



**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

**Thursday 10 June 2010  
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.
- Read each question carefully and make sure that 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
  - The German Reformation 1517–1555
- 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 Capture of Jerusalem 1099 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 C

Compare these Sources as evidence for the motives driving the crusaders. **[30]**

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

Use your own knowledge to assess how far the Sources support the interpretation that the capture of Jerusalem was the result of the military skills of the crusaders. **[70]**

**[Total: 100 marks]**

#### The Capture of Jerusalem 1099

**Source A:** A unknown author, who went on the First Crusade and wrote a valuable account of the Crusade, outlines some of the key events in the siege of Jerusalem.

Our leaders then decided to attack the city with siege engines. They moved a siege-tower to the eastern side. On the Wednesday and Thursday before we attacked, our bishops told us to go in procession round Jerusalem to the glory of God. On Friday we attacked. All the defenders fled from a wall and our men went after them, cutting them down as far as Solomon's Temple, where our men were wading in enemy blood. Then those who held David's Tower surrendered to the Count Raymond, and opened the entry gate. Our men entered the city. They killed whom they chose, seizing gold and silver, horses, mules and houses and they all came rejoicing to worship at the Sepulchre of our Saviour Jesus. 5

*The Deeds of the Franks and other pilgrims to Jerusalem, written by 1100–1101*

**Source B:** A French author, who went on the First Crusade and stayed in the East, reflects upon the crusaders' triumph at Jerusalem.

Although I dare not compare the labour of the Franks with the great achievements of the Jews written about in the Bible, or of many other privileged people whom God has honoured by miracles, still I consider the deeds of the Franks scarcely less inferior since God's miracles often occur among them. 10

*Fulcher of Chartres, History of the Expedition to Jerusalem, written by 1100–1106*

**Source C:** A well-educated French writer, with a strong knowledge of the events of the First Crusade, remarks upon the reasons for success at Jerusalem.

We are speaking of the recent and incomparable victory of the expedition to Jerusalem. What has driven our knights is not ambition for fame, for money, for extending the boundaries of their lands. God has instituted in our time holy wars, so that the order of knights and the common people might find a new way of gaining salvation. But what can this universal response be except an expression of that plain goodness which moves the hearts of the most numerous peoples to seek one and the same thing?

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*Guibert of Nogent, The Deeds of God, written by 1108*

**Source D:** A Muslim author, writing much later, gives a different version of the capture of Jerusalem.

When the Franks defeated the Turks at Antioch, the massacre demoralised them and left them vulnerable. The Franks moved on to Jerusalem, and besieged it for more than six weeks. They built two towers, one of which the Muslims burnt down. It was still burning when a messenger arrived to bring the news to the Franks that the other side of the city had fallen to their companions. Jerusalem was taken from the north. The population was put to the sword by the Franks. It was the divisions between the Muslim princes that enabled the Franks to overrun the country and achieve such great success.

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*Ibn al-Athir, The Perfect History, written in the period 1160–1234*

**Source E:** A modern historian comments on the military success at Jerusalem in 1099.

The Franks were operating in a country they did not know. They were short of arms and numbers, perhaps 1200-1500 knights and 12,000 infantrymen. The sun and a lack of water and food were great problems, siege operations were lengthy and hard work. Intelligence suggested that the powerful Egyptian army was on the move. Then the crusaders mounted a great procession around the city. Raymond and Tancred forgot their enmity and swore to work together for their faith. The forces completed their siege towers and attacked at night. After hard fighting, they eventually gained control of key walls and were able to penetrate the city. The capture had been an achievement remarkable for even so fanatically brave and confident an army.

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*Sir Steven Runciman, A History of the Crusades, 1969*

## 2 The German Reformation 1517–1555

Study the **five** Sources on Luther's Beliefs and their Impact 1520–25, 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 D

Compare these Sources as evidence for Luther's teachings on how Christians should conduct themselves. **[30]**

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

Use your own knowledge to assess how far the Sources support the interpretation that Luther's beliefs were revolutionary. **[70]**

**[Total: 100 marks]**

### Luther's Beliefs and their Impact 1520-25

**Source A:** Martin Luther publishes his beliefs on freedom and salvation in a famous pamphlet aimed at all Christians.

A Christian man is the most free lord of all, and subject to no-one; he is the most dutiful servant of all, and subject to everyone. Christian liberty, our faith, should not make us careless or lead a bad life, but no-one should need the law or good works, as faith alone gives justification and salvation. Just as a good tree cannot bring forth bad fruit, first the person must be good before he can do good works. We are kings and the freest of all men, but also priests forever, a dignity far higher than kingship, and by our priesthood are worthy to appear before God, pray for others and teach one another. 5

*Martin Luther, Of the Liberty of A Christian Man, 1520*

**Source B:** An Imperial knight, well-known as a humanist poet, writes to Martin Luther about rumours of excommunication.

You are said to be under excommunication. If it is true, how mighty you are! In you the words of scripture are fulfilled 'They have condemned innocent blood, but God will destroy them for their malice'. There are plots against me too. If they use force, they will be met with force. I wish they would condemn me. Stand firm. Do not waver. I will stand by you whatever happens. Let us defend common liberty. Let us liberate the oppressed fatherland. God will be on our side, so who can be against us? 10

*Ulrich von Hutten, letter, 4 June 1520*

**Source C:** Martin Luther writes to Frederick the Wise, Elector of Saxony, telling him of his return to Wittenberg. He had taken refuge in the Wartburg Castle since being declared an outlaw by the Imperial Edict of Worms in 1521.

I come to Wittenberg under God's protection. I consider I am able to protect your Grace better than you can protect me. You must render obedience to the powers that be, and sustain the powers of His Imperial Majesty with all your might, and not oppose the authorities in the event of them imprisoning or killing me. For no-one must oppose the authorities except God, who has set them up. To oppose them is rebellion against God.

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*Letter, 5 March 1522*

**Source D:** Martin Luther publishes his beliefs on the powers and duties of princes, with a dedication to John the Steadfast, brother and heir of Frederick the Wise of Saxony.

To act in a Christian manner, no prince should make war against his overlord. However, if your opponent is your equal, your inferior, or a foreign government, first offer him justice and peace. If he refuses, consider your own best interests and protect yourself with force against force. Your duty is to protect your subjects, so that such action can be done in love. Subjects have a duty to obey you in this, staking their lives and property for the sake of others. In such a war it is both Christian and a work of love courageously to slay, rob and burn the enemy. If the prince is not in the right, his people have no duty to follow him. For one must obey God more than men.

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*Martin Luther, On Temporal Authority, 1523*

**Source E:** A prominent supporter of Luther criticises the peasants for using Luther's teachings to justify their demands in the Twelve Articles during the Peasants' War.

It is an act of violence that the peasants do not want to be serfs, saying that 'Christ made them free'. In the Scriptures this refers to spiritual freedom. It means that our sins are taken away through Christ. Christian freedom rests in the heart. Outwardly a Christian patiently and joyfully endures the laws of the land and lives by them, whether he is a serf or subject, nobleman or ruler. The peasants act unchristianly by cloaking themselves in the name of the Gospel.

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*Philip Melancthon, 1525*





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