the stimulus supplied contributes to the development of the hypothesis or the unseen question. 	2
<ul style="list-style-type: none"> • partial or fragmented identification of a feature of evidence from a source or sources • rudimentary examination of a feature of evidence from a source or sources • superficial explanation about how evidence from a source or sources relate to the hypothesis, unseen question or the topic. 	1
<ul style="list-style-type: none"> • does not satisfy any of the descriptors above. 	0

Criterion: Synthesising

Assessment objective

4. synthesise evidence from historical sources to form a historical argument in relation to a topic focused on a historical period in the Ancient World

The student work has the following characteristics:	Marks
<ul style="list-style-type: none">• combination of information from the stimulus supplied to justify insightful decisions• combination of information from the stimulus supplied to support a sophisticated historical argument• these combinations use evidence from a range of sources in the stimulus supplied.	3–4
<ul style="list-style-type: none">• combination of information from the stimulus supplied to justify reasonable decisions• combination of information from the stimulus supplied to support a basic historical argument• these combinations use evidence from sources in the stimulus supplied.	2
<ul style="list-style-type: none">• combination of information from the stimulus supplied relates to a partial or fragmented decision• combination of information from the stimulus supplied relates to a superficial or rudimentary historical argument or a non-historical argument• these combinations use evidence from a source.	1
<ul style="list-style-type: none">• does not satisfy any of the descriptors above.	0

Criterion: Evaluating

Assessment objective

5. evaluate evidence from historical sources to make judgments in relation to a topic focused on a historical period in the Ancient World

The student work has the following characteristics:	Marks
<ul style="list-style-type: none">• discerning judgments about usefulness and/or reliability• these judgments use evidence from a range of sources and/or refer to different perspectives in the stimulus supplied• these judgments are well-reasoned and corroborated.	5–6
<ul style="list-style-type: none">• adequate judgments about usefulness and/or reliability• these judgments use evidence from sources and/or refer to perspectives in the stimulus supplied• these judgments are appropriate and corroborated.	3–4
<ul style="list-style-type: none">• partial or fragmented statement/s about usefulness and/or reliability• these statements use evidence from a source and/or refer to a perspective in the stimulus supplied• these statements are inconsistent, superficial or vague.	1–2
<ul style="list-style-type: none">• does not satisfy any of the descriptors above.	0

Criterion: Creating and communicating

Assessment objective

6. create an essay in response to historical sources that communicates meaning to suit purpose in relation to a topic focused on a historical period in the Ancient World

The student work has the following characteristics:	Marks
<ul style="list-style-type: none">• succinct, with ideas related to the unseen question and hypothesis conveyed logically• features of an essay in response to historical sources and ethical scholarship are consistently demonstrated• minimal errors in spelling, grammar and punctuation.	4–5
<ul style="list-style-type: none">• conveys ideas related to the unseen question and/or hypothesis• features of an essay in response to historical sources and ethical scholarship are demonstrated• some errors in spelling, grammar and punctuation.	2–3
<ul style="list-style-type: none">• conveys ideas that are frequently unrelated to the unseen question and/or hypothesis• features of an essay in response to historical sources and ethical scholarship are inconsistently demonstrated• frequent errors in spelling, grammar and punctuation impede the communication of ideas.	1
<ul style="list-style-type: none">• does not satisfy any of the descriptors above.	0

Stimulus

Source 1 (not seen)

Excerpt from the *Gesta Francorum*

But Bohemund, powerful in battle, who was engaged in the siege of Amalfi* on the sea of Salerno, heard that a countless host of Christians from among the Franks had come to go to the Sepulchre of the Lord, and that they were prepared for battle against the pagan horde. He then began to inquire closely what fighting arms these people bore, and what sign of Christ they carried on the way, or what battle cry they shouted. The following replies were made to him in order: "They bear arms suitable for battle; on the right shoulder, or between both shoulders, they wear the cross of Christ; the cry, 'God wills it! God wills it! God wills it!' they shout in truth with one voice." Moved straightway by the Holy Spirit, he ordered the most precious cloak which he had with him cut to pieces, and straightway he had [bade] the whole of it made into crosses. Thereupon, most of the knights engaged in that siege rushed eagerly to him ...

*Amalfi is in modern-day Italy.

