



# Cambridge Pre-U

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## HISTORY

9769/52

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

May/June 2023

2 hours



You must answer on the enclosed answer booklet.

You will need: Answer booklet (enclosed)

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## INSTRUCTIONS

- Answer **all** questions.
- Follow the instructions on the front cover of the answer booklet. If you need additional answer paper, ask the invigilator for a continuation booklet.

## INFORMATION

- The total mark for this paper is 40.
- The number of marks for each question or part question is shown in brackets [ ].

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This syllabus is regulated for use in England, Wales and Northern Ireland as a Cambridge International Level 3 Pre-U Certificate.

This document has **4** pages.

## The Latin East, 1149–1187

### Question 1

Study both the following documents, A and B, and answer the question which follows.

- A** *Amalric, Patriarch of Antioch, writes to King Louis VII of France asking for help after the conquests of Damascus by Nur ed-Din and Egypt by Shirkuh.*

The deaths of the Christians are frequent. Nor is there anyone to aid us. Nur ed-Din, who is held as chief among the Saracens, got possession of Damascus, and the leader of his army, Shirkuh, entered Egypt with a great force of Turks, to conquer the country. Nur ed-Din then collected together from all sides the kings and races of the infidels and offered a peace and truce to our king. His reason was that he wished to cross our land with greater freedom in order to devastate the kingdom of Jerusalem and to be able to give aid to his vassal fighting in Egypt. The only hope which is left in this crisis is you, because we have heard from everybody of your greatness, because you, more than all the other kings of the West, always have the East in mind. From that we believe that your joy will not be full until you accomplish what we are unable through our sins, errors and misdeeds to accomplish. And it is our hope that by your hand the Lord will visit His people and will have compassion on us.

Letter of Amalric, Patriarch of Antioch, to Louis VII, 1164.

- B** *William, Archbishop of Tyre, writing in the 1180s when he had fallen out with the leadership of the Kingdom of Jerusalem, reflects on the weaknesses of the Crusader States in his time compared with the period immediately after the First Crusade.*

Why is it that our fathers, though less in number, bravely withstood in battle far larger forces of the enemy, but we in contrast have too often been conquered by inferior forces? The first reason is that our fathers were religious men and feared God. Now in their places a wicked generation has grown up. A second reason is that our fathers were led by divine zeal, aflame with spiritual enthusiasm, and were accustomed to military discipline. Now, in contrast, the Christians of the East are not used to the art of war and glory in their state of inactivity. A third reason is that in former times every Muslim city had its own ruler and often feared each other more than the Christians. But now all these kingdoms have been brought under the rule of one man, first Zengi, then Nur ed-Din, and now Saladin.

William of Tyre, *A History of deeds done beyond the sea*, 1180s.

Compare and contrast the evidence in Documents A and B about the reasons for the weakness of the Crusader States in the years 1149–1187. You should analyse the content and provenance of both documents. [10]

### The Third Crusade

#### Question 2

Study all the following documents, C, D, E and F, and answer the question which follows.

- C** *While on the crusade, the German Emperor Frederick Barbarossa writes to Duke Leopold of Austria, complaining about the behaviour of the Byzantine Emperor, Isaac II.*

The emperor of Constantinople ought to have been bound by brotherly love. But from the very first he violated all the oaths which are known to have been sworn by his chancellor, in the presence of the princes of the empire, in regard to our security and finance on the march. Moreover, he has seized and thrown into prison our ambassadors, whom we had sent to confirm the peace and to arrange for our peaceful march on this expedition of the cross. After long negotiations, grievously delaying our march until the dangerous winter season, he has sent back to us the aforesaid ambassadors as if matters had been satisfactorily arranged, and he has again promised us peace, security and trade.

Letter of Frederick Barbarossa to Leopold of Austria, November 1189.

- D** *An English chronicler describes the departure of Philip after the capture of Acre in August 1191.*

Toward the end of July a rumour circulated through the whole army that the King of France, upon whom the people's hopes rested, wished to go home. How shameful, how disgraceful it was for him to wish to leave while the task was still pending, unfinished. But what could be done about it? The French King claimed that illness had been the cause of his pilgrimage and that he had now fulfilled his vow insofar as he could. But since he was well when he took the cross, this claim does not agree with the witnesses. He was not, in fact, leaving the work wholly undone. The King of France had done much in the Holy Land, in besieging the city; he had likewise rendered a great many services and given much help.

*The Journey of King Richard, c.1220.*

- E** *The same chronicler describes Richard's decision to return home in Autumn 1192 and the agreement he made with Saladin.*

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 as all the others had done who had gone home. The King demanded of Saif ad-Din, Saladin's brother, that he act as go-between. 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 for three years beginning at the following Easter. After three years, however, whoever had the greater, more flourishing power might have Ascalon by occupying it. Saladin allowed Jaffa to be returned to the Christians. Saladin agreed to confirm a truce between Christians and Saracens, guaranteeing for both free passage and access to the Holy Sepulchre of the Lord.

*The Journey of King Richard, c.1220.*

F *A Muslim chronicler describes the same events.*

Saladin thought it desirable to make peace, because his troops had suffered a great deal, and all their funds were exhausted; he knew also that they were very anxious to return to their homes, and did not forget the unwillingness they had shown before Jaffa, when he had ordered them to advance to the attack, and they had refused to move. Reflecting, therefore, that if he came to need them, he might find they had deserted, he felt obliged to give them sufficient time to rest, and to forget the state to which they were now reduced. He was also anxious to set about the reorganising of the country, and to furnish the Holy City with all the war-stores he could command, and to obtain time to put its defences in good order.

Beha ed- Din, *Life of Saladin*.

How convincing is the evidence provided by this set of documents for the view that the poor crusading leadership caused the failure of the Third Crusade to achieve its aims? In evaluating the documents, you should refer to all the documents in this set (C–F). [30]

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