

Name:.....

School:.....



WINCHESTER
COLLEGE

Election 2021

History

Wednesday 28th April, 1400-1540

Total time allowed: 1 hour 30 minutes

You may have 10 minutes to study the source documents before the examination starts.

Answer ALL questions in Section A and ONE question from Section B.

Total marks for Section A: **30**. Total marks for Section B: **20**.

Please start Section B on a fresh sheet of paper.

Section A: Life in the Crusader States

In 1095 Pope Urban II launched the First Crusade – an armed pilgrimage whose goal was to recapture the city of Jerusalem from the Muslims. Approximately seventy thousand people set out on this crusade, mainly from France, but also from Germany and Italy, and made their way across Europe, Anatolia and the Middle East towards the Holy City. In 1099 Jerusalem was captured and the Crusaders (or Franks, as they are also known) went about establishing several new states in the Middle East, the most important of which was the new Kingdom of Jerusalem. However, the Crusaders found themselves ruling over a Muslim population who shared neither their language, their religion, nor their customs. The following sources explore life in the Crusader states during the 12th century and the relationship between the Muslims and Christians.

You are not expected to know anything about the material. If you do, deploy your knowledge only to further your analysis of the sources. You are advised to spend about 50 minutes on this section of the paper.

Source A:

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 and describes the formation of a new Frankish identity in the Middle East.

We who were once westerners have now become Orientals [Easterners]. He who was of Rheims or Chartres has now become a citizen of Tyre or Antioch. We have already forgotten the places of our birth; already these are unknown to many of us or not mentioned any more. Some already possess homes or households by inheritance. Some have taken wives not only of their own people, but Syrians, Armenians, or even Saracens who have achieved the grace of baptism. Words of different languages have become common property known to each nationality, and mutual faith unites those who are ignorant of their descent. He who was born a stranger is now as one born here; he who was born an alien has become a native. Our relatives and parents join us from time to time, sacrificing, even reluctantly, all that they formerly possessed. Those who were poor in the west, God makes wealthy in this land. Therefore why should one return to the west who has found the Orient like this?

Fulcher of Chartres, A History of the Expedition to Jerusalem, 1127

Source B

The Archbishop of Tyre (A Crusader city), writing in the 1160s and 1170s, describes some of the problems facing the early Frankish settlers.

In 1116, King Baldwin realised with great concern that the holy city, beloved of God, was

almost destitute of inhabitants. There were not enough people to carry on the necessary undertakings of the realm. Indeed there were scarcely enough to protect the entrances to the city and to defend the walls and towers against sudden hostile attacks. Accordingly he gave much anxious thought to the problem. The gentiles [non-Christians] who were living there at the time the city was taken by force had perished by the sword, almost to a man; and if any had by chance escaped they were not permitted to remain in the city. The people of our country were so few in number and so needy that they scarcely filled one street. Accordingly, he made careful investigations in regard to some source whence he might obtain citizens. Finally he learned that beyond the Jordan in Arabia there were many Christians living in villages under hard conditions of servitude and forced tribute. He sent for these people and promised them improved conditions. Within a short time he had the satisfaction of receiving them with their wives and children, flocks and herds, and all their households. They were attracted thither not only by reverence for the place but also by affection for our people and the love of liberty.

William of Tyre, *A History of Deeds Done Beyond the Sea*.

Source C

Ibn Jubayr, a Spanish Muslim visiting the Middle East in 1184, wrote an account of the time he spent there, and commented on the relationship between the Crusaders and the Muslims.

We moved from Tibnin – may God destroy it – at daybreak on Monday. Our way lay through continuous farms and ordered settlements, whose inhabitants were all Muslims, living comfortably with the Franks. God protect us from such temptation. They surrender half their crops to the Franks at harvest time, and pay as well a poll-tax of one dinar for each person. Other than that, they are not interfered with, save for a light tax on the fruits of trees. Their houses and all their effects are left to their full possession. All the coastal cities operated by the Franks are managed in this fashion, their rural districts, the villages and farms, belonging to the Muslims.

But their hearts have been seduced, for they observe how unlike them in ease and comfort are their brethren in the Muslim regions under their Muslim governors. This is one of the misfortunes afflicting the Muslims. The Muslim community bewails the injustice of a landlord of its own faith, and applauds the conduct of its opponent and enemy, the Frankish landlord, and is accustomed to justice from him.

