

ADVANCED SUBSIDIARY GCE

HISTORY

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

Thursday 19 May 2011
Morning

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.

Answer **either** question 1 **or** question 2.

1 The First Crusade and the Crusader States 1073–1130

Study the five Sources on The Beginning of the First Crusade and then answer **both** sub-questions.

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

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

Compare these Sources as evidence for who went on the First Crusade. [30]

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

Use your own knowledge to assess how far the Sources support the interpretation that it was mainly economic factors which led people to go on the First Crusade. [70]

[Total: 100 marks]

The Beginning of the First Crusade

Source A: The Emperor in Constantinople writes to Count Robert of Flanders begging for his support in the Holy Places.

O most illustrious count and special comforter of the Christian faith! The Turks have desecrated and destroyed the Holy Places and they threaten them with worse treatment. Almost the entire land from Jerusalem to Greece has been invaded by them and now almost nothing remains except Constantinople, which they are ready to snatch from us very soon unless the aid of God and the faithful Latin Christians reaches us speedily. The Latin Christians may be unwilling to fight to save the relics we have here, such as the entire head of John the Baptist with the hair and beard. But, as their love of gold is so great, they should know that they will find more of it here than anywhere in the world.

5

Emperor Alexius, letter, 1099

Source B: A French monk reports on the Pope's sermon at Clermont.

The pope said, 'From the confines of Jerusalem and from the city of Constantinople, a grievous report has gone forth, that a race from the kingdom of the Persians has violently invaded the Christian lands and depopulated them by pillage and fire. They have either destroyed the churches of God or taken them over for the rites of their own religion. On whom then should the labour of avenging these wrongs and recovering this territory rest, if not upon you to whom God has given strength to humble those who resist you?'

10

Robert the Monk, Chronicle, written around 1120

Source C: In his history of the First Crusade, based to some extent on the recollections of crusaders known to the author, a French bishop describes the reaction in France to the outcome of the Council of Clermont.

When the Council held at Clermont in 1095 was over, the great news spread through all parts of France and all who heard it urged their friends and neighbours to join the Crusade. The courtly nobility were already burning with desire and the knights, a lower class, were bursting to set out. The poor, aflame with desire, sold their assets at a low price. At this time there was a general famine with poverty even among the very wealthy. Masses of poor people fed on the roots of wild plants, since they were compelled by the scarcity of bread to seek out some possible substitute. 15
20

Guibert of Nogent, Deeds of God through the Franks, 1108

Source D: A German historian who had been on a pilgrimage to the Holy Land gives an account of the First Crusade.

Urban aroused the spirits of all by the promise of forgiveness to those who undertook the expedition with single-hearted devotion. The West Franks were easily persuaded to leave their fields, since for several years France had been terribly afflicted by civil war, famine and sickness. Among other nations, the common people, as well as those of higher rank, related that, aside from the papal summons, they had in some instances been called by certain prophets who had appeared to them or they had seen heavenly signs and revelations. 25

Ekkehad of Aurach, On the Opening of the First Crusade, written about 1108

Source E: A modern historian considers why people went on the First Crusade.

The desire for material gain was increased by the wretched standard of living enjoyed by most people at the time. A severe drought had affected much of France in the years before 1096, leading to a series of poor harvests and the resultant spread of famine. The French responded with huge enthusiasm to the image of the rich and fertile Levant. In addition there were land-hungry younger sons, unable to inherit territory at home who were desperately eager to establish new lordships in the east. 30

Thomas Asbridge, The First Crusade, published 2004

2 The German Reformation 1517–1555

Study the five Sources on The Attack on the Church 1517–20, and then answer **both** sub-questions.

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

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

Compare these Sources as evidence for views on indulgences.

[30]

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

Use your own knowledge to assess how far the Sources support the interpretation that church corruption was the main issue in the attack on the Church between 1517 and 1520. [70]

[Total: 100 marks]

The Attack on the Church 1517–20

Source A: Martin Luther writes to the Archbishop-Elector of Mainz, criticising him for consenting to the sale of indulgences in his lands.

With your consent, the papal indulgence for rebuilding St Peter's in Rome is on sale. I regret the false meaning which the simple folk attach to it, the poor souls believing the purchase of such indulgences secures their salvation. They believe that souls are delivered from purgatory the moment the money jingles in the box. They believe a letter of indulgence forgives all sins and frees them from all punishments. Ah, dear God! Those souls placed in your care, dear Father, are being led into hell and you will be held responsible. For the only route to heaven is to earn salvation by the grace of God.

5

Martin Luther, letter 31 October 1517

Source B: Johann Tetzel, the Dominican friar criticised by Luther for selling indulgences, issues a counter-attack written for him by a university professor.

By indulgences the pope can entirely remove penalties imposed for sins regretted and confessed. He does this on his own authority and that of church law, whether the penalty is imposed by himself or by a priest. To contradict this is an error. Therefore anyone stating that the pope or even the least of priests has no power over guilt is in error. Those who regret their sins, have confessed to a priest and have been released through indulgences, have all penalties taken away and gain peace. To contradict this is an error.

10

Dr. Konrad Koch on behalf of Tetzel, January 1518

Source C: Luther responds to insulting criticism of his views published by the Pope's expert theologian in Rome.

I regret despising Tetzal. Though ridiculous, he was sharper than you. Like a devil you pervert the scriptures. You say that the Church consists only of the Pope. If this is so, what abominations you must regard as Church actions! Look at Julius II's ghastly shedding of blood and the outrageous tyranny of earlier popes. If the Church is represented by the cardinals, what is the purpose of the General Council of the whole Church? You call me a leper because I mingle truth with error. You make the pope an emperor. The Emperor Maximilian and the Germans will not tolerate this. 15

Martin Luther, letter to Sylvester Prierias, August 1518

Source D: An imperial knight, well-known as a humanist author, complains to the Elector of Saxony about the financial demands of the Catholic Church in Germany.

There is no gold and almost no silver in Germany. What remains is squeezed out of us by Rome and used most shamefully. Pope Leo X gives some to his nephews and a part to his cardinals and officials. They spend it on servants, mule-drivers, prostitutes and the most degraded followers. They keep dogs and long-tailed apes for their pleasure. Bold robbers and cunning hypocrites spend our money on marble houses in Rome and live in idle luxury. Though a few are truly pious men, even they cling to superstitions and pervert the teachings of Christ. 20

Ulrich von Hutten, letter, 1520

Source E: In a widely distributed pamphlet, Luther advises the princes and nobility of Germany on the need for reform.

Every prince, noble and city should strictly forbid their subjects to pay annates* to Rome. No secular matter is to be referred to Rome. The oaths of obedience which bishops are wrongfully forced to swear to the pope should be abolished. The popes should exercise no authority over the emperor. Pilgrimages to Rome should not be allowed. We know how the priesthood has declined. Each town should choose from its church a scholarly and devout citizen, and lay upon him the duties of a pastor. He should be quite free to marry or not. 30

Martin Luther, To the Nobility of the German Nation, 1520

*annates: the first year's income of a bishop, paid as a tax to Rome.

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