

**Tuesday 22 May 2012 – Afternoon**

**AS GCE HISTORY A**

**F964/01** European and World History Enquiries  
Option A: Medieval and Early Modern 1073–1555

Candidates answer on the Answer Booklet.

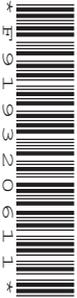
**OCR supplied materials:**

- 8 page Answer Booklet  
(sent with general stationery)

**Other materials required:**

None

**Duration:** 1 hour 30 minutes



**INSTRUCTIONS TO CANDIDATES**

- Write your name, centre number and candidate number in the spaces provided on the Answer Booklet. Please write clearly and in capital letters.
- Use black ink.
- Read each question carefully. Make sure you know what you have to do before starting your answer.
- Answer **either** question 1 **or** question 2.
- Answer **both sub-questions** from **one** Study Topic.
- Do **not** write in the bar codes.

**INFORMATION FOR CANDIDATES**

- The number of marks is given in brackets [ ] at the end of each question or part question.
- The total number of marks for this paper is **100**.
- This question paper contains questions on the following two Study Topics:
  - The First Crusade and the Crusader States 1073–1130 (pages 2-3)
  - The German Reformation 1517–1555 (pages 4-5)
- You should write in continuous prose and are reminded of the need for clear and accurate writing, including structure of argument, grammar, punctuation and spelling.
- The time permitted allows for reading the Sources in the one Study Topic you have studied.
- In answering these questions, you are expected to use your knowledge of the topic to help you understand and interpret the Sources, as well as to inform your answers.
- This document consists of **8** pages. Any blank pages are indicated.

## 1 The First Crusade and the Crusader States 1073–1130

Study the five Sources on The Crusader Kingdoms 1100–1130, and then answer **both** sub-questions.

It is recommended that you spend two-thirds of your time in answering part **(b)**.

**(a)** Study Sources **B** and **C**.

Compare these Sources as evidence for the reasons why the Crusader Kingdoms expanded. [30]

**(b)** Study **all** the Sources.

Use your own knowledge to assess how far the Sources support the interpretation that relationships between Christians and Muslims were hostile in the early twelfth century. [70]

[Total: 100 marks]

### The Crusader Kingdoms 1100–1130

**Source A:** A French writer and early settler comments on how some of the French crusaders settled down in the early years of the Crusader Kingdoms.

In our time God has transferred the West into the East. Someone who was a citizen of Rheims or Chartres now has been made a citizen of Tyre or Antioch. Some possess houses and servants. Some have taken wives who are Syrians or Armenians or even Saracens who have been baptised. They cultivate vines and fields. They use the language and customs which have become common to both Christians and Saracens. Those who were strangers are now natives and those who were poor at home in France are now rich in these kingdoms. So why should anyone who has found the East so favourable want to return to the West? 5

*Fulcher of Chartres, Chronicle, written between 1101 and 1106*

**Source B:** A Muslim preacher in Damascus explains why the Christians were successful.

The Christians looked down from Syria on disunited Muslim kingdoms. Thereby the Crusaders extended their ambitions to what they could see before them. They were able to continue the Holy War against the Muslims, while the Muslims did not trouble them or join forces to fight them. Thus the Christians made themselves rulers of lands beyond their utmost hopes. They saw their enemies content to be at peace with them and became convinced that all the land would be theirs. May God who answers sincere prayers humble their thoughts and unite the Muslim community. 10

*Al Sulami, A Treatise, written in 1105*

**Source C:** A Muslim scholar who had experience in the army comments on the triumph of the Franks at Tripoli.

The Franks descended on Tripoli, attacking it with their siege towers. There was universal despair at the delay of the fleet bringing provisions and reinforcements. The Franks captured the city and plundered all that was in it. They took the men captive and enslaved the women and children. The Governor and a number of his troops were spared and arrived at Damascus a few days later. The townsmen were cruelly treated, their money was confiscated, their treasures dug up from their hiding places and they were made destitute. 15  
20

*Ibn al Qalsini, Continuation of the Chronicle of Damascus, 1109*

**Source D:** Born in Jerusalem, western educated, later Archbishop of Tyre and chronicler of the Crusades, William of Tyre comments on the Saracens' attitudes towards crusaders in the early 12th century.

Only a few cities were in our power, and Christians could not go from one place to another without great danger. The entire surrounding countryside was full of infidel Saracens. They were the more dangerous because they were close at hand. The infidels on our lands refused to cultivate the fields, so that our people might suffer from hunger. Even within the city walls, there was scarcely any secure place. Thieves stealthily crept in at night and overpowered many in their own houses. As a result many abandoned the holdings they had won and began to return to their own lands. 25

*William of Tyre, History of Deeds Done Beyond the Sea, 1174*

**Source E:** A modern historian considers relationships between the Muslims and the Christians in the early 12th century.

