

ADVANCED SUBSIDIARY GCE

HISTORY

European and World History Enquiries:
Option A Medieval and Early Modern 1073–1555

F964/01

Candidates answer on the Answer Booklet

OCR Supplied Materials:

- 8 page Answer Booklet

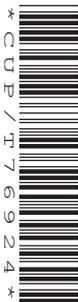
Other Materials Required:

None

Friday 16 January 2009

Afternoon

Duration: 1 hour 30 minutes



INSTRUCTIONS TO CANDIDATES

- Write your name clearly in capital letters, your Centre Number and Candidate Number in the spaces provided on the Answer Booklet.
- Use black ink. Pencil may be used for graphs and diagrams only.
- Read each question carefully and make sure that you know what you have to do before starting your answer.
- 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
 - The German Reformation 1517–1555
- Answer **both sub-questions** from **one** Study Topic.
- 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 Crusader States 1100–30 and then answer **both** sub-questions.

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

1 (a) Study Sources A and C.

Compare these Sources as evidence for the problems faced by the new Crusader States. [30]

(b) Study all the Sources.

Use your own knowledge to assess how far the Sources support the interpretation that the survival of the Crusader States in the period from 1100 to 1130 depended on the disunity of their Muslim enemies. [70]

[Total: 100 marks]

The Crusader States 1100–30

Source A: A French chronicler, who went on the First Crusade and stayed in the East, comments on the situation facing King Baldwin I of Jerusalem in 1100-1.

Baldwin possessed few cities and people. His enemies on all sides found out that he was a very skilful fighter. Although he had few men, his enemies did not dare attack him. Some Christian fighters remained in the Holy Land. Others went back to their native countries. For this reason the land of Jerusalem remained depopulated. There were not enough people to defend it from the Muslims if only the latter dared attack us. But they did not dare. It was a wonderful miracle that we lived among so many thousands and, as their conquerors, made some of them give us tribute and ruined others by plundering them and making them captives. We were in need of more men and horses.

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Fulcher of Chartres, History of the Expedition to Jerusalem, written 1101-06

Source B: A Muslim chronicler comments on Christian successes up to 1105.

The Christians looked down from their own lands on disunited Muslim kingdoms, whose hearts were in disagreement with differing opinions, linked with secret resentments. Thereby their ambitions grew in strength. They continued in the holy war against the Muslims, while the Muslims did not trouble about them or join forces to fight them. The Christians' hopes expanded as they saw their enemies content to be at peace with them.

10

Al-Sulami, A Treatise, written 1105

Source C: A Muslim chronicler, who was based in Damascus, reports how Emperor Alexius I of Byzantium tried to get Muslims to attack the Crusader States, 1110-11.

The envoy of the tyrant Emperor arrived at the court of Sultan Mohammed in Baghdad. The aim was an exhortation to attack the Franks and inflict great losses upon them, to unite to drive them out of their territories, and to do the utmost to exterminate them before they were too firmly established in their menacing position and their evil became uncontrollable. The Emperor had prevented the Franks from crossing his dominions to the lands of the Muslims and had gone to war with them. He wanted the Muslims to take concerted action to fight them and root the crusaders out of these lands.

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*Ibn al-Qalini, Continuation of the Chronicle of Damascus,
written between 1140 and 1160*

Source D: A French chronicler, the author of Source A, comments on the caution shown by Christian and Muslim armies in 1118.

There assembled a very large army of horsemen and infantry with the intention of destroying the Christians of Jerusalem in battle. Tughtigin, the King of Damascus advanced to aid them with his men. Then King Baldwin of Jerusalem with the men of Antioch and Tripoli hurried off to do battle against the hostile army. But because each side greatly feared to attack the other, for nearly three months both sides managed to postpone fighting for reasons of this kind. Then the Muslims, worn out by the delay, abandoned the war.

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*Fulcher of Chartres, History of the Expedition to Jerusalem,
this part written by 1127*

Source E: Two modern historians comment on the position of the Crusader States in the period from 1100 to 1130.

The four Crusader states set about consolidating their positions by besieging various Muslim towns and forts in the coastal regions, and by constant fighting with the neighbouring Muslim principalities. New Crusaders did arrive; some stayed but the numbers were small. The Crusaders won most of the pitched battles, which were not frequent, but they lacked the manpower to exploit success, and were never able to cut Muslim communications between Syria and Egypt. They were helped by the creation of the Order of the Templars in 1119 and by building strategic forts. They adapted tactics and made use of growing strengths in some important areas, geographical and feudal. These provided strengths, at least in defence. Their ability to maintain themselves was simply due to the lack of Muslim unity.

