

Tuesday 22 January 2013 – Morning

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.

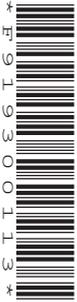
OCR supplied materials:

- 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 **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.

The First Crusade and the Crusader States 1073–1130

Study the five Sources on The Christian Response to the Turkish Threat then answer **both** sub-questions.

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

1 (a) Study Sources **C** and **E**.

Compare these Sources as evidence for the attitude of Alexius I to the Crusaders. **[30]**

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

Use your own knowledge to assess how far the Sources support the interpretation that the Christians were united in their response to their enemies. **[70]**

[Total: 100 marks]

The Christian Response to the Turkish Threat

Source A: A monk who was present at the Council of Clermont gives an account of the reaction to the appeal made by Pope Urban II.

Pope Urban spoke very eloquently and all present were so moved that they united as one and shouted 'God wills it! God wills it!' When the Pope heard this he raised his eyes to heaven and thanked God. On the very day that this speech took place, the news announcing the undertaking of the crusade set the whole world astir so that even in the islands of the sea it was common knowledge that a pilgrimage to Jerusalem had been launched at the Council. The Christians gloried in the knowledge, but it brought fear to the Arabs.

5

Robert the Monk, History of the First Crusade, written 1106–7

Source B: A Frenchman, who went on the First Crusade and stayed in the East, considers the relationship between the Crusaders and Emperor Alexius I.

We were not able to enter Constantinople, since it was not pleasing to the Emperor (for he feared that we might plot some injury to him). So we had to buy our daily supplies outside the walls, which were brought to us by the citizens on his orders. Only five or six of us were permitted to go into the city at the same time. But, oh, what an excellent and beautiful city it is and how many marvellous works are to be seen there! It was necessary for us to confirm our friendship with the Emperor, without whose counsel and aid we could not have completed our journey.

10

Fulcher of Chartres, History of the Expedition to Jerusalem, written between 1101 and 1106

Source C: The chaplain to the Count of Toulouse gives an account of the relationship between Raymond of Toulouse and Emperor Alexius I in 1097.

The Emperor demanded that the Count swear homage to him as the other princes had done. The Count replied that he had not come hither to make another his lord or to fight for any other than the Almighty God for whom he had left his country and his possessions. Nevertheless, if the Emperor would go to Jerusalem with the army, he would commit all his men and his goods to him. But the Emperor excused himself, saying that he feared greatly that the Germans and Hungarians would devastate his empire if he made the journey. 15
20

Raymond of Aguilers, A History of the Franks who Captured Jerusalem, written between 1100 and 1101

Source D: A well-educated French author, knowledgeable about the First Crusade, describes discussions among the Crusader leaders at the siege of Antioch.

Bohemond suggested that if one of the leaders was able to obtain the surrender of the city, then he should be given power over it and everyone should agree that he could rule over the city. The attitude of the other leaders was very much at odds with Bohemond. With angry frowns they argued that it was not right that rule over the city should be granted to any single man, after the work and the fear had been shared by all, struggled for over a long period and with so much pain. Unhappy with these developments and troubled in his mind, Bohemond left the meeting. 25

Guibert of Nogent, History of Jerusalem, written by 1108

Source E: The daughter of the Byzantine Emperor Alexius I, a strong supporter of her father, explains his policies.

Alexius would have liked to accompany the expedition against the godless Turks, but abandoned the project after carefully weighing up the arguments. He noted that his army was hopelessly outnumbered by the enormous host of the Franks. He knew too, from long experience how untrustworthy they were. These were men who from love of money were ready to sell their wives and children for a pittance. However Alexius thought it wise to stay in Constantinople and he also thought it wise to give the Franks as many supplies as they needed. 30
35

Anna Comnena, The Alexiad, written between 1140 and 1148

The German Reformation 1517–1555

Study the five Sources on The Survival of Lutheranism 1524–1552, and then answer **both** sub-questions.

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

2 (a) Study Sources **A** and **D**.

Compare these Sources as evidence for solutions to religious unrest in Germany. **[30]**

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

Use your own knowledge to assess how far the Sources support the interpretation that problems with foreign rulers prevented the Emperor from defeating Lutheranism. **[70]**

[Total: 100 marks]

The Survival of Lutheranism 1524–1552

Source A: The Venetian ambassador to Rome reports to his government about news concerning the situation in Germany.

It is reported that the Emperor sees only two remedies: either he must go to Germany and punish the heretics severely, or a General Council of the Church must be called. As it is impossible for him to go to Germany soon, he begs the Pope to decide what he ought to do. The Germans have asked Campeggio, the pope's representative, to request a General Council be held at Trent next spring. They consider Trent a German city, although it is, properly speaking, Italian. It can later be transferred to Rome or wherever the Pope likes. The Emperor promises to obey the Pope's orders.

5

Marco Foscarelli, letter, 18 July 1524

Source B: The pope's representative reports from the Diet of Augsburg on the strategies Charles V's advisers were recommending against the German heretics.

The Emperor should ask those presenting the Lutheran Confession to accept his judgement in religious issues. If they agreed, everything could be resolved there and then, as the Catholic princes should back him in rejecting their opinions. If the Lutherans refused to submit to his judgement, a General Council of the Church should be arranged for a convenient time. Meanwhile, no further innovations should be introduced and the Edict of Worms must be effectively upheld. If they refused, measures should be taken to win over the people and isolate the towns from the princes. It was discussed at what stage armed conflict might become necessary.

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15

Cardinal Campeggio, letter to Pope Clement VII, 30 June 1530

Source C: The German Catholic princes advise Charles V against trying to settle the religious crisis in Germany by force.

Charles should know that war requires money and that he is already in great need of it. Should the war against the Lutherans and heretics go badly, the King of France will take the opportunity to attack him. Should the Turks declare war on the Emperor while Germany was itself at war, they could destroy it. German troops might defect to the Lutheran side, so he might lose his army and would need outside help. Catholic princes might face war against their own rebellious subjects. Therefore the Emperor cannot go to war against the Lutherans.

20

Statement of the Catholic princes at the Diet of Augsburg, 1530

Source D: The Emperor confides to his son, Philip, the reasons why force is now the best option to deal with religious unrest in Germany.

Religion in Germany is confused. The Protestants obstinately refuse to abandon their errors and return to the Catholic Church, causing the evil to increase daily. A speedy remedy is necessary to prevent heresy spreading to the Netherlands. My duty as Emperor binds me to uphold the Catholic Faith. We should seize the present opportunity of our enemies' distractions and fight against the Protestants. Our truce with the Turks and the French war with England prevent our enemies from intervening in Germany. The Pope has promised a large sum to help maintain our army for the necessary period.

25

Charles V, letter, 16 February 1546

Source E: The Pope informs his envoy at the Council of Trent about the reported situation in Germany.

Since yesterday there has been a widespread rumour here of the great preparations which the King of France is making for a league with Maurice of Saxony and all the Lutheran lords and states. He intends to enter Germany to liberate it. We do not believe it, but if it were true that there were to be a further war and such a great uprising of heretics, we do not know how the Council can be continued in Trent.

30

Julius III, letter to Bishop Achille de' Grassi, 20 February 1552

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