Important activities such as trade could not take place without some interaction. Numerous truces were agreed because it was simply not possible to fight all the time. In some instances contact between Muslims and Christians developed further and on rare occasions there is evidence that close relationships formed. Because it was impractical for the Franks to drive out all those who did not follow Catholic rites, they adopted an attitude of relative tolerance towards other creeds, whether they were Eastern Christian, Muslim or Jewish. 30

*Jonathan Phillips, 'The Latin East 1098–1291' in Jonathan Riley-Smith (ed), The Oxford History of the Crusades, 1999*

## 2 The German Reformation 1517–1555

Study the five Sources on The German Peasants' War 1524–26, and then answer **both** sub-questions.

It is recommended that you spend two-thirds of your time in answering part **(b)**.

**(a)** Study Sources **B** and **D**.

Compare these Sources as evidence for Luther's attitudes towards the peasants and princes. [30]

**(b)** Study **all** the Sources.

Use your own knowledge to assess how far the Sources support the interpretation that Martin Luther was responsible for the outbreak and bloodshed of the Peasants' War 1524–26. [70]

**[Total: 100 marks]**

### The German Peasants' War 1524–26

**Source A:** The peasants assemble at Memmingen in southern Germany to draw up a list of grievances.

1. We humbly beg that the whole community should have power to elect its own pastor to preach the Bible.
3. Noblemen own us as their property. But Christ redeemed us all with his precious blood. Thus the Bible proves we are free.
4. Until now no commoner may catch wild game, wild fowl or fish, which is contrary to the Bible. 5
6. Noblemen continually increase our heavy burden of unpaid labour.
8. Our rents are higher than our income. Rents should be fair, so the peasant does not work unpaid.
12. We will abandon any of these articles which contradict the Bible. 10

*The Twelve Articles of the German Peasants, March 1525*

**Source B:** Martin Luther issues a pamphlet replying to the Twelve Articles of Memmingen.

To the princes and noblemen:

You take full blame for the current unrest – especially churchmen who continually rant and rave against the Bible. You tax your subjects so heavily for your own splendour, that the poor common man can no longer pay. Among the peasants' twelve articles are some so fair that they shame you. You cannot refuse their first article. 15

To the peasants:

Dear friends, Christian laws teach us to love our enemies and not to avenge ourselves against injustice. False prophets have led you astray from these laws. I do not defend your unjust rulers, but both sides must accept advice and refrain from killing if they deserve to be called Christians.

*Admonition to Peace, early April 1525*

**Source C:** An extremist preacher addresses his supporters in the region of Thuringia, where he had recently taken part in the destruction of convents and monasteries.

The pure fear of God be with you, brothers. What are you still sleeping for? If you won't suffer for God, then you will be devil's martyrs. Thousands of peasants have turned enemies to their lords. The whole of Germany is awake – so stop giving in to those grasping lords and fight God's battle! So now On! On! On! – it is time to hunt them down like dogs. They will beg, complain and cry like children. Take no notice of the misery of the godless, but cut them down without mercy. 20

*Thomas Müntzer, letter, 27 April 1525*

**Source D:** Martin Luther issues a further pamphlet after being heckled during his tour of areas of peasant unrest in Thuringia.

In my earlier pamphlet, I did not venture to judge the peasants, since they had offered to be corrected and instructed. But they ignore my offer and use violence, robbing and raging like mad dogs. Clearly their claim in the Twelve Articles, to be inspired by the Bible, was nothing but lies. They carry out the devil's work. So lords and princes, stab, slay whoever you can. If you die in doing it, good for you! A more blessed death can never be found. 25

*Against the Robbing and Murdering Hordes of Peasants, early May 1525*

**Source E:** The mayor of Zwickau, a prominent reformer, writes to a friend in Wittenberg about the impact of Luther's pamphlets during the Peasants' War.

Martin Luther has fallen into great disfavour with the common people, also with learned and unlearned men. In my view there was no pressing need for this rash pamphlet which many see as contradicting his earlier view. Enough murdering of peasants, townspeople, women and children was already taking place. The nobility will use it to justify their violence and impose higher burdens. We should have more pity for the poor, simple and needy folk who were misled by Thomas Müntzer and others. Those who speak out on behalf of the poor will be seen as rebels and everyone will keep silent for fear of tyrants. 30

*Hermann Mühlport, letter, 4 June 1525*

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