



**HISTORY (PRINCIPAL)**

**9769/52**

Paper 5b Special Subject: The Crusades, 1095–1192

**For Examination from 2019**

SPECIMEN PAPER

**2 hours**

Additional Materials: Answer Booklet/Paper

**READ THESE INSTRUCTIONS FIRST**

If you have been given an Answer Booklet, follow the instructions on the front cover of the Booklet.

Write your Centre number, candidate number and name on all the work you hand in.

Write in dark blue or black pen.

Do not use staples, paper clips, glue or correction fluid.

**DO NOT WRITE IN ANY BARCODES.**

Answer Question 1 in Section A.

Answer **one** question from Section B.

You are reminded of the need for analysis and critical evaluation in your answers to questions. You should also show, where appropriate, an awareness of links and comparisons between different countries and different periods.

At the end of the examination, fasten all your work securely together.

The number of marks is given in brackets [ ] at the end of each question or part question.



## Section A

**Nominated topic: The preaching of, and responses to the call for, the Third Crusade**

- 1 Study all the following documents and answer the questions which follow. In evaluating and commenting on the documents, it is essential to set them alongside, and make use of, your own contextual knowledge.

- A** *A Muslim account of the treaty signed between Richard I of England and Saladin following the siege of Acre in 1191, and the subsequent events. The author was a close associate of Saladin and an eyewitness of the siege.*

We had agreed that we should give the crusaders the cross of crucifixion, one hundred pieces of gold, and sixteen hundred prisoners. When the king of England saw that the Sultan was making some delay in the fulfilment of the above-mentioned conditions, he acted treacherously with regard to the Muslim prisoners. He rode out with the whole of the Frankish army. They brought out the Muslim prisoners and the Frankish army rushed upon them all at once and slaughtered them in cold blood with sword and lance. According to some, the prisoners were killed to avenge the deaths of those slain previously by the Muslims; others say that the king of England, having made up his mind to try and take Ascalon, did not think it prudent to leave so many prisoners behind in Acre. God knows what his reason really was.

Beha ed-Din, *The Life of Saladin*.

- B** *Richard I gives an account of the early stages of the Crusade to a trusted adviser.*

Then in a cheerful and confident mood we entered the harbour of Acre. Within a short period of our arrival and that of the French king we regained Acre and the Holy Cross, taking seventeen hundred prisoners. However the French king left us after fifteen days to return to his own country. We, on the other hand, are more concerned with the love and honour due to God than an audacious interest in the acquisition even of many territories. Nevertheless, as soon as we have restored the territory of Syria to its original status, we shall return home. So you can assume we will enter home waters next Lent.

Letter from Richard I to his Justiciar in England, 6 August 1191.

- C** *Beha ed-Din, the author of Document A and an eyewitness, gives an account of the Battle of Arsuf (7 September 1191).*

The Muslim troops harassed them from every side, some advancing, led by the Sultan in person, others remaining in position to cover them in case of retreat. The enemy's progress was forced to become slower and slower, and the Muslims were flattering themselves that it would prove an easy victory, when the first ranks of the enemy's foot reached the woods and gardens of Arsuf. Then the enemy's cavalry formed in one body and, knowing that nothing but a supreme effort could save them, they resolved to charge. I myself saw their knights gathered together in the midst of a protecting circle of infantry; they put their lances in rest, uttered a mighty war-cry, and the ranks of infantry parted to allow them to pass; then they rushed out, and charged in all directions. One division hurled itself on our right wing, another on our left, and a third on our centre, throwing our whole force into confusion.

Beha ed-Din, *The Life of Saladin*.

- D** *An English chronicler, writing in England in the early thirteenth century, describes the truce made between Richard and Saladin on 2 September 1192.*

As his illness became very grave, the king despaired of recovering his health. Because of this he was much afraid, both for others as well as for himself and chose, as the least inconvenient course, to seek to make a truce rather than to desert the depopulated land altogether and to leave the business unfinished. Saif ad-Din carefully secured peace terms on these conditions: that Ascalon, which was an object of fear for Saladin's empire as long as it was standing, be destroyed and that it be rebuilt by no-one during three years beginning at the following Easter. Saladin allowed Joppa to be restored to the Christians. They were to occupy the city and its vicinity, including the seacoast and the mountains, freely and quietly. Saladin agreed to confirm a binding peace between Christians and Saracens, guaranteeing for both free passage and access to the Holy Sepulchre of the Lord. When these conditions of peace had been reduced to writing and read to him, King Richard agreed to observe them, for he could not hope for anything much better, especially since he was sick, relying on scanty support, and was not more than two miles from the enemy's camp. Whoever contends that Richard should have done otherwise about this peace agreement should know that he thereby marks himself as a perverse liar.

*The Itinerary of the Pilgrims and Deeds of King Richard.*

- E** *A modern biographer of Richard assesses his crusading career.*

In religious terms the aim of the Third Crusade was to capture the Holy City. This Richard did not do. Richard was the crusader who failed to recover Jerusalem and who did massacre thousands of prisoners at Acre. Setting religious and moral considerations aside, it might be argued that if Richard could not recapture Jerusalem, nonetheless he conquered Cyprus. Whenever possible, he chose options which made strategic sense and which brought substantial and lasting gain for the shattered Christian foothold in the Middle East.

John Gillingham, *Richard I*, 1999.

- (a)** How far are Richard's character and crusading objectives as revealed in Document B corroborated by the events described in Document A? [10]
- (b)** How convincing is the evidence provided by this set of documents for the view that Richard I was an effective and respected crusading leader? In making your evaluation you should refer to contextual knowledge as well as to all the documents in this set (A–E). [20]

**Section B**

Answer **one** of the following questions. Where appropriate, your essay should make use of any relevant documents you have studied as well as contextual knowledge.

- 2 Why was the second wave of the First Crusade so much more successful than the first? [30]
- 3 'Muslim weaknesses, rather than the strengths of the settlers themselves, best explain the survival of the Crusader States up to 1144.' Discuss. [30]
- 4 How justified is the claim that the reign of Baldwin IV of Jerusalem (1174–1185) was a period of weakness and instability? [30]

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