Reference: Gesta Francorum et aliorum Hierosolymitanorum, circa 1110–1101, in AC Krey 1921, *The First Crusade: The accounts of eyewitnesses and participants*, Princeton, pp. 62–64, cited in 'Gesta Francorum 4. Bohemund', *Internet medieval sourcebook*, ed. P Halsall, Fordham University. <https://sourcebooks.fordham.edu/source/gesta-cde.asp>. Used under terms at <https://sourcebooks.fordham.edu/sbook.asp>

Context statement

The *Gesta Francorum* (*Deeds of the Franks*) was written circa 1100–1101 CE by an anonymous writer — a knight who participated in the First Crusade and was connected to, and admired, Bohemund. This excerpt from the *Gesta Francorum* explains how Bohemund came to join the First Crusade.

Source 2 (not seen)

The siege of Jerusalem

Jerusalem was taken from the north on the morning of Friday 22 sha'bān 492/15 July 1099. 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 honoured their word, and the group left by night for Ascalon. In the Masjid al-Asqa* the Franks slaughtered more than 70,000 people, among them 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 al-Aqsa mosque

Reference: Gabrieli, F (ed.) 2009, *Arab Historians of the Crusades* (Routledge Revivals), Routledge, Abingdon, pp. 6–7. Used with permission.

Context statement

A Muslim account of the siege of Jerusalem, translated from Arabic. This was written by the influential Arab historian Ibn al-Athir circa 1231 CE in his work *The Complete History*.

Source 3 (not seen)

Excerpt from *The First Crusaders* by historian Jonathan Riley-Smith

Crusaders knew that they had been summoned by the pope to fight a war-pilgrimage on God's behalf — indeed they claimed their decisions to take the cross had been made under divine inspiration — and the liberation of Jerusalem was their goal from the start, but they were far more interested in freeing the place than in the sufferings of the eastern Christians. They saw themselves as penitents performing a severe penance, but they seem to have had little notion of what a full remission of sins meant ... They believed that their military service ... would profit their souls. The crusade was for them as individuals only secondarily about benefiting the Church or Christianity; it was primarily about benefiting themselves.

Reference: Riley-Smith, J 1997, *The First Crusaders, 1095–1131*, Cambridge University Press, Cambridge, pp. 74–75. Used with permission.

Context statement

Jonathan Riley-Smith was a professor at Cambridge, UK, and is considered a leading historian of the Crusades.

Source 4 (not seen)

Letter from Stephen, Count of Blois

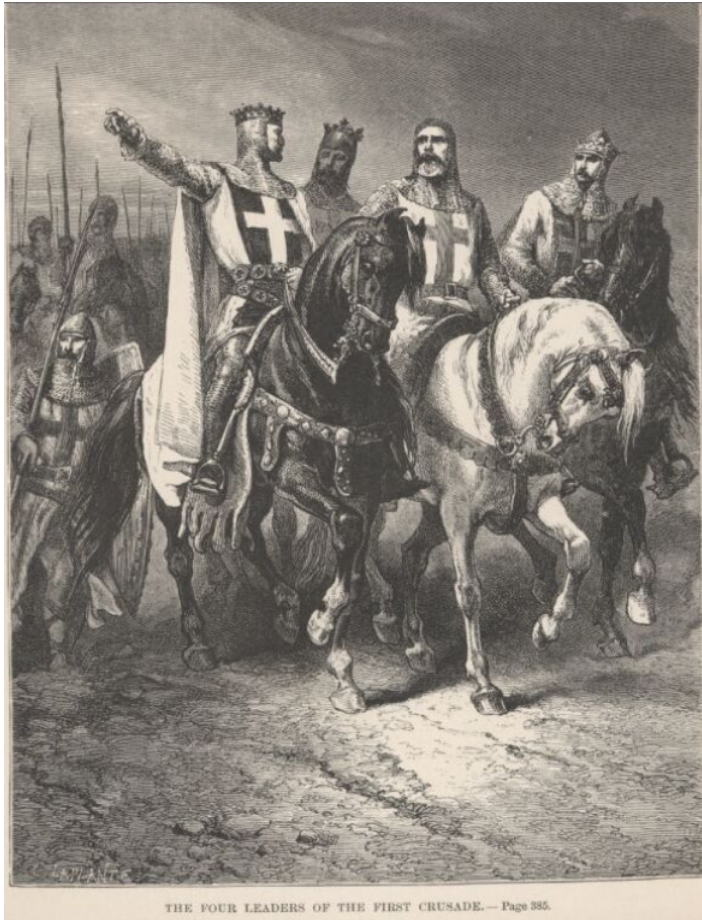
You may be very sure, dearest, that the messenger whom I sent to give you pleasure, left me before Antioch safe and unharmed and through God's grace in the greatest prosperity. And, already in that time, together with all the chosen army of Christ, endowed with great valour by Him, we had been continuously advancing in twenty-three weeks toward the home of our Lord Jesus Christ. You may know for certain, my beloved, that of gold, silver and many other kinds 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 ... have made me up to the present time the leader, chief and director of the whole expedition.

