



## Section A

Answer the following question.

**Nominated topic: The Latin East, 1099–1144, and the rise of Zengi**

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

- A** *An English pilgrim, travelling in the Holy Land in 1102–1103 and writing shortly afterwards, describes what he saw.*

We went up from Joppa to the city of Jerusalem, a journey of two days, by a mountainous road, very rough, and dangerous on account of the Saracens, who lie in wait in the caves of the mountains to surprise those less capable of resisting by the smallness of their company, or the weary, who may by chance lag behind their companions. At one moment, you see them on every side; at another, they are altogether invisible. Numbers of human bodies lie scattered in the way, and by the wayside, torn to pieces by wild beasts.

*The Travels of Saewulf.*

- B** *A description of the threats to the Kingdom of Jerusalem in the early years of its existence. The author was a French priest who accompanied his lord, Baldwin of Boulogne, on the First Crusade and then settled in Jerusalem when Baldwin became King in 1100. This description was written early in the twelfth century.*

In the beginning of his reign Baldwin I as yet possessed few cities and people. Through that same winter he stoutly protected his kingdom from enemies on all sides. And because they found out he was a skilful fighter, they did not dare attack him. But why did they not dare? Why did so many people and so many kingdoms fear to attack our little kingdom and our humble people? Truly it is clear to all that it was a wonderful miracle that we lived among so many thousands and as their conquerors made some of them our tributaries and ruined others by plundering them and making them captives. But whence came this power? Truly from him whose name is the Almighty.

*Fulcher of Chartres, A History of the Expedition to Jerusalem.*

- C** *A Muslim scholar reflects in 1105 on Christian expansion to date.*

Then the Crusaders looked down from Syria on disunited kingdoms which had hearts in disagreement and differing opinions, linked with secret resentments. Thereby their ambitions grew in strength, and extended to what they beheld. They continued assiduously in the holy war against the Muslims, while the Muslims did not trouble about them or join forces to fight the Crusaders, leaving to one another the encounter until the Crusaders made themselves rulers of lands beyond their utmost hopes. The Crusaders' hopes expand inasmuch as they see their enemies content to be at peace with them, so that they are convinced that all the lands will become theirs, and all the people prisoners in their hands. May God who is near and answers in His munificence humble their thoughts by uniting the Muslim world and setting it in order.

*A treatise written by Al-Sulami at Damascus, 1105.*

- D** *A description of preparations for a battle between Tancred of Antioch, supported by Ridwan of Aleppo, and Baldwin of Edessa, supported by Jawali of Mosul, in 1109. The author was a Muslim chronicler writing at the beginning of the thirteenth century.*

In September 1109 a battle was fought between Jawali Saqau (the Muslim ruler of Mosul) and Tancred, Prince of Antioch. The cause was a letter sent by Ridwan of Aleppo to Tancred of Antioch, putting him on guard against Jawali by informing him of Jawali's treacherous plot to attack Aleppo. Ridwan said that, with Jawali in Aleppo, Tancred's Franks would no longer be able to maintain their hold on Syria. He asked for Tancred's help and co-operation in repulsing him. Tancred welcomed this appeal and set out from Antioch with six hundred cavalry sent by Ridwan. When Jawali heard this news he sent to Baldwin of Edessa to ask for his help. Baldwin left Edessa and joined Jawali. The two armies were drawn up outside Tall Bashir.

Ibn al-Athir, *The Perfect History*.

- E** *A description of events leading to an alliance between the Kingdom of Jerusalem and Damascus in 1140. The author, writing in the 1150s, was a senior figure in the city of Damascus, twice serving as ra'is (mayor).*

When Zengi learnt of the death of the ruler of Damascus he brought his troops up close to the city, in the hope that, on their leader's death, disunity among the military commanders would give him the opportunity to realise some of his ambitions. But things did not go as he had anticipated: he found the civil and military authorities of Damascus firm in their decision to fight it out and to continue their resistance and opposition to him. At this point the Franks agreed to give Damascus support and help in driving Zengi back and to prevent his getting what he wanted. The agreement was sealed with a solemn oath, and each side gave guarantees that it would honour its obligations. The Franks asked for a certain sum of money for them to use on any operations they undertook, and also for hostages, for their own peace of mind. This was agreed, and money and hostages – relatives of the army commanders – were handed over.

Ibn al-Qalanisi, *Continuation of the Chronicle of Damascus*.

- (a)** How far is the view of relations between Muslims and Christians given in Document C corroborated by the events described in Document D? [10]
- (b)** How convincing is the evidence provided by this set of documents for the view that co-operation, rather than confrontation, best describes relations between Muslims and Christians in the period 1099–1144? 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 'The First Crusaders were, above all, pilgrims.' Discuss. [30]

3 'A lack of clear aims was the cause of the Second Crusade's failure.' To what extent do you agree with this view? [30]

4 To what extent did the Third Crusade achieve its aims? [30]

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