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35

Ernest and Trevor Dupuy, Encyclopedia of Military History, 1977

The German Reformation 1517–1555

Study the five Sources on The Survival of Lutheranism in Germany 1545–1555, 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 B and D.

Compare these Sources as evidence for the attitudes of Charles V and his brother Ferdinand towards the German princes. **[30]**

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

Use your own knowledge to assess how far the Sources support the interpretation that the actions of the princes were the **main** reason for the survival of Lutheranism in Germany between 1545 and 1555. **[70]**

[Total: 100 marks]

The Survival of Lutheranism in Germany 1545–1555

Source A: A close adviser of Luther explains some reasons why Lutheranism continued to survive in Germany.

Some people love the Gospel to gain freedom from hated Catholic ceremonies and because they dislike discipline. Noblemen at princely courts approve this or that religion according to the moods of rulers, not through genuine religious belief but because they do not wish to offend the views of princes. Many soft-living persons attempt to satisfy their desires by pretending to be Lutheran. But true believers are willing to lose all their worldly interests for the Lutheran faith. 5

Philip Melanchthon, letter, April 1545

Source B: The Emperor explains how he proposes to crush the Lutheran princes and defend the Catholic Church in Germany.

Since arriving in Germany I have tried every means possible, but failed to bring the Lutherans to peace. They have withdrawn their representatives from the religious talks at Regensburg. I have learned that the Electors, the Landgrave Philip of Hesse and others have decided between them not to attend the Diet, causing confusion and disorder. I am told that they plan to take advantage of this atmosphere to impose a one-sided religious settlement on the rest of Germany. This will undermine imperial authority, ruin the Catholic Church and do damage to Ferdinand and myself. We have agreed, with the Duke of Bavaria, that there is no other means of resisting the Lutherans than force. I have decided to start a war against the Elector of Saxony and the Landgrave with the excuse that they have disturbed public order and so I hope to divide the princes. 10

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Charles V, letter to his half-sister, Mary of Hungary, 9 June 1546

Source C: A Lutheran observes the effects of the Interim of Augsburg on some German towns. Charles used it to impose Catholic beliefs in areas under his military control after his victory at the Battle of Mühlberg.

At Ulm, the Emperor replaced the town councillors with his own men. The six reformed ministers of the town were forced to accept the Interim. Four refused and were taken away, and the two who conformed lost their wives and children. Good Protestant preachers fled from Speyer and Worms at the Emperor's approach. In Landau were many wise and distinguished ministers, but they had to make way for papist priests: scoundrels who were completely inexperienced, uneducated and utterly without morals or shame.

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Comments of a Lutheran, written in 1548

Source D: On the Emperor's behalf, Charles V's brother Ferdinand agrees to the religious Peace of Augsburg in order to end the Schmalkaldic War.

The Emperor and I, as well as the electors and princes of the Holy Roman Empire, agree not to make war on any state because of the Lutheran faith, nor injure nor violently attack states that accept it. The Lutheran states will accept the practice of the old religion by the Emperor and the Catholic states. But all others who neither support Lutheranism nor Catholicism are excluded from this agreement. Catholics shall be free to go with their families to another state, for the sake of their religion, and be free to sell their property and goods.

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The Peace of Augsburg, 1555

Source E: A modern historian argues that it was Charles V's victory at Mühlberg that united his opponents against him in 1552, allowing Lutheranism to survive in Germany.

After the Interim of Augsburg, even the Catholic princes were reluctant to support Charles because his victory appeared to signal a marked revival of imperial authority at their expense. Catholic opposition to the Emperor was made easier by the papacy doing nothing. By 1552 they had allied with the new French king, Henry II, and Maurice of Saxony, who had been so instrumental in securing Charles's victory, deserted him and returned his allegiance to the Protestant cause. Charles's humiliating flight from Germany marked the end of his ambition to impose his religious will on the Empire.

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Stewart MacDonald, Charles V, 1992



Copyright Acknowledgements:

Question 1:

- Sources A, C, D Extracts from PD King (ed), *Crusading and the Crusader States 1095 – 1192*, © UCLES
 Source B P M Holt, *The Age of the Crusades*, reproduced by permission from Pearson Education Ltd.
 Source E Extract from R Dupuy et al, *Encyclopaedia of Military History*, Macdonald and Jane's, 1977

Question 2:

- Source A Extract from P Johnston et al, *The Reformation in Germany and Switzerland*, pp.131-132, Cambridge University Press, 1993
 Source B-D Extracts from M Rady, *Emperor Charles V*, Longman, 1988
 Source E Extract from S MacDonald, *Charles V, Ruler, Dynast and Defender of the Faith, 1500-1558*, p.96, Hodder & Stoughton, 1992

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