Reference: Munro, DC 1896, 'Letters of the Crusaders', *Translations and Reprints from the Original Sources of European History*, Vol 1.4, University of Pennsylvania, Philadelphia), pp. 5–8 cited in P Halsall (ed.) 'Crusader Letters', *Internet Medieval Sourcebook*, Fordham University, <https://sourcebooks.fordham.edu/source/cde-letters.asp>. Public Domain in Australia.

Context statement

This is a letter from one of the leaders of the First Crusade — Stephen, Count of Blois — to his wife Adele. This letter, translated from French, is one of many that Count Stephen wrote to his wife about the crusade's progress.

Illustration: *The Four Leaders of the First Crusade*



Reference: Guizot, FPG 1869, *A Popular History of France from the Earliest Times*, vol. 1 (trans. R Black), Estes and Lauriat, Boston, p. 385. Public Domain in Australia.

Context statement

This illustration by Alphonse de Neuville shows Godfrey of Bouillon, Raymond IV of Toulouse, Bohemund I of Antioch and Tancred of Hauteville. It was published in the 19th century in a popular history of France by the historian and statesman Guizot. Guizot wrote of his history: ‘... it is always on the great deeds and the great personages of history that I have relied for making of them in my tales what they were in reality — the centre and the focus of the life of France (1869).’

Source 6 (seen)

Pope Urban II's speech at the Council of Clermont (Fulcher of Chartres)

I hoped to find you as faithful and as zealous in the service of God as I had supposed you to be ... 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 ... the Turks and Arabs have attacked them ... 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 ... 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 ... With what reproaches will the Lord overwhelm us if you do not aid those who, with us, profess the Christian religion!

Reference: Bongars, J 1611, *Gesta Dei per Francos*, vol. 1, p. 382 f., trans. in OJ Thatcher & EH McNeal (eds) 1905, *A Source Book for Medieval History*, Scribner's, New York, pp. 513–517, cited in 'Urban II (1088–1099): Speech at Council of Clermont, 1095, five versions of the speech — 1. Fulcher of Chartres', *Internet Medieval Sourcebook*, ed. P Halsall, Fordham University. Used as permitted at <https://sourcebooks.fordham.edu/halsall/source/urban2-5vers.html>.

Context statement

This account of Pope Urban II's address is given by Fulcher of Chartres, a priest who travelled on crusade in the party of Stephen of Blois and Robert of Normandy and recorded a chronicle of the Crusades. He was likely at the Council of Clermont.

Source 7 (seen)

Fulcher of Chartres describes the capture of Jerusalem

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.

Reference: Fulk of Chartres, *Gesta francorum Jerusalem expugnantium* [The deeds of the Franks who attacked Jerusalem], in F Duncaif & AC Krey (eds) 1912, *Parallel Source Problems in Medieval History*, Harper & Brothers, New York, pp. 109–115, cited in 'Fulk of Chartres: The capture of Jerusalem, 1099 — Chapter 28: The spoils taken by the Christians', *Internet Medieval Sourcebook*, ed. P Halsall, Fordham University. Used as permitted at <https://sourcebooks.fordham.edu/source/fulk2.asp>.

Context statement

Fulcher of Chartres was a priest who travelled on crusade in the party of Stephen of Blois and Robert of Normandy and wrote a chronicle of the Crusades.

Source 8 (seen)

Pope Urban II's speech (Robert the Monk)

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 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 the viscera having gushed forth the victim falls prostrate upon the ground. Others they bind to a post and pierce with arrows.

On whom, does the task lie of avenging this, of redeeming this situation, if not on you, upon whom above all nations God bestowed outstanding glory in arms, magnitude of heart and strength to humble anyone who resists you.