Ibn Jubayr, *The Travels of Ibn Jubayr*

Source D

This source was written by Diya al-Din after the outbreak of war between the Crusaders and the Muslims in 1187. It describes the treatment of Muslims living under Crusader rule in Nablus, near Damascus.

I heard more than one of our teachers saying that the Muslims fell under the domination of the Franks in this region, working the land for them. They [the Franks] used to punish them [the Muslims], jail them, and levy a fee with resembles the jizya [a tax paid by Christians living in Muslim lands]. The greatest of the Franks was Baldwin of Ibelin – may God curse him. It so happened that whereas the infidels used to collect one dinar from everyone under their control, he levied four dinars from each of them. He used to mutilate their legs.

Diya al-Din, c.1190

Source E

Usama ibn Munqidh (1095-1188), was a Muslim warrior and courtier, who fought against the Crusaders with Saladin. Yet as a resident of the area around Palestine, he also had a chance to befriend a number of them. His autobiography dates from around 1175 and here he describes an encounter with Frankish medicine.

A Frankish Lord wrote to my uncle asking him to dispatch a physician to treat certain sick persons among his people. My uncle sent him a Arab physician named Thabit. Thabit was absent but ten days when he returned. So we said to him, "How quickly has thou healed thy patients!" He said:

They brought before me a knight in whose leg an abscess had grown; and a woman afflicted with imbecility. To the knight I applied a small poultice until the abscess opened and became well; and the woman I put on a diet and made her humour wet. Then a Frankish physician came to them and said, "This man knows nothing about treating them." He then said to the knight, "Which wouldst thou prefer, living with one leg or dying with two?" The latter replied, "Living with one leg." The physician said, "Bring me a strong knight and a sharp axe." A knight came with the axe. And I was standing by. Then the physician laid the leg of the patient on a block of wood and bade the knight strike his leg with the axe and chop it off at one blow. Accordingly he struck it – while I was looking on – one blow, but the leg was not severed. He dealt another blow, upon which the marrow of the leg flowed out and the patient died on the spot. He then examined the woman and said, "This is a woman in whose head there is a devil which has possessed her. Shave off her hair." Accordingly they shaved it off and the woman began once more to eat their ordinary diet: garlic and mustard. Her imbecility took a turn for the worse. The physician then said, "The devil has penetrated through her head." He therefore took a razor, made a deep cruciform incision on it, peeled off the skin at the middle of the incision until the bone of the skull was exposed and rubbed it with salt. The woman also expired instantly. Thereupon I asked them whether my services were needed any longer, and when they replied in the negative I returned home, having learned of their medicine what I knew not before.

Usama ibn Munqidh, *Autobiography*

Questions

Read Source A.

1. Summarize the argument of this source in your own words. [6]

Read Source B.

2. What problem does William of Tyre identify, and how does he say it was solved? [4]

Read sources C and D.

3. Compare these sources as evidence for the way in which the Crusaders treated the local Muslim population. [6]

4. Which of these sources do you think is most valuable, and why? [2]

Read source E.

5. What can we learn from this source about a) Frankish medicine and b) the relationship between the Crusaders and Muslims in the 1170s? [6]

Consider all of the sources.

6. What do these sources suggest about the nature of the relationship between the Crusaders and Muslims during the twelfth century? How convincing do you find the evidence of the sources? You may want to focus on only a few of the sources in your answer. [6]

Total for Section A: 30 marks

Section B: Essays

Answer ONE of the following questions. Use examples from your own knowledge to support your answer. Wherever possible, anchor your arguments in your knowledge of the past. All questions are worth 20 marks.

1. Assess the consequences of any one battle or conflict which you have studied.
2. Is it more important to study global, national or local history?
3. What can historians learn about the past from coins?
4. Is there such thing as a 'turning-point' in history? Explain your answer.
5. Evaluate the reasons for the rise or decline of any empire you have studied.
6. Had the government been advised by historians as well as scientists during the covid crisis, do you think our experience of the past year would have been any different?

Total for Section B: 20 marks

Total for paper: 50 marks

END OF PAPER