Reference: Munro, DC 1896, 'Letters of the Crusaders', *Translations and Reprints from the Original Sources of European History*, Vol 1.4, University of Pennsylvania, Philadelphia, pp. 5–8 cited in 'Crusader Letters', *Internet medieval sourcebook*, ed. P Halsall, Fordham University, <https://sourcebooks.fordham.edu/source/cde-letters.asp>. Public Domain in Australia.

Context statement

Robert the Monk, who reworked the *Gesta Francorum (Deeds of the Franks)* in 1106 CE and claims to have been at the Council of Clermont, provides an account of the speech that Pope Urban II delivered.

Source 9 (seen)

Motives of the crusaders

The primary motivation of the knights who departed on the First Crusade was religious. Issues of sin and forgiveness were important for people of all classes at this time, not least because it was commonly held that the expected second coming of Christ was imminent as was Judgment Day. It was a matter of great urgency to find official ways of seeking forgiveness for wrongdoing. Taking the cross was an act of piety, a statement of faith. Those who took the cross were treated like clergy and acquired certain associated privileges — while on crusade, they did not, for example have to pay taxes or settle debts or carry out feudal military service.

There were secular attractions for crusaders in addition to their primary religious motives. The knights were seeking honour and glory as well. Glamour was attached to the crusade proposed by Urban: it was an adventure and allowed the knights of Europe to indulge their taste for conflict. The code of Chivalry ... taught that knights must seek opportunities to practise their skills and prove themselves worthy of the honour of being a knight. The knights were — and saw themselves — as an elite: the landowners of Northern France, and of England and Southern Italy had more in common with each other than they had with their countrymen: the crusade gave them an enemy and a target and the opportunity to ride out among their peers seeking glory.

For many decades historians have argued that the crusaders rode eastward in search of a fortune. The accounts we have of the appeal that was made to the knights of Europe certainly included the promise of wealth. Alexius Comnenus's letter to Count Robert II of Flanders pretended that in Constantinople, there was more gold than anywhere in the world — and that the city's churches were overflowing with silver and precious stones and silk ... and the riches of the ancient Roman Empire were hidden in palaces all over the city. Balderic of Dol's account of Pope Urban's speech at Clermont states the pope promised the spoils of the enemy 'the possessions of the enemy shall be yours'. At one time, historians argued that crusaders were often younger sons who seized on Pope Urban's call to reclaim the Holy Land; primarily as in the Feudal system younger sons in noble families could not inherit their father's wealth and had limited opportunities for self-advancement.

Reference: Phillips, C 2016, *The Complete Illustrated History of the Crusades and the Crusader Knights*, Anness Publishing Ltd, London, pp. 44–45. Used with permission.

Context statement

The historian Charles Phillips discusses the broad nature of the crusaders' motives. Phillips has published books on a range of topics, including the Aztec and Maya, and British history.

Source 10 (seen)

Charter of Lord Nivelò of Fretecal

I, Nivelò, raised in a nobility of birth which produces in many people an ignobility of mind, for the redemption of my soul and in exchange for a great sum of money given me for this, renounce for ever in favour of St Peter an oppressive behaviour resulting from a certain bad custom, handed on to me ... from the time of my father, a man of little weight who first harassed the poor with this oppression. Thereafter I constantly maintained it in an atrociously tyrannical manner ... Whenever the onset of knightly ferocity stirred me up, I used to descend on the ... village, taking with me a troop of my knights and a crowd of my attendants, and against nature I would make over the goods of the men of St Peter for food for my knights ...

And so since, in order to obtain pardon for my crimes which God can give me, I am going on pilgrimage to Jerusalem ...

Reference: © Riley-Smith, J 2003, *The First Crusade and Idea of Crusading*, The Athlone Press, London, pp. 37–38. Used by permission of Bloomsbury Publishing Plc.

Context statement

Nivelò (who made his mark on the document and presumably could not write) was a French nobleman. The charter was issued in 1096 in favour of the monastery of St Peter at Chartres.

Source 11 (seen)

Excerpt from *The Crusades* by historian Christopher Tyerman

Penance emerged as a most urgent issue for laymen because the methods for laymen to attain remission of the penalties of sin remained rudimentary ... If monastic charters and chronicles can be believed, penitential war answered a genuine craving to expiate* sin. The First Crusade drew excited praise a 'new wave of salvation' for the military classes. ...

Much of the evidence for identity and circumstances of individual crusaders comes from their land deals to raise cash from their landed estates and property, usually from the Church. The cost of crusading represented many times a landowner's annual income ...

Talk of money throws up the two old chestnuts** of profit and younger sons. Crusading was very expensive. Without royal or ecclesiastical subsidies, money had to be raised through selling or mortgaging property, often at high hidden rates of interest. One cliché of medieval history insist that people sought to increase property at any opportunity ... Given that most crusaders desired, if not expected, to return, having little interest in permanent emigration, it is hard to identify where crude material profit in the modern sense featured in their motives, contenting themselves with the seemingly no less real rewards of relics, salvation, and social status.

... The sources show that crusading ran in propertied families without distinction of inheritance claims, eldest sons, great lords as well as younger siblings and dependent relatives. ... Although they individually existed, as general defining types, the mercenary crusader and the younger son must ride into the sunset of serious historical debate together.

*expiate: to atone for; to make amends for

**old chestnut: an old or stale anecdote

Reference: Tyerman, C 2005, *The Crusades: A very short introduction*, Oxford University Press, Oxford, pp. 77, 94, 96–97. Reproduced with permission of the Licensor through PLSclear.

Context statement

Christopher Tyerman is a UK historian who specialises in the Crusades. In 2015 he was appointed Professor of History of the Crusades at the University of Oxford.

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<https://sourcebooks.fordham.edu/source/gesta-cde.asp> Used under terms at <https://sourcebooks.fordham.edu/sbook.asp>
2. Gabrieli, F (ed.) 2009, *Arab Historians of the Crusades* (Routledge Revivals), Routledge, Abingdon, pp. 6–7. Used with permission.
3. Riley-Smith, J 1997, *The First Crusaders, 1095–1131*, Cambridge University Press, Cambridge, pp. 74–75. Used with permission.
4. Munro, DC, "Letters of the Crusaders", *Translations and Reprints from the Original Sources of European History*, Vol 1:4, (Philadelphia: University of Pennsylvania, 1896), 5-8 cited in 'Crusader Letters', *Internet medieval sourcebook*, ed. P Halsall, Fordham University, <https://sourcebooks.fordham.edu/source/cde-letters.asp> Public Domain in Australia.
5. Guizot, FPG 1869, *A popular history of France from the earliest times*, vol. 1 (trans. R Black), Estes and Lauriat, Boston, p. 385. Public Domain in Australia.
6. Bongars, J 1611, *Gesta Dei per Francos*, vol. 1, p. 382 f., trans. in OJ Thatcher & EH McNeal (eds) 1905, *A source book for medieval history*, Scribner's, New York, pp. 513–517, cited in 'Urban II (1088–1099): Speech at Council of Clermont, 1095, five versions of the speech — 1. Fulcher of Chartres', *Internet medieval sourcebook*, ed. P Halsall, Fordham University. Used as permitted at url <https://sourcebooks.fordham.edu/halsall/source/urban2-5vers.html>.
7. Fulk of Chartres, *Gesta francorum Jerusalem expugnantium* [The deeds of the Franks who attacked Jerusalem], in F Duncalf & AC Krey (eds) 1912, *Parallel source problems in medieval history*, Harper & Brothers, New York, pp. 109–115, cited in 'Fulk of Chartres: The capture of Jerusalem, 1099 — Chapter 28: The spoils taken by the Christians', *Internet medieval sourcebook*, ed. P Halsall, Fordham University. Used as permitted at url <https://sourcebooks.fordham.edu/source/fulk2.asp>.
8. Munro, DC, "Letters of the Crusaders", *Translations and Reprints from the Original Sources of European History*, Vol 1:4, (Philadelphia: University of Pennsylvania, 1896), 5-8 cited in 'Crusader Letters', *Internet medieval sourcebook*, ed. P Halsall, Fordham University, <https://sourcebooks.fordham.edu/source/cde-letters.asp> Public Domain in Australia.
9. Phillips, C 2016, *The complete illustrated history of the Crusades and the Crusader knights*, Anness Publishing Ltd, London, pp. 44–45. Used with permission.
10. © Riley-Smith, J 2003, *The First Crusade and idea of crusading*, The Athlone Press, London, pp. 37–38. Used by permission of Bloomsbury Publishing Plc.
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